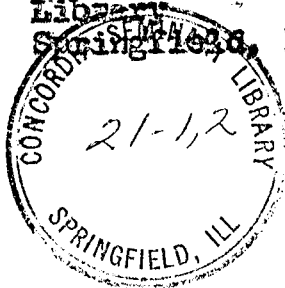


Concordia Seminary 12-42g
Library
Springfield, Ill.



Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

JANUARY-FEBRUARY, 1960

Numbers 1-2

IN THIS ISSUE: A Happy New Year — In Memoriam: Theo. Dierks, S.T.D. — What Is Really Going on in Our Synod — Dying of Procedure — Dr. Luther's Celebrated Words to George Major — Correspondence with President Behnken by St. John's Ev. Lutheran Church, Clinton, Iowa — The Right of Christians to Judge Doctrine — Correspondence Between CLPB and Board of Control of Concordia Seminary, St. Louis — What Is a Doctrine? An Open Letter by the Rev. Otto H. J. Brauer — Dr. Pelikan's Philosophical Theology — Dr. Pelikan Fails to Find Creation out of Nothing in the Bible.

⊕ **A Happy New Year**

Wouldn't it be a happy New Year for the Missouri Synod if the evangelical principle of the Lutheran Church *not to tolerate the least error* were put into practice? Wouldn't it be a happy New Year if our church would rid itself of the mass of false teaching which has gained a foothold within it due to official failure properly to reject it? Wouldn't it be

such a year if the deadly cancer inflicted on it by the attack on Holy Scripture openly spearheaded by Dr. Martin H. Scharlemann were forever removed from it?

We wish to remind our readers that nothing goes by itself unless it is going down hill. In a church, too, it is necessary for regenerated men (who alone can do this) to co-operate with God, by virtue of the power which the Holy Ghost freely supplies, if we

**CONCORDIA THEOLOGICAL SEMINARY
LIBRARY**

SPRINGFIELD, ILLINOIS

21-556

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B. D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, Box 27, Morrison, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D. D.
President.....John C. Eich
140 N. Dearborn Street, Chicago, Illinois
First Vice-President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Second Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. ElbertChicago, Illinois
Ralph H. Foster, M.D.....Raymond, Washington
H. H. BohlGrant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, Box 27, Morrison, Ill. Regular membership is
\$3.00 per year. Contributing membership \$5.00 a year.
Sustaining membership \$10.00 or more per year. Each type
of membership includes a subscription of the "Confessional
Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanatize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112-114.

are to retain the means of grace in their pu-
rity. (Formula of Concord, Epitome, II:17f;
Thorough Decl., II:65f.)

It is clear today that if the Missouri Synod
is to return to its old Scriptural moorings,
this will have to be brought about by the
grass-roots membership of our church. Lu-
ther's celebrated saying concerning God's
Word and grace being like a traveling shower
which does not return where it has once been
still holds true. If the great Reformer were a
Missourian, living today, he no doubt would
remind us: "You Missourians dare not think
that you will have it forever; for, ingratitude
and disdain will not permit it to remain.
Grab it therefore and hold on to it whoever
can grab and hold on. Idle hands are bound
to be in for a bad year." (St. Louis Edit., X,
464.)

In the above spirit we most sincerely wish
all of our readers a happy New Year, and we
pledge our best efforts, under God, to help
make it such.

The Editorial Staff

● In Memoriam: Theo. Dierks, S.T.D.

With much sorrow of heart, we must re-
port to our readers the sudden death of our
colleague, the Rev. Theo. Dierks, S.T.D. Dr.
Dierks died unexpectedly of a heart attack in
Clinton, Iowa, about 4:30 on the afternoon
of Dec. 28, as he was about to return home
from a routine errand.

Theo. Dierks was born on Aug. 30, 1899
at Maxwelltown in New Zealand, where his
father, the Rev. Hartwig Dierks, carried on
missionary work among the savage Maori ab-
origines, who at that time still drank human
blood. His mother, Anna Heine Dierks, was
the daughter of the first Lutheran missionary
in New Zealand, sent there with a group of
colonists by the Hermannsburg Missionary
Society in Germany. His father died (1910)
when Theodore was ten years old. When the
deceased was fourteen years old, his widowed
mother sent him to America, to prepare him-
self for the ministry of the Church, just as
she sent an older son, Hartwig, abroad sever-
al years before, for the same purpose. It was
no doubt a great sacrifice that this Christian
mother made in the interest of the Church,
as she knew almost assuredly that she would
never again see her two sons in this lifetime.

Graduated at Concordia College, Milwau-
kee, in 1919, and at Concordia Seminary, St.
Louis, in 1922, our colleague did post-grad-
uate work at Augustana in Rock Island, Ill.,

where he received the degree of Doctor of Sacred Theology in 1937. This degree was earned in the field of the history of Christian doctrine. The dissertation for his doctorate, *Reconciliation and Justification: As Taught by Christ and the Apostles and as It was Confessed in the Christian Church in the First Century after the Apostles* (173 pages), was published by Concordia Publishing House in 1938. Its subject matter, especially also that of its second part, which deals with the field of patristics, is of considerable importance also toward issues that are being agitated within the Church today. The 1960 catalog of Concordia Publishing House, where the publication (paper-bound) is still obtainable at the ridiculously low price of fifty cents per copy, states: "This scholarly treatise by Dr. Dierks is a noteworthy contribution to the history of Christian doctrine. It merits the careful study of all theologians regardless of Church affiliation. Obviously those with a predilection for patristics will thoroughly enjoy it." Other works of which our colleague was the author (published by Northwestern Publishing House, Milwaukee) are: *The Quest for Truth* (184 pages), and *The Order of Service*, as Presented in the Lutheran Hymnal (100 pages). Also *Christianity and Freemasonry*. (C.P.H.) In addition, he contributed many articles to the *Confessional Lutheran*, of which he was managing editor since 1947.

Our deceased colleague was pastor in Lexington and Waverly, Mo., until 1927, since which time he served as pastor of St. Peter's Church in Morrison, Ill. For the past 30 years he also made weekly trips to the Illinois State Hospital at Dixon to hold services for patients and was recently honored for this work at a ceremony held at the hospital.

Surviving the deceased are his wife, Esther nee Meyer, with whom he was united in marriage at Elizabeth, Ill. on June 5, 1923; a son, Ronald, at Clinton, Ia.; a daughter, Mrs. (Charlene) Harold Stickell, at East Moline, Ill., three grandchildren, and two sisters in New Zealand. Another son preceded him in death, as did two sisters and his brother.

Funeral services were held at St. Peter's Church in Morrison on Dec. 31. The undersigned preached the sermon, "A Soldier of the Cross Goes Home," on the basis of Job 14, 14b. The Rev. Fred E. Bartling of Freeport, Ill., conducted the liturgical part of the service; the Rev. Robert McMiller of Hopkins Township read the obituary, memorial wreaths, and messages of condolence. Remarks were made on behalf of the circuit and

the district by the Rev. Edwin C. Beversdorf, Counselor; on behalf of the Northern Illinois District Mission Board by the Rev. Louis Schuth, Secretary; on behalf of the Confessional Lutheran Publicity Bureau by the Rev. Arthur C. Dahms of Chicago, First Vice-President; and on behalf of the Davenport Circuit of the Iowa District East, sessions of which the deceased regularly attended, by the Rev. Theo. Eickelberg, Counselor. The graveside service was conducted by the Rev. Eldor Mueller of Sterling, Ill. The members of the Church Board were pallbearers; included were Fred Beveroth Jr., Marvin Beveroth, Edwin Landherr, Herman Rosenow, Arthur Schroeder, and Herman H. Stralow. Interment was in Grove Hill Cemetery, Morrison.

Only recently, while offering, at a conference some testimony that is much needed by our church today, and calling on fellow-pastors to do likewise, Dr. Dierks said, — quite significantly as we look back on it now: "One of these days our voice will be stilled!"

"He, being dead, yet speaketh." (Hebr. 11, 4.)

A Memorial Wreath Fund for the CLPB was set up by the Morrison church board to the glory of God in loving memory of Dr. Dierks. Readers who may still wish to contribute toward this fund are kindly asked to address their contributions to: Mrs. Ed Wage-necht, 500 S. Jackson, Morrison, Ill.

P.H.B.

❁ What Is Really Going on in Our Synod

(An Outline for Discussion in Meetings of Congregations and Other Lay Groups)

For over a year now, Dr. Martin H. Scharlemann, head of the Graduate Department and Professor of Biblical Interpretation at our Concordia Seminary in St. Louis, has been going up and down the land teaching large pastoral conferences (Atlantic District, Sept. 30 and Oct. 1, 1958; Northern Illinois District, April 7 and 8, 1959; Western District, Oct. 22, 1959) that not all of the Bible is God's Word, that as a matter of fact the words of Holy Scripture are not really the Word of God at all, and that the Holy Scriptures contain many errors; not to speak of his teaching future pastors of our church over a longer period of time. His blasphemous

mous teaching is contained in an essay, *The Bible as Record, Witness, and Medium*.

In its By-Laws to its Constitution (4.21) THE MISSOURI SYNOD SAYS:

"Professors at Synod's educational institutions shall be . . . pledged to the Scriptures as the inspired and inerrant Word of God." ("Inerrant" means that the Bible cannot contain errors; or, as our Lord put it in John 10, 35: "Scripture cannot be broken.")

In his essay, The Bible as Record, Witness, and Medium, DR. SCHARLEMANN SAYS:

"The time has come to insist that the word Inerrancy is inappropriately used of the Holy Scriptures."

In its Brief Statement of its Doctrinal Position THE MISSOURI SYNOD TEACHES:

"We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith."

In his essay DR. SCHARLEMANN TEACHES:

The notion of truth in the sense of factual precision "is not found in the Scriptures."

"In no instance does it signify factual precision, as truth is usually understood today."

"A concern for truth in the sense of factual accuracy is a phenomenon peculiar to modern Western culture, especially since the age of Enlightenment." (This means the age of Rationalism or Modernism, which denies the truthfulness of God's Word, and which began a century and a half ago.)

Dr. Scharlemann contends that the holy writers were limited in their knowledge, and that as a result the Bible contains many errors. For instance, he says that in Ps. 74, 13-14 "the Psalmist simply employed the language and imagery of contemporary mythology."

Dr. Scharlemann KNOWS that he is denying what the Church has confessed from the beginning. For he says that "before the nineteenth century of our era it would have hardly occurred to anyone even to raise the issue"

contained in the question *Is the Bible the Word of God?*

Other professors at our educational institutions (and some of our pastors, especially among those schooled by Dr. Scharlemann and his kind) are supporting his blasphemy. In order to attain their end such men are trying to get the Missouri Synod to rid itself of its Brief Statement of its Doctrinal Position. In an editorial in the September issue of the *Cresset*, edited by Dr. O. P. Kretzmann, President of Valparaiso University, it is said that the Missouri Synod made "a bit of an ass" of itself by its resolution on the Brief Statement at the San Francisco Convention (1959) requiring anew that all professors, pastors, and teachers within our synod teach in harmony with the Brief Statement and not contrary to it. (The greater part of this editorial was published, with apparent approval, in the *St. Louis Lutheran*.)

The Constitution of the Missouri Synod guarantees us protection against such things as the above. (Art. III:1.8.) But we are not enjoying the protection guaranteed us by our membership within the Missouri Synod, because of the laxity of officials. Men like Dr. Scharlemann are being permitted to continue to teach their false doctrine and are even being shielded and defended in their false position. Everyone must be able to see that if such things are allowed to go on we will be a mere sect just like any other sect, more than one of which long ago bears the Lutheran name. That is why we must protest to our officials and insist that men like those referred to be promptly removed from our church's teaching ministry and that their errors be distinctly repudiated. If need be, we must eventually go over their heads and appeal to a regular or special convention of Synod for its long overdue housecleaning,—officials and all. (The next regular convention of synod, is to be held in Cleveland, Ohio, in 1962.) If we fail to do this, it will finally be our own fault that we have professors and pastors who brazenly teach that not all of the Bible (if any) is really God's Word.

All that is necessary for evil to prevail is that good men do nothing.

❶ Dying of Procedure

The Issue

In Mt. 15, 1ff we read that dignitaries from the headquarters of the "recognized" church of that day, Scribes and Pharisees from Je-

rusalem, came to Jesus and asked Him why His disciples transgressed the tradition of their elders. In reply, Jesus asked them: *Why do you transgress the commandment of God by your tradition?*

There is reason to ask a similar question within the Missouri Synod today. More and more, human rules and regulations are being pontificated by which the Word of God is actually set aside in practice (and which are contrary to the spirit and the letter of our synodical Constitution and its By-Laws). While Liberal and Ultra-Liberal spirits are making a shambles of its professed doctrinal position, our synod is confessionally being left to die of official "procedure."

Should we let our dear church die this way? Or should we not rather, one and all, duly call our officials to account?

The Case More Particularly Stated

One of the "rules" dictated by men in official positions in recent years is that in case of complaint of public offense, more particularly of public false teaching, complainants are in every case expected themselves to deal with offenders. Despite our corporate synodical life and the responsibility for supervision of doctrine it has placed on our officialdom, officials tell us not to ask them to act in such a case; much less do they want to be expected to act of their own accord, even though full information concerning matters in hand is available to them.

In fact, matters at times assume proportions even worse than this. When individual pastors of the Northern Illinois District formally registered their protest against Dr. Martin Scharlemann's horrible and blasphemous attack on Holy Scripture at their Spring conference on April 8 and 9 (1959) and subsequently tried to obtain a copy of his essay in order to deal with him, District officials arranged for a second opportunity for Dr. Scharlemann to present and discuss his doctrine, giving him the last word. In supplying copies of Dr. Scharlemann's essay, the district president wrote pastors of the district, under date of July 7: "It is mailed to you for private study and should not publicly or through correspondence with the essayist be criticized. Dr. Scharlemann has agreed to appear again before a special called Pastoral Conference this Fall, at which time ample opportunity will be given for a thorough discussion of the essay." The outcome of such a meeting, finally held on Nov. 20, was just what one might expect under such

circumstances. It ended in confusion among the relatively few pastors who remained to the end. Dr. Scharlemann was strengthened in his false position and left freely to go on infecting with his horrible and blasphemous doctrine pupils who are already teaching and preaching in our church and who will soon do so. (Protests of individuals previously entered in the minutes of the conference of course continue to stand.)

Add to this what we read in an official letter of another district president to a pastor who has been raising his voice against Dr. Scharlemann's errors (and others) and their continued toleration, and whose testimony officials tried to silence already on a previous occasion. We could hardly believe our eyes when we read in this letter: "Your theological training will have taught you that your District President and Vice-President are placed over you by God, which fact you agreed to when you joined Synod." Thank God, *our* theological training did *not* teach us any such doctrine! Indeed, we had always thought that the Reformation of the Church in the Sixteenth Century had once for all taken care of this matter for all true Lutherans. For in it the Scriptural truth was again brought to light that any and every hierarchical arrangement of the Church's clergy (real or imagined) must necessarily be of mere human right. And as for membership in the Missouri Synod, we should like to see just where its Constitution or By-Laws are supposed to prescribe such an agreement as that which is referred to. Article VII of the Constitution (Relation of Synod to its Members) reads: "In its relation to its members Synod is not an ecclesiastical government exercising legislative powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly, no resolution of Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned." (Cp. also By-Law 1.09b.)

Yet, such is the new-style "Missourianism" that we are getting today.

What Do the Scriptures Say?

That insistence on "procedure" such as that which is spoken of above is certainly not in keeping with Holy Scripture can readily be shown. To make this clear we shall turn to the First Epistle of the Apostle Paul to the Corinthians, which is eminently suited to in-

struct us concerning the will of God in practical matters of church-life.

In I Cor. 5, 1 the Apostle, who had a real "care" for all of the churches with which he was associated (II Cor. 11, 28), and who was in Ephesus at the time, writes: "It is reported commonly that there is fornication among you [or: actually fornication is heard among you—Gr.: *holoos*], and such fornication as is not so much named among the Gentiles, that one should have his father's wife." Now, what did the Apostle, to whom such a report had come, do? Did he tell his informer or informers that they should themselves speak with the fornicator in question privately? Or did he perhaps himself at least deal with the fornicator privately before taking other steps? Nothing of the kind! The report which had come to him was reliable, and *the matter was a public scandal*. He therefore directed the congregation to put away from itself such a wicked person. Nay, more than this. The Apostle censured the congregation at Corinth most severely for having tolerated such an offense in its corporate midst. It was on this occasion that the Apostle repeated the principle that "a little leaven leaveneth the whole lump," which he had already applied to doctrine in Gal. 5, 9.

Take another example. In I Cor. 1, 10ff the Apostle took the congregation to task because of divisions (Gr.: *schisms*) existing among them. How did he know of these? He tells us in v. 11: "*It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you,*" etc. Paul dealt with the Corinthians on the basis of the reliable report which had come to him. The Apostle comes back to this sort of thing in chapt. 11, 18. There he says: "When ye come together in the church (the assembly of the congregation), I hear (Gr.: *am hearing*, suggesting continued reports) that there be divisions (Gr.: *schisms*) among you; and I partly believe it." On the basis of what he found creditable in reports coming to him, the Apostle went into action; he dealt with the situation.

Speaking of presbyters or "elders" in the church, and this includes such as "labor in the Word and doctrine," or pastors, the Apostle writes in I Tim. 5, 20: "Those who are sinning [the present participle suggests continued offense] be rebuking in the presence of all, that the rest may have fear."

Notice, by the way, this: "that the rest may have fear,"—a thoroughly Scriptural principle, regardless of what some men say

to the contrary. So, for instance, in the tragically mistaken Concordia Publishing House production called "The Historic Lutheran Position in Non-Fundamentals," p. 31: "We do not depend upon discipline for our preservation in the truth. Discipline, supervision, censorship are external means and easily become a species of tyranny or at least of compulsion so that the fear of the loss of position is what will keep more liberal spirits in line. This is thoroughly unevangelical and un-Lutheran. We intend to trust in the power of the truth and the love which it creates in its adherents rather than in discipline." Note, in this bit of thorough sophistry, by which such Scriptural, wholly evangelical admonition as that which is contained in I Tim. 5, 20 is peremptorily waved aside, the sleight-of-hand introduction of "easily become a species of tyranny or at least of compulsion" in order to arrive at the conclusion "*this is thoroughly unevangelical and un-Lutheran.*" In order to show that we do not depend on discipline for our preservation in the truth (which discipline Scripture earnestly inculcates upon us) the sentence would have to read: Discipline etc. *are* a species of tyranny or at least of compulsion. And then notice the fallacy of opposition in the last statement: "We intend to trust in the power of the truth and the love which it creates in its adherents rather than in discipline,"—as though true evangelical Christian discipline were not precisely dependence on the power of the truth and the love which it creates in its adherents!

For an example of a practical application of the principle stated in I Tim. 5, 20 by Paul to his fellow-apostle Peter compare Gal. 2, 14. (Cp. also Titus 1, 13.)

The Voice of Genuine Lutheranism

To show the commitment of genuine Lutheranism to the Scriptural principle which we are discussing and urging, we shall cite a testimony from the great Reformer himself. Up to now Scriptural example has been thus interpreted, Luther says (St. L. Edit., III, 185-187), that "one should not touch nor rebuke clerical prelates, nor reprove their vices." "This," he says, "they have so driven into the world, and protected themselves thereby, that everyone has been afraid to open his mouth against them. But now, it is nevertheless a pity and a perilous thing when one thus drives Scripture passages into people with a false understanding of them so that they conceive of the matter in that way. For, as I have experienced, it afterwards takes

more to unlearn this again than it took before to learn it.

"One must therefore get a right understanding of Scripture in the first place. It is true, we should live thus with our fellow-Christian: If we know of a shameful thing which is still secret, we should cover it up; as I should much desire that men should do to me. [This is clearly a reference to the Golden Rule, Mt. 7, 12.] When however it is public, so that everyone knows it, and it can no longer remain concealed, we should once again help to construe and put it in a favorable light as much as possible [cp. the Eighth Commandment—putting the best construction on everything]. But that one leaves it unrebuked and does not resist, this can in no way be done. For thus St. Paul says to Timothy [First Epistle, 5, 20]: You should rebuke publicly, so that others are struck by it. And see how he himself proceeds and also reproves their conduct in spiritual matters, calling them hypocrites and sects that are to be condemned, and the like. Why does he do this? Because their conduct was a public offense which led people to the point where he would be expected to say that their cause was right. Here there was no more covering up or remaining silent; for souls are destroyed thereby.

"When a vice, therefore, thus spreads and works harm, one must no longer maintain silence. While it is secret, however, so that it harms no one but himself alone, I should keep still and secretly rebuke and help him overcome or bury it, so that it breaks out no further.

"Thus our blind leaders have drummed it into us that one should not find fault with the pope nor the divines when they do not perform their office, and live in a much more worldly fashion than anyone else; and they did violence to [Scriptural] example to this end and made a special chapter of it in their sacred law. To this we say No. Let it be that one keeps quiet what is secret; but when it is known to everyone that their conduct and their administration is contrary to the Gospel, we must say this openly, so that people don't get possessed of the notion as though it were right."

In the *Concordia*, which is the Latin name for the Book of Concord, containing the official confession of the Lutheran Church (and after which our "Concordia" Seminary in St. Louis is named), the Reformation fathers once for all committed our Church to the basic principle concerning *Articles in Contro-*

versy with respect to the Antithesis or Opposite Doctrine, "that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them [everyone knew very well that this included even works of Philip Melancthon, Luther's erstwhile great co-worker], or even now may be disposed to defend them, might be exposed (distinctively repudiated), so that everyone may be faithfully warned against the errors, which are spread here and there in the writings of some theologians [professed adherents of the Augsburg Confession are expressly meant], and no one be misled by the reputation (authority) of any man." (Trigl., p. 855.)

What the Missouri Synod Has Come to Today

The Missouri Synod is committed to the above principle. In its Articles of Incorporation it, moreover, states (Article II—Objects) as its first object "To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and *remain true* to the Book of Concord of the year of our Lord 1580 as a true exhibition of sound Christian doctrine." (Our emphasis.)

Yet, unbelievable as this may seem, our Concordia Theological Seminary in St. Louis, which is named after the Book of Concord (the *Concordia*) is headed in its Department of Graduate Studies by Dr. Martin H. Scharlemann, Professor of Biblical Interpretation, who denies the Inerrancy of Holy Scripture and who teaches a host of other errors in an attempt to uphold such a horrible and blasphemous doctrine.

What is almost more unbelievable, and yet is true, is that, up to the time of this writing, officials have not publicly repudiated Dr. Scharlemann's horrible and blasphemous doctrine, even though at least some of them, especially at the top, have known of such errors better and longer than we ourselves have known them. (We have known of their public dissemination and defense beyond the seminary classroom since well over a year ago; Dr. Scharlemann himself has stated that his denials are "the product of more than six years of investigation and reflection.") Formal appeal to our highest officialdom has thus far been in vain. It has not brought about the requisite repudiation of the public doctrine at issue nor removal of Dr. Scharlemann from the teaching ministry of our church.

We know that there are members on the faculty of our Concordia Seminary in St

Louis (God bless them!) who are chafing under the present terrible situation and crying, "How long, O Lord!" We know that there are students who tremble at what they are exposed to without daring to open their mouth lest worse evil befall them. (God help them!). Yet, under the benign protection of the President of Synod, to whom the supervision of doctrine within it is committed, and of the Board of Control of Concordia Seminary, the duty of which it is "to safeguard . . . the religious interests of Synod in such institutions" (By-Law 6.21 to the Constitution of the Missouri Synod), Dr. Scharlemann is being permitted to infect present and future professors and pastors of our church.

We can only hope, with sincere prayer to God, that knowledge of the actual situation in which our synod finds itself today may come to the attention of as many of its members as at all possible, and that they will rise up in righteous indignation against permitting such a fatal situation to be continued for even a moment.

The Law of Love

In defense of its failure to rid our church of such cancers as Dr. Scharlemann's teaching, and others, our officialdom frequently pleads "love." We are not going to enter upon a discussion of this subject in all of its vast range. But we do want to say one or the other thing relative to it which is particularly pertinent to the situation in hand.

When one demands Love, he is pleading the summary requirement of *Law*. Now, we are evangelical Christians. Just for this reason we are all for God's Law in its right place. But when men, official or non-official, urge in the name of "love" that we meet *their own requirements contrary to the Word of God*; when they demand of us that we excuse them from repudiating false doctrine which is being publicly proclaimed, *this is the very worst of all legalism*. It is then time to say with Luther: "Cursed be that love which is maintained to the harm of the doctrine of faith, to which all must yield,—love, an Apostle, angels from heaven, etc." (St. Louis Edit., IX, 645.) It is then time to say with the blessed Apostle: "Stand fast therefore in the Liberty wherewith Christ hath made us free!" (Gal. 5, 1.)

To cite Luther once more: "We should learn to magnify and glorify the majesty and authority of God's Word. For it is no small thing, as sectarians deem nowadays; but a

title of it is greater than heaven and earth. Therefore we here have no respect to love or Christian unity, but we simply make use of the judgment seat; that is, we curse and condemn all who even also in the least pervert or violate the majesty of the divine Word, for a little leaven leaveneth the whole lump. If however, they leave the Word of God to us entire and intact, we are not only ready to maintain love and unity with them, but we offer ourselves to be their servants and to be willing to do everything." (IX, 654.)

This is our unalterable position over against every fellow-member of our church, official or non-official.

☉ Dr. Luther's Celebrated Words to George Major

Luther already during his own lifetime could not help noticing and deploring a spirit of indifferentism over against doctrine, especially the doctrine of the Lord's Supper, among his own colleagues, his fellow-professors at the great University of Wittenberg. His chief co-worker Philip Melanchthon, and others, including the younger George Major, put themselves under suspicion both by things they said and did, and more often by what they left unsaid and undone. Shortly before his death Luther therefore invited them to his home and addressed words of solemn warning to them. "I am not afraid of the papists," he said; "*our brethren* will inflict the damage on the Gospel. . . . They will give the Gospel a harder blow than did the papists." And again: "I see that soon after my death the most prominent brethren will fall away."

About that time the Regensburg Colloquy was to be held with the papists. George Major was to be sent to this colloquy in place of Melanchthon, who was ill. When Major was ready to go to Regensburg he went to Luther to get his parting blessing. Above the door of Luther's study he found these words written in the great Reformer's hand: **OUR PROFESSORS MUST BE EXAMINED CONCERNING THE LORD'S SUPPER.** "Esteemed father," Major asked Luther, "what is the meaning of these words?" "Exactly what you see and what they say, that is the meaning of these words!" replied the great doctor. "And when you come home again, and I too, an examination will have to be held to which you as well as others will be summoned." When Doctor Major, however, wanted to clear himself of this suspicion by solemn protesta-

tion and clear testimony, he finally received this reply:

You bring suspicion upon yourself by your silence and covering up of error. If you really believe as you now speak in my presence, then say so also in the church, in public lectures, in sermons, and in private discussions, and strengthen your brethren and help the erring back on the right track and oppose the wanton spirits. Whoever regards his teaching, belief, and confession as true, right, and certain cannot stand in the same stall with others who teach false doctrine or are adherents of it, nor can he always have fair words for the devil and his minions. A teacher who remains silent over against errors and yet insists that he is a true teacher is worse than an open fanatic and by his hypocrisy does greater harm than a heretic, and he cannot be trusted; he is a wolf and a fox, a hireling and a belly-server, etc., and he dare despise and surrender doctrine, Word, faith, sacrament, churches and schools. Either he is secretly a bed-fellow with the enemies, or he is a skeptic and a weather-vane and wants to see how things will turn out, whether Christ or the devil will win the day; or he is entirely uncertain within himself and not worthy to be called a learner, let alone a teacher, and he does not want to make anyone angry, nor does he want to speak up for Christ, nor hurt the devil and the world, etc."

Doctor Major weighed these words, expressed his thanks for them, and faithfully agreed to follow them, and thus blessed Luther. And he often repeated and retold these earnest words which the great man of God had spoken to him.

(Cp. *Luther's Works*, St. L. Edit., XVII, 1179f; F. Bente, *Historical Introduction to the Symbolical Books*, p. 94.)

● Correspondence with President Behnken by St. John's Ev. Lutheran Church, Clinton, Iowa

Concerning the Attack on Holy Scripture Spearheaded by Dr. Martin H. Scharlemann To President J. W. Behnken

It has come to our attention that division and offense contrary to the doctrine which we have learned are being caused in our Church (Missouri Synod and Synodical Conference) through a movement rejecting the inerrancy of Holy Scripture and its plenary and verbal inspiration. By this movement, spearheaded

by Dr. Martin H. Scharlemann, Director of the Graduate Department of Concordia Seminary, St. Louis (*Essay on The Bible as Record, Witness, and Medium*) those responsible for it are not serving our Lord Jesus Christ, but their own perverted interests. According to Holy Scripture they should be marked and avoided. (Rom. 16, 17-18.)

Anyone who does not share the corporate confessional position of a Church cannot honestly claim identification with its fellowship. Much less can such a one be admitted to, or remain in, its teaching ministry,—perhaps on the specious plea of violation of conscience or academic freedom. No one is forced to believe, teach, or confess what we believe; but no one who does not believe, teach, or confess what we believe has any right to force himself upon our fellowship. This would rather be an actual violation of our conscience and of our freedom under the Gospel as guaranteed by the Constitution of the Missouri Synod. (Const., Art. III, 8.)

"The orthodox character of a church is established not by its name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications." (Brief Statement of the Doctrinal Position of the Missouri Synod, #29.)

We ask that in keeping with Synod's first avowed purpose or object ("the conservation and promotion of the unity of the true faith, Eph. 4, 3-6; I Cor. 1, 10, and a united defense against schism and sectarianism, Rom. 16, 17"—Constitution, Art. III, 1) Dr. Martin H. Scharlemann, in view of his false teachings, subversive of the historic Christian faith confessed by our synod in its Brief Statement (#1-3), be promptly removed from the teaching ministry of our Church and that his errors be *distinctly repudiated* (Formula of Concord, Trigl. p. 857:19).

(Submitted by St. John's Church, Clinton, Iowa, 9-22-59.)

October 5, 1959

St. John's Ev. Lutheran Church
The Rev. Paul H. Burgdorf, Pastor
422 Main Avenue
Clinton, Iowa

Dear Members of St. John's:

This will acknowledge receipt of your letter of protest against Dr. Martin Scharlemann as a professor at our Concordia Seminary, signed by your pastor, the Rev. Paul H.

Burgdorf, and the elders, Messrs. Gerhart A. Kopf and John M. Rhame.

After we have had opportunity to review this protest, you will hear from us.

Respectfully yours,

J. W. Behnken

November 9, 1959

St. John's Ev. Lutheran Church
The Rev. Paul H. Burgdorf, Pastor
422 Main Avenue
Clinton, Iowa

Dear Fellow-Lutherans:

With reference to the protest registered by your congregation and signed by the Pastor and Elders, let me say that this has been placed into the hands of President A. O. Fuerbringer. It should have been sent to him directly by your congregation. The Vice-Presidents and I feel that this is the proper procedure which should be followed. You will hear from Dr. Fuerbringer.

With kindest greetings,

Cordially yours,

J. W. Behnken

November 16, 1959

The Rev. John W. Behnken, D.D.
President, Lutheran Church—Missouri Synod
210 N. Broadway, St. Louis 2, Missouri

Dear President Behnken,

We deeply deplore that in reply to our communication of Sept. 22, we have thus far received from you repeated suspensions of judgment in so critical a matter as the wholly subversive teaching within our synod that the time has come to insist that the word Inerrancy is inappropriately used of Holy Scripture. Our communication asked that Dr. Martin H. Scharlemann, who now for more than a year has been openly spearheading such an attack on Holy Scripture (not to speak of his activity at our St. Louis seminary), be promptly removed from the teaching ministry of our church, and that his error, by which others have already been infected, be distinctly repudiated.

Under date of Oct. 5, the following suspension of judgment in this matter was received from you: "After we have had time to review this protest, you will hear from us."

Under date of Nov. 9, you sent us another suspension of judgment advising us that our communication has been placed into the hands of Dr. A. O. Fuerbringer, president of our St. Louis seminary faculty, and faulting us for not having ourselves directly done this.

Synod, in the interest of the conservation and promotion of the unity of the true faith and a united defense against schism and sectarianism, in its Constitution (Art. XI B — Duties of President) guarantees us the following procedure:

"1. The President has supervision regarding the doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. This includes the faculty of our St. Louis seminary. (Cp. also "2" & "3.") By-Law 2.27 to the Constitution (Supervision by the President) provides that "The President, in exercising supervision over the doctrine taught in Synod and over the administration of all officials and employees of Synod, shall at regular intervals visit or cause to be visited all the educational institutions of Synod."

Art. XI B 4 provides that "The President shall see to it that the resolutions of Synod are carried out." At its last convention (San Francisco, June, 1959) Synod adopted a resolution stressing anew that all professors at its educational institutions are to teach in harmony with the Brief Statement of its Doctrinal Position, and not contrary to it. Accordingly, you, as President, are to see to it that this resolution is carried out.

In accordance with the procedure provided by Synod's Constitution and By-Laws, and the protection against schism and sectarianism guaranteed us under Art. III: 1.8 of the Constitution (Objects), we shall forward to you for prompt and proper action any communication which may come to us from Dr. Fuerbringer.

Meanwhile we again want to assure you that we deplore most deeply your failure thus far distinctly to repudiate the horrible doctrine by which Dr. Scharlemann, for one, is disrupting the unity of the faith of the Missouri Synod and of the Synodical Conference, and your digression in bringing about the prompt removal from Synod's teaching ministry of anyone and everyone committed to such blasphemy, contrary to the solemn pledge of our professors at their installation. (Brief Statement, #1-3; By-Law 4.21.)

Believe us most earnestly and sincerely
Yours for the preservation of the true faith of our Missouri Synod,

ST. JOHN'S EV. LUTHERAN CHURCH

by Paul H. Burgdorf, Pastor
John M. Rhame, Elder
Gerhart A. Kopf, Elder

❶ The Right of Christians to Judge Doctrine

"IT IS THE RIGHT OF ANY AND ALL CHRISTIANS TO DISCERN AND TO JUDGE DOCTRINE, AND THIS INDEED SO TRULY, THAT HE IS ACCURSED WHO ENCROACHES ON THIS RIGHT BY A HAIR. FOR CHRIST HIMSELF HAS ORDAINED THIS RIGHT IN INSURMOUNTABLE AND NUMEROUS PASSAGES, E.G., MT. 7, 15: 'BEWARE OF FALSE PROPHETS, WHICH COME TO YOU IN SHEEP'S CLOTHING.' HE CERTAINLY ADDRESSES THIS WORD AGAINST THE TEACHERS TO THE PEOPLE, AND COMMANDS THEM THAT THEY SHOULD AVOID THEIR FALSE TEACHINGS. HOW CAN THEY, HOWEVER, AVOID THEM WITHOUT DISCERNING THEM? AND HOW DISCERN THEM WHERE THEY DO NOT HAVE THE RIGHT TO JUDGE? BUT NOW HE GIVES THEM (THE PEOPLE) NOT ONLY THE RIGHT, BUT ALSO THE ORDER TO JUDGE."—Luther (St. Louis Edit., XIX, 341).

Generals don't win wars; the soldiers do!
— Francis Machina

**SUBSCRIBE FOR THE
CONFESSIONAL LUTHERAN
BOX 27, MORRISON, ILL.
\$2.00 A YEAR**

❷ Correspondence Between CLPB and Board of Control of Concordia Seminary, St. Louis

**Concerning Dr. Scharlemann's
Attack on Holy Scripture**

Rev. Paul Burgdorf
Clinton, Iowa

St. Chales, Missouri
September 22, 1959

Dear Brother,

I am writing to you in reference to a statement in the *Confessional Lutheran* of July-August in which you say, "In a recent conference paper on Revelation and Inspiration Dr. Scharlemann has openly denounced the verbal and plenary inspiration of Holy Scripture."

You know, of course, that neither Dr. Scharlemann nor the Board of Control of Con-

cordia Seminary can leave such a statement unchallenged, and we should like to inquire of you about your source of information in making this statement.

Dr. Scharlemann emphatically declares to us that he did no such thing and never intends to, and that he fully accepts and teaches verbal and plenary inspiration of Scripture.

In view of Dr. Scharlemann's statement it devolves upon you, the accuser, to make a declaration of proof for what you have published. Will you please, therefore, inform the Board of Control of Concordia Seminary just what Dr. Scharlemann said that gives you the right to make your accusation.

The Board of Control of Concordia Seminary is deeply concerned with the maintenance of pure doctrine in its classrooms and in the public utterances of its professors. We make a practice of having men who are to teach at the Seminary interviewed respecting their doctrinal position and their intention of teaching before issuing calls to them. We are so deeply concerned in this matter that a statement like yours is a terrible shock to us.

If it should be discovered that any of our professors are teaching something not in consonance with Scripture, we must know about it in order to take remedial steps. On the other hand, if accusations are made that cannot be proven, it becomes our duty to demand a retraction.

To enable us to take one or the other of these two steps, will you have the kindness to furnish us with proof of the truth of the statement that you have made over the initials of your signature in the *Confessional Lutheran*?

I am sure that you will not wish to refer us simply to Dr. Scharlemann's manuscript and that you will recognize that the accuser is to furnish the proof and not the accused.

Your statement that has given rise to this correspondence is evidence of your concern for purity of doctrine at our seminary; we assure you that we, the members of the board of control, have that same concern, and that we intend to defend the seminary and its professors against accusations that are made without proof. We are asking your help in carrying out this mandate from synod.

Respectfully yours,
Secretary of Board of Control
Frederic Niedner

Rev. Frederic Niedner
609 No. 6. Street
St. Charles, Missouri

Oct. 9, 1959

Dr. Frederic Niedner, D.D.
Secretary of Board of Control
Concordia Seminary
609 N. 6th Street
St. Charles, Missouri

Dear Doctor Niedner,

Your letter of Sept. 22, addressed separately to two members of the editorial staff of the Confessional Lutheran Publicity Bureau, was considered at a meeting of the CL staff and representatives of the CLPB.

The CL staff and representatives of the bureau kindly ask that you clarify the second last paragraph of your letter. This paragraph reads:

"I am sure that you will not wish to refer us simply to Dr. Scharlemann's manuscript and that you will recognize that the accuser is to furnish the proof and not the accused."

In behalf of the CL staff and the CLPB, I remain,

Very sincerely yours,

Paul H. Burgdorf

P.S.: We have had no complaint from Dr. Martin H. Scharlemann.

St. Charles, Missouri
October 13, 1959

Rev. Paul H. Burgdorf
422 Main Avenue
Clinton, Iowa

Dear Brother,

Your letter came a few minutes ago and I hasten to answer. The paragraph in my letter to which you refer was really quite unnecessary and if it will help to simplify the present procedure I shall gladly ask you to delete it from the correspondence.

It occurred to me, as I wrote the letter, that you might not be in possession of a copy of Dr. Scharlemann's paper and that you might, in a friendly way, reply that I need only read the paper to discover what we are asking for. It would have been impossible for me to do that anyway; but for the sake of clearing up this unhappy matter, why not just delete that paragraph from my letter? Then we can go right on with what is really the heart of the matter: What did Scharlemann say that brought out your accusation?

I would not presume to say why Dr. Scharlemann has not communicated with you directly, but the Board of Control is charged by Synod (Handbook 6.21) "to safeguard the financial, academic and religious interests of Synod in such institutions"; and in order to

safeguard the reputation of the seminary as a purveyor of orthodox teaching we must know the reason for any accusation that is made to the contrary.

Sincerely yours,
Frederic Niedner

Oct. 23, 1959

Dr. Frederic Niedner
Secretary Board of Control
Concordia Seminary
609 N. 6th Street
St. Charles, Missouri

Dear Dr. Niedner,

We shall delete from your letter of Sept. 22 its second last paragraph, as directed in your letter of Oct. 13, which is now before us. However, the latter letter has now become a part of the record in the issue concerning Dr. Scharlemann's attack on Scripture. In this letter you write: "It occurred to me, as I wrote the letter, that you might not be in possession of a copy of Dr. Scharlemann's paper and that you might, in a friendly way, reply that I need only read the paper to discover what we are asking for. It would have been impossible for me to do this anyway."

This in substance, repeats what was said in your previous letter and thus leaves it a part of the record after all. Let me assure you that we are as anxious to get at the heart of the matter before us as you appear to be. It is therefore important for us to know the reason for your restriction toward doing this.

In other words, if, in order to safeguard the reputation of our St. Louis seminary as a purveyor of orthodox teaching you must know the reason for any accusation that is made to the contrary, why did you write that *it would have been impossible for you to read Dr. Scharlemann's paper* to discover what you are asking for.

Believe us

Sincerely yours,
PHB

CONCORDIA SEMINARY
801 De Mun Ave.
St. Louis 5, Mo.

October 26, 1959

Dear Brother Burgdorf,

Your letter just reached me and once more I hasten to answer. I wrote the sentence that I would have been unable "to do that" simply because I did not have a copy of Dr. Scharlemann's paper.

With friendly greetings, Yours,
Frederic Niedner

THE CONFESSIONAL LUTHERAN

October 28, 1959

Dear Doctor Niedner,

We wish to thank you for your letter of Oct. 26, which was here on my return from a regional conference tonight.

Clarification of the third paragraph of your letter of Sept. 22, should bring us to the heart of the matter before us. That paragraph reads: "Dr. Scharlemann declares to us that he did no such thing and never intends to, and that he fully accepts and teaches verbal and plenary inspiration of Scripture."

The clarification we desire is this: 1) In making this declaration is Dr. Scharlemann using the terms "verbal and plenary inspiration of Scripture" in the sense in which the Missouri Synod confesses this doctrine in the Brief Statement of its Doctrinal Position (#1 & 3) and in Questions 10 and 11 of the synodical Catechism? 2) In receiving this declaration are you understanding Dr. Scharlemann in the said sense?

1 and 3 of the Brief Statement read:

1. We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21. We teach also that the verbal inspiration of the Scriptures is not a so-called "theological deduction," but that it is taught by direct statements of the Scriptures, II Tim. 3, 16; John 10, 35; Rom. 3, 2; I Cor. 2, 13. Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.

2. We reject the doctrine which under the name of science has gained wide popularity in the Church of our day, that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets men up as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith.

Questions 10 and 11 of the synodical Catechism read:

10. What does "by inspiration of God" mean? "By inspiration of God" means that God the Holy Ghost *moved* the holy men to write, and *put into their minds*, the very *thoughts* which they expressed and the very *words* which they wrote. (Verbal Inspiration.) II Pet. 1, 21; I Cor. 2, 13.

11. Whose word, then, is every word of the Bible? Every word of the Bible is God's *word*, and therefore the Bible is without error. John 17, 17; II Tim. 3, 16; John 10, 35.

With the most cordial Christian greetings,
Paul H. Burgdorf

St. Charles, Missouri
November 21, 1959

Rev. Paul Burgdorf
Clinton, Iowa

Dear Brother Burgdorf

Your letter of October 28, 1959 was read to the board of control of Concordia Seminary in its meeting of November 16. In reply the board wishes to ask you for proof of the statement made in the Confessional Lutheran concerning which we have been corresponding. Please indicate to us which statements of Dr. Scharlemann caused you to write as you did.

Sincerely yours,
Board of Control of Concordia Seminary
By Frederic Niedner, Secretary

Dec. 15, 1959

Dear Doctor Niedner,

In your very first letter to us (Sept. 22, 1959) you stated that Dr. Scharlemann declares to you that he "fully accepts and teaches verbal and plenary inspiration of Scripture."

You must realize that by such a statement you would seem to be prejudging the case against Dr. Scharlemann, and defending his horrible and blasphemous doctrine concerning Scripture, which overthrows the foundation of the Christian Church and its faith. This is especially the case since you indicated that it would have been impossible for you to read his essay, "where you might discover what you are looking for," simply because you had no copy of it. By your statement you at the same time suggested yourself the procedure which we are following in our insistence that you advise us as to whether or not Dr. Scharlemann's declaration was made by him and received by you in the sense of Missouri's confession, as it is documented for instance in the Brief Statement of its doctrinal position (par. 1-3) and in its Catechism Explanation (Questions 10-11), to

which official public testimony we referred you in our last letter (Oct. 28).

If, as now appears to be the case, you should be unable or unwilling to give us the simple assurance which we have requested and which is mandatory among Christian brethren professing a common faith, that we are actually speaking one and the same language, and more specifically the common confessional language of the Missouri Synod, it would obviously be senseless to try to communicate with each other. For, failure to employ a common language would render impossible intelligible and honest communication between us.

You must also realize that such a situation would incapacitate the Board of Control for its duty "to safeguard the . . . religious interests of Synod" (Brief Statement and Catechism as above; By-Law 6.21 to the Constitution of the Missouri Synod), against which the contrary interests of Dr. Scharlemann are directed. That Dr. Scharlemann's interests are directed precisely against what the Missouri Synod publicly confesses as its doctrinal position is clear beyond question from his essay (The Bible as Record, Witness and Medium), from a tape-recording of his presentation of that essay in part at the 1959 Spring Session of the Pastoral Conference of the Northern Illinois District in Melrose Park on April 8 and 9, and from the competent testimony of a cloud of witnesses, inclusive of ourselves.

We cannot help adding that we are terribly disappointed by the Board's temporizing in so critical a matter concerning the spiritual and eternal welfare of all of us, and that, unless the Board chooses still to become articulate with reference to it, we shall be left with deep regret to follow our own counsel in our earnest and determined endeavor to have the fatal situation confronting us righted.

In behalf of the *Confessional Lutheran* staff and members of the Confessional Lutheran Publicity Bureau, I remain

Yours for speaking the truth in love,

Paul H. Burgdorf

Copy to: President Behnken and Pres. Fuerbringer

**PROMPTLY RENEW YOUR
SUBSCRIPTION TO
CONFESSIONAL LUTHERAN
BOX 27, MORRISON, ILL.
\$2.00 A YEAR**

● What Is a Doctrine?

Luther: "The Doctrine Is Not Ours, but God's." (St. L. Edit., IX, 644:109.)

This is written to create greater interest in the vital matter of the answer to the question, What is a Doctrine? and to further study of it by the clergy of the Synodical Conference. It is a most important and simple issue, for in the answer lies the basis for the future course of our Lutheran Church.

Where Do We Stand at the Present Time In This Matter?

"We believe, teach and confess that the sole truth and standard according to which all dogma together with all teachers should be established and judged are the prophetic and apostolic Scriptures of the Old and of the New Testaments alone." (Formula of Concord.)

The Missouri Synod was asked at its Saginaw Convention in 1944 to adopt a definition of "a Scriptural doctrine." The following definition was adopted: "A Scriptural doctrine is a truth contained in, expressed by, or properly drawn from Scripture." (*Proceedings*, p. 250.)

At Milwaukee in 1950 the Synod adopted the following resolution, *Proceedings*, p. 657 (Note that here we are really dealing not with the matter of doctrine, but with *another matter*—interpretation): "Whereas the question of 'official' interpretation, or exegesis, has been raised among us: be it resolved that Synod recognizes that there may be legitimate differences of opinion in purely exegetical matters, but that this liberty does not extend farther and that no interpretation may be held which is contrary to the analogy of faith; and be it further resolved that all members of Synod should guard against abuse of this liberty, which would cause confusion and disturbance in Synod."

In the *Lutheran Witness* for April 17, 1951, on page 1, a layman from Texas in a letter asked the question: "Does any church body have a right to set itself up above all others in matters pertaining to the purity of its teachings? etc." The editorial committee gave the following answer: "The source and touchstone of all Christian teaching is the Bible. Furthermore, the interpretation of the Bible must come of the Bible itself. True, it takes humility and patient study to discover how the Bible interprets itself. But once an interpretation has been reached by this route, there can no longer be any question of one

church over another, but the Bible is over all."

In answer to a request for an answer to the question: "What is a doctrine?" Synod at Houston in 1953 resolved: "That this question be referred to the Committee on Doctrinal Unity and the faculties of our two theological seminaries for joint study," and "That the results of this study be made available to all pastors, teachers, and congregations of our Synod." That report of the Committee appeared in the *Lutheran Witness* on May 8, 1956, p. 10. Among other things the report reads as follows: "While the whole content of Scripture may be summed up under the term 'doctrine,' 'a doctrine' has in the usage of the church come to have a more restricted sense, and may be defined as follows: 'A doctrine is an article of faith which the church, in obedience to her Lord, and in response to her specific needs, derives according to sound principles of interpretation from Scripture as the sole source of doctrine, and sets forth in a form adapted to teaching.'"

The above statement, also known as the Houston report, is not in conformity with: "Statement on Scripture, adopted at the 1958 Synodical Conference Convention." (*Lutheran Witness*, February 24, 1959, page 9.) There we read: "Scripture alone is to interpret Scripture. The hermeneutical rule that Scripture must be interpreted according to the rule, or the analogy, of faith means that the clear passages of Scripture, not any theological system or dogmatical summary of Bible doctrine, are to determine the interpretation. Seemingly obscure passages must not be interpreted so as to pervert or contradict clear passages. This means that every statement of Scripture must be understood in its native sense, according to grammar, context, and linguistic usage of the time."

Unfortunately, the Houston report had required no more than "that this question be referred to the Committee on Doctrinal Unity and the faculties of our two theological seminaries for joint study," and "That the results of this study be made available to all pastors, teachers, and congregations of our Synod." This report was not dealt with at subsequent conventions, and is presumably, therefore, still under study by the members of Synod.

Pieper on Doctrine

To clarify our thinking on this most important question: "What is a doctrine?" we

can do no better than to quote from Pieper's *Dogmatics* (English translation, 1950, p. 1): "... the entire Christian doctrine is revealed and set forth in Scripture passages so clear that the learned and unlearned alike can understand them; they do not stand in need of 'exegesis' for explanation. If Scripture did not have this quality, it would not be for all Christians 'a lamp unto their feet and a light unto their path,' nor would all Christians be able to establish the truth of their faith by Scripture and in the light of Scripture to mark and avoid false teachers. God gave His people a Bible which presents the entire Christian doctrine in all its parts in passages which need no clarification on the part of the exegetes." Luther says that the sole purpose of his writings and particularly of his exegetical works is to lead back into Scripture, to get every Christian to base his faith on the bare Scripture, on the "nuda Scriptura," minus any "gloss" (Interpretation). P. 359. 360.

Pieper quotes Luther: "We have first to remove the error that the Scriptures are obscure and must be illuminated by the doctrine of men. . . . (This) is certainly a capital error and a blasphemy." (P. 362.)

As for clarifying for ourselves the "dark" passages of Scripture by means of the "light" in the clear passages, Luther says: "Whoever attempts to shed more light on dark passages of Scripture, than Scripture itself offers in its clear passages, is adding to God's Word. And whoever obscures clear passages by bringing in obscure passages is taking away from God's Word." (P. 364.)

Pieper concludes: "The talk common in our day that all church bodies stand on Scripture and differ only in their interpretation of it, is not in accordance with the facts. The Roman Church does not stand on Scripture, but on the papal interpretation of Scripture. The Reformed Churches, as far as they differ from the Lutheran Church, do not stand on Scripture, but on Zwingli's, Calvin's, etc., interpretation of Scripture. *The Lutheran Church, however, does not stand on an interpretation of Scripture, but on Scripture ITSELF.*" (P. 367.) The Missouri Synod therefore confesses in its Brief Statement of its Doctrinal Position (Par. 2): "With the Confessors of our Church we teach also that the 'rule of faith' (*analogia fidei*) according to which the Holy Scripture are to be understood are the clear passages of *the Scriptures themselves* which set forth the individual doctrines. (Apology, *Trigl.*, p. 441:60.)"

Interpretation or Scripture Itself?

Webster's Dictionary states: "To interpret means to set forth the meaning of . . . to understand in a particular way . . . to translate . . . explaining what is unintelligible, not understood, or not obvious: as the difficult interpretation of a difficult passage in an author."

The word "interpretation" (or "exegesis") has been in use in the Lutheran Church for centuries and always stands for "Schriftauslegung." Not one single doctrine of our Lutheran Church is based upon interpretation of Scripture, although that interpretation comes out of the Bible. We never establish or support a doctrine by interpretation. By interpretation we teach a certain doctrine which already was established upon the *naked Word of God*! Thus all our fundamental and non-fundamental doctrines are not based upon interpretation of Scripture, but on such portions of Holy Writ as are so clear that no man need interpret them. By attempting to interpret words (in any sense other than simply to translate them into some other language) in order to establish or prove a doctrine, we cast a shadow upon the doctrines of our church. Good theologians are not interpreters of Scripture but teachers of Scripture. Here lies the answer to the question: When and why are we a true visible Church?

Let us remember that all Scripture in itself is clear and unmistakable, for the Holy Spirit is its Author. It is only because our minds are beclouded by sin that some portions of the Bible are not clear to us and need Biblical interpretation. The "*nuda Scriptura*" does not need interpretation, but needs only to be taught. It is not only impossible to interpret "*nuda Scriptura*," but this is a "blasphemy," as Luther terms it. If we must interpret "*nuda Scriptura*," then there is no "naked Word" to clear up the dark portions of the Bible.

God judges us according to the Ten Commandments. Must we interpret them to know what is right or wrong? Does God want us to do that? Are they not clear enough as they read? Where would you find anything clearer in Scripture than the Ten Commandments or the Gospel?

Again, on the basis of the "bare Word," we believe, teach, and confess that all are sinners: "There is not a just man upon earth that doeth good and sinneth not."

We believe, teach, and confess that no man can work out his own salvation by good works: "Therefore we conclude that a man

is justified by faith without the deeds of the law."

We believe, teach, and confess that man can only be saved through faith in Christ Jesus: "Believe on the Lord Jesus Christ and thou shalt be saved."

How about all other doctrines? You will not find one single doctrine in our church based upon interpretation of Scripture. "If ye continue in my Word . . . ye shall know the truth!"

Interpretation of Scripture

A proper explanation of a portion of Scripture (Webster's definition) is always something which flows out of the bare Word, never vice versa. We can get along without such portions of Scripture as are in need of Biblical interpretation, because they are dependent upon the naked Word. Doctrines are not *based upon* the naked Word; they *are* the naked Word, systematically put together, assembled, set forth; *they are doctrines also before being formulated for purposes of teaching*. All doctrines are complete in every respect without such portions of the Word as require interpretation. How then can we say, "A doctrine is an article of faith which the Church derives according to sound principles of interpretation," or, "true, it takes humility and patient study to discover how the Bible interprets itself; but once an interpretation has been reached by this route, there can no longer be any question of one Church over another, but the Bible is over all"? Let us ask this question: Who shall patiently study to discover how the Bible interprets itself? Again, when such an interpretation has been reached, how can we be certain that it is, or is not, the correct "interpretation"? If there are several interpretations, how can we know assuredly which is the correct one? Which is it, "sound principles of interpretation," or "*nuda Scriptura*"?

What is a doctrine according to the position of our Synod, supported by Pieper, Luther, and other pure theologians?

"A doctrine is an article of faith which the Church, in obedience to her Lord, and in response to her specific needs, derives from Scripture, not according to sound principles of interpretation, but *solely* from the *naked Word of Scripture* itself, from the "*nuda Scriptura*," as the sole source of doctrine, and which the Church accordingly sets forth in a form adapted to teaching."

Otto H. J. Brauer, Novelty, Ohio

Since 1950, when this issue was raised, I made every effort to bring the matter contained in the above article, "What is a Doctrine?," to a God-pleasing conclusion. I repeatedly took this matter up with President Behnken, with a former Vice-President of Synod, with the doctrinal committee, and with several professors at St. Louis, in order to come to some agreement. The article was placed into their hands. I asked to let me know if Luther, Pieper, and the old church fathers were wrong. No commitment of any kind has been received to this day.—The *Lutheran Witness*, the *American Lutheran* [which boasts of being an Open Forum! Open for whom?—CL], and the *Lutheran Layman* had an opportunity to publish my article. I wish to thank the *Confessional Lutheran* for bringing this matter to the attention of its many readers. O. H. J. B.

**SUBSCRIBE FOR THE
CONFESSIONAL LUTHERAN**
Box 27, Morrison, Ill.
\$2.00 a Year

☛ An Open Letter by the Rev. Otto H. J. Brauer

Relative to "Take Heed unto the Doctrine":

Essay Delivered at the 44th Convention of
the Lutheran Church—Missouri Synod,
San Francisco, Cal., June 17-27, 1959

[*Edit. Note:* The following Open Letter, addressed to Dr. Paul M. Bretscher in friendly fashion, was submitted to us for publication by the Rev. Otto H. J. Brauer of Novelty, Ohio. We are complying with the writer's request because the Letter shows his evident concern lest Scriptural doctrine be lost to our Church through a sinister "interpretation" principle, so rampant among churchmen today. We are also publishing the reply received by Pastor Brauer from Doctor Bretscher, in order to show the spirit in which his Letter was received. In view of the frame of reference in the essay to which he addresses himself, Pastor Brauer, as will be readily seen, when he speaks of "doctrine" and "our doctrine," writes from the point of view of a church which has been professing Scriptural doctrine to begin with; heterodoxy, false teaching, is therefore not in view.—CL]

Dear Professor Bretscher:

Your essays, "Take Heed unto the Doctrine," were inspiring, interesting, and

thought-provoking. In all humbleness permit me to make a few comments which I consider important in order to preserve the purity of the Word in our beloved synod.

You state: "But this concern of our church also means that we need constantly to examine 'doctrine' in the light of Scripture." "Nor can any aspect of doctrine be valid if it cannot be demonstrated and supported Scripturally. What an obligation therefore also for our church constantly to examine its teaching with reference to its Scripturalness."

Do you intend to say that "doctrine" and Scripture are two different things? Interpreters of Scripture do that. Scripture is "doctrine," and "doctrine" is Scripture. Doctrines are not based on Scripture, but *are* Scripture, and never outside of Scripture. How then can we examine our doctrines "in the light of Scripture" and see if Scripture supports such "sound doctrine"? If you interpret *nuda scriptura* [bare Scripture], then the uninterpreted Word must interpret dark portions of Scripture.

Here are a few fundamental "sound doctrines": "There is not a just man upon earth that doeth good and sinneth not." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Therefore we conclude that a man is justified by faith without the deeds of the Law." All doctrines are the clear and naked Word of God. You say we must examine these "doctrines" in the light of Scripture and that they must be supported by Scripture. Our Synod, as well as the Synodical Conference, Luther, Walther, Pieper, and the church fathers always bitterly opposed such statements. "Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures" (Triglott, 777).

In your essay you say: "Our church subscribes to these Creeds and Symbols, furthermore, not 'insofar as,' but 'because' they are in truth the true interpretation of God's Word in Holy Scripture." [The Lutheran Church itself says, in its Confessions, that the doctrine confessed in common by its churches has been "*taken*"—*genommen*, *desumpta*—out of God's Word, and that it is for this reason that other writings should be *judged thereby*; Formula of Concord, Trigl., 855. 851,—CL.] We always taught and still teach that they are in truth the true *teachings* of God's Word in Holy Scripture, written as Luther says: "to lead back to Scripture, to get every Christian to base his faith on the bare

Scripture, on the *nuda Scriptura*, minus any gloss [interpretation]."

Again you say: "It [the New Testament] is the Christological interpretation of the Old Testament." Scripture nowhere states that the New Testament must interpret the Old Testament. But we always read, "that Scripture might be fulfilled." When Eve gave birth to Cain, she cried out, "I have gotten a man from the Lord." [Literally: "I have gotten the Man, the Lord!"] An example of mere, mistaken "historical judgment" supposedly based on Scripture; but she had understood the, as yet unwritten, Word of God, Gen. 3, 15.—CL] She was not in need of interpretation. I agree when you say, "Jesus, too, interpreted passages from the Old Testament, Luke 4, 16ff. Here we say with Joseph, "Interpretation belongs to God." [Besides, wasn't Jesus really preaching *fulfillment* of the Old Testament, v. 21, rather than interpretation?—CL.] Certainly, dark portions of Scripture can be interpreted by using clear and naked portions of the Word of God. Such interpretation does not add one iota to "sound doctrine." In our schools we teach reading, writing, and arithmetic. Do you say we must interpret these subjects and that the teachers are interpreters? The Constitution of the United States is never interpreted, but enacted laws are interpreted to see if they are in conformity with the Constitution. If not, they are declared unconstitutional.

In your essay you often mention teachers, preachers, witnesses, apostles, and prophets. If we are an *interpreting* church, why not "interpreters"? The Bible never does. [The Bible never mentions "interpreters"—except in the sense of *translators*, of a tongue or language otherwise unintelligible to others, or of the extraordinary miraculous endowment of for instance a Joseph or a Daniel as interpreters of divinely bestowed significant dreams.—CL] The same applies to [the activity of] teaching, preaching, testifying, witnessing, etc.; but never [does the Bible speak of] "interpreting" in the same sense. Let me quote a few passages: "Be My witnesses;" not, be my interpreters. "Preach the Gospel to every creature"—not, interpret the Gospel to every creature. "Paul preached the kingdom of God"—not, Paul interpreted the kingdom of God.

As long as we remain with the *nuda scriptura*, the naked Word, we will remain and be the true visible church here on earth. God preserve us from ever becoming an *interpreting* church! The greatest weapon of Satan is

to "interpret" the Bible. If all denominations will stand upon the naked Word, we will have one true visible church upon the earth, and have nothing but "sound doctrine"!

Yours in Christ,

Otto H. J. Brauer
Novelty, Ohio

August 13, 1959

Concordia Seminary, St. Louis
Aug. 22, 1959

The Rev. Otto H. J. Brauer
Novelty, Ohio

Dear Friend and Brother:

This acknowledges your letter with enclosure which arrived this morning. I appreciate your concerns, and will give both letter and enclosure careful thought.

Sincerely,

Paul M. Bretscher

PASS YOUR COPY OF THE CONFESSIONAL LUTHERAN ON TO SOME FRIEND

● Dr. Pelikan's Philosophical Theology

Jaroslav J. Pelikan's "Totalitarianism and Democracy: a Religious Analysis" seems a misnomer. Would not "theological" have been preferable to "religious"? In fact, the essay is an excellent example of philosophical theology employed in the interest of a historical-theological examination of the origins of democratic and totalitarian ideologies, which are in the Enlightenment and modern periods respectively. One is startled at the end to find "Christian theonomy" supposed to be sympathetic to "totalitarian heteronomy" because both acknowledge sovereignty! Need one say "sympathetic"? Is it not enough to point to a demoniac perversion of theonomy in totalitarianisms?

From a review *God and Caesar* (Augsburg Publishing House). In Augsburg Publishing House's "Book News Letter" by Prof. Wm. H. K. Narum, chair of philosophy and religion, St. Olaf College.

● Dr. Pelikan Fails to Find Creation out of Nothing in the Bible

The Chicago Sunday Tribune (Nov. 29) reported Dr. Jaroslav Pelikan (Missouri Synod) as contending that the controversy between the Christian religion and evolutionism "was not implicit in the Bible, but a product of theological dispute."

"He ascribed the first clear statement of the belief that man and nature were created out of nothing to the second century theologian, Theophilus of Antioch,"

Dr. Pelikan said that through the centuries the belief that man and nature were created out of nothing "became" basic to the Christian doctrine. "Today," he added, "most theologians are willing to admit that God might have created through evolution," and "that even the most reactionary theologian today feels obliged to pay serious attention to scientific explanations of the universe and of life." His statements were made in a lecture which was part of a program on science and theology in the Darwin centennial celebration at the University of Chicago on Nov. 28.

Science and Evolutionism

We have always had all due respect for science. True science is honest enough and humble enough to know that it has no explanations of the universe and of life. Evolutionism, popularized by Charles Darwin a century ago, is quite another thing. The Everyman's Library edition of Darwin's *The Origin of Species* has an introduction by a first-rate scientist, W. R. Thompson, which offers a scholarly and penetrating analysis of the failings not only of Darwin's theory, but of Neo-Darwinism as well. Dr. Thompson is director of the Commonwealth Institute of Biological Control, Ottawa, Canada. A basic criticism which this scientist makes is that Darwinism produced "the addiction of biologists to unverifiable speculation." He charges that its false concepts produced much time-wasting research. Speaking of the fact that Neo-Darwinists have turned to modern mutation theory as a mechanism of evolution, Thompson, rejecting mutations as a means of explaining how all living species might have evolved, condemns them as being in general "useless, detrimental, or lethal." He also criticizes arguments for evolution based on rudimentary organs, homology [similarity of structure], and biogenetic law [the principle that all life comes from life]. Believe it or not, many of the early biologists assumed that even such highly organized animals as insects and mice arose under certain circumstances from decaying matter. And when this was disproved, the discovery of microscopic animals and plants afforded a new world of life that for many years was the stronghold of the theory of spontaneous generation. It was not until researches, chiefly of Pasteur, during

the last century that biogenesis was established. As for the study of extinct forms of life or fossils, known as paleontology, Thompson has this to say: "The modern Darwinian paleontologists are obliged, just like their predecessors and like Darwin, to water down the facts with subsidiary hypotheses [suppositions] which, however plausible, are in the nature of things unverifiable." In short, evolutionism is not science. It is a *belief*, a doctrine. This is what Dr. Thompson also calls it. And of this "doctrine of evolution" he rightly says that it has a strong anti-religious flavor. (Cp. *Concordia Theological Monthly*, June, 1959, p. 455f.) Such speculative pseudo-"science" has had to change its beliefs over and over again; but the Word of God endures forever.

As regards what Dr. Pelikan says about scientific "explanations" of life, here is what a first-class scientist recently had to say about that matter in the *Wisconsin Career Bulletin*. Answering a question about the cancer cell and its possible cure, Dr. Robert J. Samp, medical and scientific director of the Wisconsin Division of the American Cancer Society, said:

"How soon will we understand the normal cell? How soon will we understand the process by which life, respiration, or the soul of the cell functions in the amazing factory and busy metropolis contained within one cell's boundaries? To understand abnormal growth or cancer one must first understand *normal* growth of life and this in itself is a scientific mystery challenging the world of science." (Cp. *Northwestern Lutheran*, Dec. 6, 1959.)

We are listening. Paying serious attention, in fact.

Modern Theology and the Bible

We suppose we would hardly classify as theologians at all, and so not even as reactionary theologians, in the register of men like Dr. Pelikan. Little does this matter. We merely wish to be and remain humble disciples of that Christ who is as despised in His lowly Word today (especially by Modernistic theologians) as He was in His humiliation as the Son of Man in the days of His flesh. And so we really do not care too much as to what modernistic theologians have to say about us. This leaves us quite unmoved. For, that modern theology is in a very bad way,—of this Dr. Pelikan's philosophic theology is in itself a most convincing demonstration.

But, even as a philosophic theologian, that is to say, one who is some sort of com-

bination of philosopher and theologian, really ought to know better than to say what Dr. Pelikan does say. Even the ancient *heathen* philosopher Plato knew better. Here is what he said: "We must lay hold of the best human opinion in order that borne by it on a raft, we may sail over the dangerous sea of life, unless we can find a stronger boat, or *some sure word of God*, which will more surely and safely carry us."

We have that sure Word of God, which Plato would like to have had. We have it in the Word of Old Testament "prophecy" (*speaking forth from God* "oracles" of God: II Pet. 1, 19; Rom. 3, 2), made even more sure in its one and only intended and true meaning by the testimony of the New Testament (II Pet. 1, 19). Such a Word we have e.g. in Gen. 1, 1. And we have it in that most wonderful chapter of Faith, Hebr. 11, where we read in v. 3: "*Through faith we understand that the worlds were framed by the Word of God, so that things which are seen WERE NOT MADE OF THINGS WHICH APPEAR.*"

But of course, it takes divine illumination to apprehend the things of God. For the men who wrote Scripture matched spiritual things with spiritual words taught by the Holy Spirit, who is its real Author; they do not speak in words taught by human wisdom. (I Cor. 2, 13.) The man whose powers of apprehension are limited to the exercise of his reason even at its best must therefore necessarily reject divine things as just so much foolishness; and a spiritual man, one who has "the mind of Christ," must forever remain to him a riddle and an offense, fit to be called meaningless names like "reactionary" or whatever vain opprobrium such a one may want to heap upon him from his particular point of view outside of Scripture. (Vv. 14-16.)

Evolutionists and evolutionistic "theologians" merely push the problem of the origin of things back in their thinking, any desired number of millions or billions of years, stick their speculative heads into the sand of Darwinism, and try to make themselves believe the problem is no longer there.

As every true scientist knows, there is still a force beyond experimental science; and this is the object of faith. We accept God's own record with full confidence and confess with Luther's Catechism: "I believe that God has made me and all creatures." (Cp. the Brief Statement of the Doctrinal Position of the Missouri Synod, #5, to which the public teaching of Dr. Pelikan is obviously contrary.)

No Evolutionistic "Christ" for Us!

The Christ by whom all things were made (Nicene Creed) and in whom we believe was neither Himself a product of evolution, nor did He countenance such dull unbelief. Rather, He silences the vain questioning of supposed superior, human-tradition-bound theologians by pointing to the Genesis record and asking: Have you not read, the Creator from the beginning, a male and a female He made them?" [Some mss here have "*created*," which Nestle, e.g., prefers.] (Mt. 19, 4.)

That such unbelief as that of Dr. Pelikan can be openly taught in the name of a Missourian is one of the ever increasing number of mysteries in our synod, the unfolding of which must come from 210 N. Broadway, St. Louis, Mo.

❸ Correction

We have been informed that in the *Lutherischer Rundblick* article quoted by us in *Confessional Lutheran*, Nov., p. 118, col. 2, the line (13f) reading "less lacking in uprightness (*unaufrichtig*)" should simply read *less incorrect*. The error was due to a typographical mistake "*weniger unaufrichtig*" having been inadvertently printed instead of "*weniger aufrichtig*."

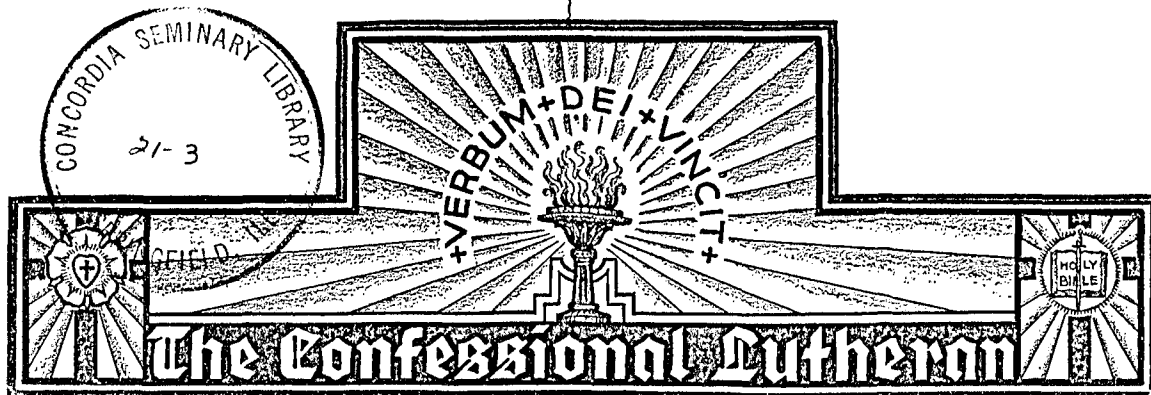
Our December issue contained a typographical error which our readers probably detected. Nevertheless, we wish to call attention to the necessary correction. On p. 125, second column, first full paragraph, line 11 should read: "is inappropriately used of the Holy Scriptures" rather than "*in* the Holy Scriptures."

DOCTRINAL DISCIPLINE MUST BE RESTORED WITHIN THE MISSOURI SYNOD

"Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." *Augsburg Confession*, Art. XXIV.

Concordia Seminary 12-42E
Library
Springfield, Ill.

Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding right of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

March, 1960

Number 3

IN THIS ISSUE: Presidium Says Scharlemann Attitude Must Not Stand — More Modernism by Dr. Scharlemann — The Board of Control of Concordia Seminary (St. Louis) and the CLPB — Dr. Sasse Exposes Papistic Teaching of Prof. Piepkorn — Propaganda for the RSV within the Missouri Synod — Index to CONFESSIONAL LUTHERAN — Dr. Fuerbringer's Letter to the Clergy — What Our Readers Say.

● Presidium Says Scharlemann Attitude Must Not Stand

In a letter to a member of the *Confessional Lutheran* staff, President Behnken, speaking for himself and the Vice-Presidents of the Missouri Synod, stated that the attitude toward Scripture revealed by the essay of Dr. Martin H. Scharlemann (*The Bible as Record, Witness and Medium*) "must not stand nor spread in our midst."

The official statement came as a reply in answer to a letter of the member of the Con-

fessional Lutheran staff after members of his congregation had directed him to ask President Behnken whether he joined their pastor in rejecting Dr. Scharlemann's position as horrible and blasphemous.

Speaking for himself and the Vice-Presidents of Synod, Dr. Behnken wrote:

"When you ask about Dr. Scharlemann's position on inspiration and revelation and his statement that the Bible is not inerrant, let me say that I certainly am not in accord with that position. You know from sermons that I have delivered and

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B. D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, Box 27, Morrison, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D. D.
President.....John C. Elch
140 N. Dearborn Street, Chicago, Illinois
First Vice-President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Second Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. ElbertChicago, Illinois
Ralph H. Foster, M.D.....Raymond, Washington
H. H. BohlGrant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, Box 27, Morrison, Ill. Regular membership is
\$3.00 per year. Contributing membership \$5.00 a year.
Sustaining membership \$10.00 or more per year. Each type
of membership includes a subscription of the "Confessional
Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

statements which I have made that I do
consider the Bible to be the divinely in-
spired, inerrant Word of God. As far as
Dr. Scharlemann's essay is concerned, let
me say that it is now in the hands of the
faculty of Concordia Seminary. The Pre-
sidium is waiting to hear from the faculty
concerning it. We are convinced that this
attitude toward Scripture must not stand
nor spread in our midst."

We urge, pastors, congregations, and con-
ferences to write President Behnken com-
mending the Presidium for this statement,
and urging that steps be taken at once to put
an end to Dr. Scharlemann's teaching and
properly to deal with any and all who shield
and defend it.

✪ More Modernism by Dr. Scharle- mann

In an Open Letter (Dec. 15, 1959) the
Rev. Francis Machina of Malone, Texas,
wrote: WATCH THAT MAN SCHARLE-
MANN! Watch his ideas grow more and more
hostile to the Word of God! Watch as more
and more of the Bible becomes foolishness
unto him. Watch as his raving against God's
Scriptures becomes more and more intense.
It cannot be otherwise, for our Lord Jesus
says: 'And he that hath not, from him shall
be taken even that which he hath,' Mark
4, 25. Thus, in the end, Dr. Scharlemann (un-
less he repents and recants) will himself be-
come a strong proof that the Bible is God's
Word indeed."

This was a safe prediction to make. For
Dr. Scharlemann's essay, "The Bible as Rec-
ord, Witness, and Medium," in which he blas-
phemes the Bible as a book full of errors,
revealed how completely the St. Louis pro-
fessor is sold out to Modernism. This essay
was released in type on June 1, 1959, but was
read at conferences in whole or in part con-
siderably earlier than that.

More of Dr. Scharlemann's Modernism is
revealed in an article, "God Is One," which
appeared in the *Lutheran Quarterly* of Au-
gust, 1959, pp. 230ff, a publication sponsored
by the theological faculties of eighteen semi-
naries within the National Lutheran Council.

In this article Dr. Scharlemann proceeds
to apply his Modernism to the doctrine of
God. Citing H. H. Rowley ("The Antiquity
of Israelite Monotheism," in *Expository Times*,
1949-50, p. 336), he says that this Bible critic
"may be quite right in saying, 'Moses was
less than a monotheist, but he was more than

a henotheist.' " We may explain that a monotheist is one who believes in the existence of an only God; a henotheist (from the Greek word *heis*, *henos*, meaning "one") is one who believes in the existence of more than just a single God, but who himself chooses to worship but one of the number of gods whom he believes to exist.

Similarly, Dr. Scharlemann says: "Most certainly David believed that other gods ruled outside the confines of Israel."

Worse than this. In Exodus 20, 1-3 we read: "*And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.*" Believe it or not, Dr. Scharlemann blasphemously says of *this*: "The first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods"! In other words, if these words are the words of God (the Bible says they are, and we believe that they are) then *God Himself*, to use Dr. Scharlemann's words, here "seems to presuppose the existence of other gods"! Do you begin to see why Dr. Scharlemann vehemently and repetitiously denies that the Bible itself is a revelation? Do you see why in trying to sell us his own brand of Christian science he insists that we accept his key to the Scriptures, according to which the word "word(s)" in the Bible means *work* or *acts* and is to be referred to what he regards as the redemptive acts of God in the history of the Church and of the world rather than to the words in the Bible themselves? Do you see the terrible deception behind his words when he nevertheless tells us that he believes that the Bible is "the Word of God"?

Dr. Scharlemann lays the blame for an alleged belief in the existence of more than one God on the part of such men as Moses and David, and of old Israel in general, on God Himself. He charges it to an inadequate revelation or self-disclosure by God. His ideas, so far as the whole of the Old Testament is concerned, are pretty well summed up in the following two paragraphs: "Israel's worship, therefore, probably ought to be described as monolatrous [worshipping only one god, while believing in the existence of a number of them] rather than monotheistic [recognizing the existence of an only God] until such time as the existence of other gods was specifically denied and Yahweh [Jehovah] was proclaimed as the God of the whole world. The supreme articulation of this kind of monotheism is found in the book of

Isaiah (45, 22): "Turn to me and be saved, all the ends of the earth! For I am God, and there is none other." The distance, however, from Sinai to Isaiah's formulation is considerable. Centuries of history lie between these two statements. These were long years during which God's people came into contact with nations that served other gods, whose existence they did not at first deny, but whose inferiority to Yahweh was made plain at once.— This movement from monolatry to monotheism is an inherent ingredient of the Biblical account of Israel's life and worship. The record of this development may serve, therefore, as a primary exhibit of the way in which God manifested Himself through mighty historical deeds in such a way as to make it possible for his people to express this aspect of the divine self-disclosure in the formulations that we have in the later books of the Old Testament."

According to Dr. Scharlemann, the revelation of God as Triune came only in New Testament times: "It seems to be in order to suggest that this trend in Israel was intended to serve as a way of preparing God's people for that self-disclosure of him whereby, in and through the incarnation, men would be invited to recognize this God as being triune, that is, one God in three persons."

Dr. Scharlemann's basic denial concerning the Inerrancy of Holy Scripture was formally presented to the faculty of Concordia Seminary, St. Louis, for discussion already in February, 1958 (two years ago!) in a paper beginning "In this paper I propose to defend the paradox that the book of God's truth contains errors."

How is it possible for such a terrible situation to exist in our church, not to speak of the fact that it should be permitted to go on all this while? The answer to this question is quite simple. When eight men on the Chicago police force were recently arrested for burglary, the *Chicago Daily News* (Jan. 19), speaking of such corruption in the police department, said: "The inevitable course of action when something like this comes to the attention of the police brass is harassment of the complainant and cover-up of the offenders." The Chicago police brass has nothing on some of the top brass within the Missouri Synod. Of that fact anyone can convince himself by simply reading the correspondence between the Board of Control of the St. Louis seminary and the Confessional Lutheran Publicity Bureau which was published in the January-February *Confessional Lutheran*, and to which we now wish to add

more recent letters. These two letters—one by the Board of Control to President Oetting (Iowa East), and another by a member of the *Confessional Lutheran* staff to the secretary of the Board of Control—will be found appended to this article.

But such things could again hardly happen if it were not for certain false principles which have been allowed to develop in the practice of officials within the Missouri Synod in recent years,—and remember that practice is *teaching in action*. Foremost among such principles is the teaching that public error dare not be publicly rejected, especially not without first arguing endlessly in private with offenders while their public error permeates our synodical body. Indeed, it is not too much to say that to act contrary to this principle, as false as it is, has in recent years almost become the one unpardonable “sin” within the Missouri Synod. As the case of Dr. Scharlemann shows, men can go on proclaiming error, even of the worst kind, year after year, and be shielded and defended in doing so; but one who raises his voice against such intolerable error must expect soon to be dealt with as a troublemaker in Missouri.

Add to this the secrecy that veils the conclaves of officials while we wait and wait and wait (so often in vain) for proper action. Although officials are supposed to be our *servants*, who are to safeguard our religious interests, and although they expect us to trust them no end, they act as if *we* had no right to be trusted and to know what is all going on or not going on concerning our greatest weal and woe. The most one can get out of them often is meaningless generalities and statements like “We are cognizant of the disturbance that has been arising in Synod in connection with the matter,” “This has been placed into the hands of So-and-So,” and the like. Such a secret curtain often veils off effectively from general sight the climate in which corruption flourishes. Indeed, it serves to a large extent to create such a climate, and it certainly creates perfect conditions for misplaced confidence and a false feeling of security in matters which most vitally concern the spiritual welfare of every one of us.

If the Missouri Synod is still to be snatched from the doom by which it is imminently imperiled, the doom of being engulfed by the worst Modernism, it is up to each one of us to see to it at once that it is rid of the false principles that have made such a doom possible. And, of course, men like Dr. Scharle-

mann must without delay be removed from our teaching ministry, and their errors must be distinctly repudiated. There is no other way; and this is the way of Scripture, of the Lutheran Confessions, and of the Constitution of the Missouri Synod.

What are we waiting for?

❁ The Board of Control of Concordia Seminary (St. Louis) and the CLPB

We wish to direct the attention of our readers again to the correspondence between the Board of Control of Concordia Seminary in St. Louis and the Confessional Lutheran Publicity Bureau which was published in the January-February issue of the *Confessional Lutheran*. Especially do we want to direct attention to the insistence of the Board of Control that it be not “referred simply” to Dr. Scharlemann’s “manuscript,” which in the Board’s next letter is referred to as his “paper,” and which undoubtedly means his essay, the Bible as Record, Witness, and Medium. In his second letter Dr. Niedner seemed to admit on behalf of the Board that one need only to read Dr. Scharlemann’s essay in order to “discover” what he was asking for, but stated that it would have been impossible for him to do this anyway, — “simply because I did not have a copy of Dr. Scharlemann’s paper,” as he explained in a subsequent communication. We hold that it is inexcusable on the part of the Board, whose solemn duty it is “to safeguard the financial, academic, and religious interests of Synod” at our St. Louis Concordia (By-Law 6.21 to the Constitution of the Lutheran Church—Missouri Synod) against contrary horrible and blasphemous interests such as those of Dr. Scharlemann, which are of long standing, not to have supplied itself with a copy of his essay at so late a date. We do not believe, especially in view of the total situation, that we should be held to supply either a copy of that essay or statements in other writings of Dr. Scharlemann to the Board of Control in order to convince its members of the Movement of Modernism which is ever more boldly asserting itself in our synod, and of the drive for the firm establishment of said Modernism which Dr. Scharlemann is openly spearheading. We would nevertheless gladly do so. We would also gladly furnish the Board with a taperecording of Dr. Scharlemann’s essay in part before the pastors of the Northern Illinois District in April, 1959, and with the names of witnesses other than ourselves

of what was to be heard at that time as well as elsewhere both at an earlier date and on later occasions. All of this is plainly indicated in our correspondence.

Despite its apparent negligence in supplying itself with a copy of Dr. Scharlemann's essay *the Board of Control began its correspondence with us by defending Dr. Scharlemann and shielding his teaching*, — an attitude which it maintained throughout the whole of this correspondence. To this we therefore directed ourselves from the beginning to the end of our correspondence, as reference to it will bear out, until it was broken off by the Board and its effort directed into another channel through the letter of Dr. Niedner to District President Oetting (Iowa East).

The letter of the Board of Control to District President Oetting and a reply to it by a member of the *Confessional Lutheran* staff are being published immediately following this article in order to supplement our correspondence with the Board as it appeared in the January-February issue of the *Confessional Lutheran*. The present article is to be regarded as the joint reply of the Confessional Lutheran Publicity Bureau referred to in the letter signed by Pastor A. T. Kretzmann as a member of the Confessional Lutheran staff and of the Bureau. We may add that copies of the December issue of the *Confessional Lutheran*, containing detailed proof of our charges from Dr. Scharlemann's essay, were mailed to all clergy members of the St. Louis Board of Control, as will also copies of the present issue.

We love the Truth of God's Word and our Church too dearly to be diverted from our determined purpose. And we trust that, under God, our synod as such will continue to pursue a similar objective, demanding the removal of Dr. Scharlemann from our teaching ministry, because he persists in his false teaching, and distinct repudiation of the horrible and blasphemous doctrine which he has spread in our midst.

February 10, 1960

Concordia Seminary
St. Louis 5, Mo.

St. Charles, Missouri
Jan. 19, 1960

Rev. Walter D. Oetting
Waterloo, Iowa

Dear Brother,

A month ago the Board of Control of Concordia Seminary in St. Louis resolved to address a letter

to you concerning Pastor Paul Burgdorf in order to bring to your attention the accusations that he has made in the *Confessional Lutheran* and in letters against Professor Scharlemann and to request you to initiate action against him if he cannot prove the assertions he has been making and if he refuses to retract the charges he has made.

Since that meeting a month ago I have been under the impression that I wrote to you immediately after the meeting. But last night, when this matter had been discussed again in the meeting of the Board of Control, I began to feel vaguely that I might have planned the letter in my mind but did not write it. And this morning, searching for a carbon copy and not finding any, and noting also that there is no reply from you, I feel quite sure that I did not write.

Our repeated request to Pastor Burgdorf has been that he supply us with the statements in Dr. Scharlemann's writings which caused him to print and write as he did, and he has consistently refused to do this. Instead he demands that we prove to him that Dr. Scharlemann's statement that he accepts and teaches the verbal and plenary inspiration of the Bible is meant in the sense that our church has always given it.

It has been our contention that the accuser must furnish the proof of his accusations; and we further believe that Pastor Burgdorf owes it to Dr. Scharlemann to confront him with his censures and to give the professor an opportunity to defend himself. We can assure you that Dr. Scharlemann is open to conviction and would be ready to modify or change his assertions if he is shown the necessity of doing so. We do not think that the proper procedure is to dismiss the professor but to win him back to the truth if we believe that he has erred. This, I am sure, both you and Pastor Burgdorf will believe with us.

May we, then, for the good of Concordia Seminary and Dr. Scharlemann and Pastor Burgdorf ask you to proceed in whatever way you deem best?

Sincerely yours,
Frederic Niedner
Secretary of the Board of Control

January 28, 1960

Dear Doctor Niedner,

A few days ago Pastor Burgdorf handed me a copy of the letter you had sent in behalf of the Board of Control of Concordia Seminary to President Oetting, asking him to initiate action against Brother Burgdorf "if he cannot prove the assertions he has been making and if he refuses to retract the charges he has made," namely, against Dr. M. Scharlemann in the *Confessional Lutheran* and in letters. In the same letter you state for yourself and the other members of the Board of

Control "We do not think that the proper procedure is to dismiss the professor but to win him back to the truth *if we believe that he has erred.*" This you say in spite of the fact that Dr. Scharlemann's essay "The Bible as Record, Witness and Medium" and other essays setting forth this professor's position in the clearest possible language were available to you. If you, as the Seminary's Board of Control, have failed to ask for copies of these essays or have refused to read them, that would be inexcusable neglect of duty on your part.

If the Board of Control is actually determined to go through with this unheard-of procedure against Pastor Burgdorf, then I insist that I be dealt with in the same way as he; in fact, all members of the Confessional Lutheran Board and Staff are asking that this action not be confined to Pastor Burgdorf, but be initiated against all of us. The specific reason why I am writing even before our joint letter is prepared is because I signed that article in the *Confessional Lutheran* as much as Pastor Burgdorf did, and I stand behind it.

In initiating disciplinary action against me through President A. H. Werfelmann, the Board of Control will encounter the difficulty that the President and Vice-Presidents of my District, thank God! have made no secret of the fact that they reject the false doctrine of Dr. Scharlemann which our synod terms "horrible and blasphemous;" in fact, as you no doubt know, the recent meeting of all the Doctrinal Unity Committees of the Synodical Conference adopted a resolution rejecting Dr. Scharlemann's position. [Ed.: There was such general agreement, but no formal resolution.] And upon what basis have these leading men in Synod and in the Synodical Conference taken this action? My Presidium did so upon the basis of Dr. Scharlemann's essay which you refuse to accept, as such, as basis for our identical accusations. So, if Pastor Burgdorf and I are "guilty" in your estimation and should be dealt with in the manner you outlined in the letter to President Oetting, then, to be consistent, the same action should be initiated against my District President and others in high position. In connection with the possible contemplation of any such action you would be confronted with the further difficulty that the Presidium of Synod itself which would have to act in such an event has also made no secret of its rejection of Dr. Scharlemann's position on the basis of the same evidence which you have ruled out as proof in itself for our accusations which differ in no way from the accusations made by many officials of Synod.

As I see it, the Board of Control, having available the same evidence to judge Dr. Scharlemann's position as Synod's officials do, is not ready to reject that position as the officials of Synod are (your letter: "*if we believe that he has erred.*").

Since you are unable to reject Dr. Scharlemann's position on the basis of the same evidence which moved us and Synod's officials to reject it, I can understand why you feel compelled to take the action against us mentioned in your letter to President Oetting, and why, in order to be consistent, you may in the future be compelled to take action against Synodical officials who have become "guilty" in the same way we have, from your viewpoint. As long as that is your conviction, that is the way you will have to act.

It will be interesting to see what your contemplated action will bring to light. It should certainly make very clear just where the procedural roadblocks lie which have made possible the doctrinal situation found at Concordia Seminary. So I say, more power to you, if those are your convictions. I am sure that the Lord will see to it that good will come from it in the end, if nothing more than to place the blame where it rightly belongs.

The reason why copies of this letter are also being sent to President Jesse and Pastor Machina is because I understand that you have asked that District President to take similar action against this courageous brother in Texas. I am also sending a copy to Dr. P. E. Kretzmann, since he was for so many years a close friend and associate of yours. I will not treat this as a confidential letter and do not expect you to do so either.

Cordially yours,

A. T. Kretzmann

C.C.: Pres. W. Oetting, Rev. P. H. Burgdorf, Pres. A. F. Jesse, Rev. Machina, Pres. A. F. Werfelmann, Dr. P. E. Kretzmann.

[Note: We have up to the time of this writing learned of no action, such as Dr. Niedner requested, being taken by any district president.]

● Dr. Sasse Exposes Papistic Teaching of Prof. Piepkorn

In an article containing "Brotherly Warning against High Church Perils, the main title of which is Liturgy and Confession, Dr. Herman Sasse (Australia) has thoroughly exposed the papistic character of the public teaching of Dr. Arthur Piepkorn of Concordia Seminary, St. Louis. The thirteen-page article appeared in the Christmas, 1959, issue of *Lutherische Blätter*, edited by the Rev. Friedr. Wilh. Hopf, Director of the Mission of the Lutheran Free Churches in Germany affiliated with the Missouri Synod. The article was originally written as an Opinion meant to be helpful to the community of the "Brothers" (*Bruedern*), a High Church group in Braunschweig, Germany, toward forming

a proper judgment concerning Dr. Piepkorn's Maryology, a portion of which had appeared in their Circular Letter. Reference to the "Bruedern" was eliminated by the German editor.

Dr. Sasse begins his article by calling attention to the important fact that "We Lutherans, who want to preserve the true doctrine are all exposed to the danger of our confession's remaining theory." (P. 92.) This is indeed an important and timely observation. Christian faith is a matter of *divine persuasion*. (Cp. e.g. Rom. 8, 38f; 14.) But how much of what passes for Lutheranism today is evidently a matter of mere human conviction. And how could this be otherwise among professed "Lutherans" to whom Scripture itself is no longer divine revelation from Gen. 1, 1 to Apoc. 22, 21, but instead, a pitifully human book which is believed to begin with myth and which in its length and breadth is supposed to be full of error.

Speaking of the High Church Movement more particularly, Dr. Sasse says: "The deeper reason why High-Churchism has become the ruin of so many seems to me to lie in the fact that we modern Lutherans no more understand the article of Justification." "That is why it can happen," he says, "that the Catholic conception of the priesthood and the idea of Apostolic succession—which is neither Biblical nor Christian—now suddenly appears and that even a man like Prof. Piepkorn (St. Louis) can take over the prayer for the dead out of the Roman canon of the Mass." (P. 95.) Dr. Piepkorn's prayer for the souls of the dead (*Una Sancta*, Pentecost, 1947, p. 2) and his specific condemnation of rejection of such a practice in Question 210 of Missouri's Short Explanation of Luther's Small Catechism (*The Seminarian*, June, 1954) are discussed in the *Confessional Lutheran*, Oct., 1958, p. 104, and also in previous issues. His "Sacrament" of Ordination, "effective by divine right" (*Una Sancta*, 1955, 4, p. 3ff) is discussed in the same article, p. 100ff; and in the March, 1959 issue of the *Confessional Lutheran* his Romanistic notions concerning ordination of "priests" is again discussed, as is also his idea concerning Apostolic Succession.

Dr. Sasse comes to the main subject of his discussion in the following words: "An especially deplorable proof of how Lutherans can succumb to the perils of High-Churchism is a devotion by Prof. Piepkorn (St. Louis): 'Blessed Art Thou Among Women.'" This is a chapel talk on Luke 1, 42-43, delivered on

the Feast of the Visitation of the Blessed Virgin Mary, 1957, at Concordia Seminary. It was published in *Una Sancta*, Visitation, 1958, and discussed in several articles of the Dec., 1958 issue of the *Confessional Lutheran*. This chapel address gives one some idea of some of the things that are going on today at the once great institution known as our Concordia Seminary.

Dr. Sasse rightly offers the general observation that "One's position over against Mary's person is always a mark of the right or wrong understanding of the Gospel.... The Lord Himself put into its proper place the veneration of Mary which began already during His days on earth, when He replied to the woman from among the multitude about Him who beatified His mother, with that other beatitude: 'Blessed are they that hear the Word of God and keep it!' (Luke 11, 27f; cp. 8, 21 and 2, 19.)"

"Blessed are they that hear the Word of God and keep it." "This reply of the Lord to the first attempt at veneration of Mary," Dr. Sasse says, "must for the Church of the Gospel be the norm of that which dare be said or not said about Mary. Teaching concerning Mary must be Scriptural. . . . If one measures the article of Prof. Piepkorn by this norm, one finds that, alongside of what is self-understood as concerns Biblical truth in such a devotion, it contains things which are not only theologically false and intolerable in the Lutheran Church but which lead straightway (*schnurstracks*) into the Church of the pope."

Dr. Sasse rightly says: "One can understand that Dr. Piepkorn finds no delight in more recent Lutheran or allegedly Lutheran dogmatical works. But why does he then calculatedly make use of the dogmatics of Roman Catholicism? . . . One does not trust one's eyes. . . . He gets stuck in a wholly unevangelical concept of the virginity."

Discussing Dr. Piepkorn's "pious opinion" of the *sinlessness of Mary* more particularly, Dr. Sasse asks: "What shall one say of the following statements of Piepkorn: 'We need not feel obligated to blacken her reputation and to invent transgressions for her to have committed, as if somehow we were saved by the sinfulness of the Blessed Virgin rather than by the sinlessness of her Son.' What is the purpose of this false rhetoric? Who has ever asserted or implied the opinion that the sinfulness of Mary saved us? Who ever blackened the reputation of Mary by the invention of transgressions for her to have committed?

What theology has done is to discuss thoroughly the question whether according to Holy Scripture there has beside Christ the Lord been even only *one* sinless person. Scripture teaches that all men are sinners and that Christ the Lord died for the sins of all men. That is the reason why the Church fathers do not regard Mary as sinless, why also theologians like [the great Roman Catholic] *Thomas Aquinas* think thus. As is known, *Pelagius*, in order to prove his thesis concerning Free Will, drew up a whole catalog of sinless men. Now, whether this be dozens of men, or whether the list shrinks down to *one* person, this makes no such great difference. Lutheran theologians like Catholic theologians before them searched through the Scriptures to find possible places at which Mary does not appear as sinful. This was their duty as a teacher of theology in the Missouri Synod ought to admit. They were no detectives, who wanted to convict a defendant, but students of Scripture, who asked: What does Holy Scripture teach about the mother of God? For that alone of course can be the object of our faith. All respect for pious opinions. But an opinion which is false can't be pious."

"Dr. Piepkorn accepts the pious opinion of the immaculate conception [of Mary]. He has the same opinion in this respect as the pope. What he finds fault with concerning the Roman dogma of 1854 is only this, that the pious opinion was here made a binding dogma. The content of the dogma he recognizes: 'It is when these pious opinions are elevated to the status of dogmas which must be believed under pain of eternal condemnation that we declare this kind of restraint—rather than the opinions themselves—to be antichristian and diabolical.' Something like this is what all Reform Catholics have said, from Doellinger [the leader of the party known as the Old Catholics, who broke away from the pope after he had been declared infallible, in 1873] who later regretted not having protested [the dogma of the Immaculate Conception of Mary] in 1854, to Heiler [professor at Marburg, leader of the present High Church Movement among Protestants, and more particularly among Lutherans, which began in Germany in 1917; secretly consecrated bishop according to the Roman Ritual by Petrus Gaston Vique of the Gallican Church assisted by two further bishops in 1930]. It is the opinion also of Anglicans. We Lutherans however have to ask if the opinion is true or false. It is false because

it is pure speculation. It is false because it deprives Christ the Lord of the honor of being the Savior of all men, also of His dear mother."

Dr. Sasse calls attention to the fact that "Piepkorn indeed makes Rome's argumentation his own—it is the formulation of the bull *Ineffabilis Deus* that he cites." [Cp. e.g. *The Papal Encyclicals* Edited by Anne Fremantle in the Mentor Religious Classics series, p. 134. The opinion contained in this bull of 1854 had been formulated already by Duns Scotus, who died in 1308. But Dr. Piepkorn does not know this. He thinks that it is an opinion which *Luther* "worked out in detail with considerable theological ingenuity."!] "The merit of Christ the Lord is supposed to be there, but faith in this merit did not justify her. She was in need of no forgiveness, because, don't you see, she did not partake of original sin. Here justification by faith is done away with. The grace which she experienced was not that grace which grace otherwise is, the grace of forgiveness. It is a different grace. It is expressed by the 'full of grace' which as is known is not found in Scripture. It is the Vulgate's false translation of [the Greek word which means "favored"] *kecharitomene*, Luke 1, 28. [It is this "full of grace" that is found also in Rome's *Ave Maria*, the "Hail Mary," and on which its "Mary, Mediatrix of all Graces" is founded.] In *Luther* the 'full of grace' still occurs as long as he still used the Vulgate, of which he knew great parts by heart. But in his Bible translation it is no more to be found. In vain one looks in the New Testament for a place where 'grace' in this sense is used. A man can be 'full of the Holy Ghost,' but not 'full of grace.'"

We should like to quote more fully Dr. Sasse's discussion of Prof. Piepkorn's false theology, which he presents in its wide sweep with the sure grasp of a true historical theologian, not that of a mere philosopher, such as go under the name of "theologians" nowadays. But we want to hurry to a conclusion as we recommend the reading of Dr. Sasse's full article to all to whom it is available.

Discussing various facets of Dr. Piepkorn's Romish argumentation, Dr. Sasse is moved to exclaim: "What sort of impossible theology is this? . . . What kind of sectarian enthusiasm (*Schwärmerei*) is this? . . . What inconceivable sort of comparison is drawn? . . . What murky (*schwuel*) mysticism is this?"

"We don't want to enter further on a discussion of Piepkorn's essay," Dr. Sasse says,

as he concludes his specific discussion of the St. Louis seminary's chapel talk; "we want to keep silent as to what he says about the 'pious opinion' of the assumption of Mary and concerning the title 'Queen of Heaven.' There is really nothing missing."

Returning to a more general discussion of High-Churchism as the cause of the St. Louis professor's Romish theology, Dr. Sasse says: "The tragedy of Piepkorn is deeply rooted in that modern High Churchism which distinguishes itself from Rome to its disadvantage through its having no theology at all. Insofar Piepkorn indeed represents a movement, if not also a church. He belongs to a segment of American Lutherans which has been schooled in the old dogmatic heritage, but to whom it never got to be an inner experience."

Enlarging on a more remote cause of Missouri's present plight, Dr. Sasse says: "When with the end of World War II the change began for Missouri which led it out of the old isolation, there took place also in the case of many a representative of this church what often happens when a ghetto is opened up. The isolation is replaced by a 'Be embraced, you millions!'"

"This works itself out differently in individual cases," the Australian church historian observes. "In some cases the Liturgical Movement became a substitute for that which the doctrine had been for the old Missouri. For many a one the Anglican Church became a bridge to High-Churchism, especially in the case of such as were army chaplains, as Dr. Piepkorn was, in a prominent position. [We must here remark that Dr. Piepkorn was strongly addicted to Romanizing tendencies already when he entered the ministry. Of course, the chaplaincy would hardly be the place to 'take the cure' for that sort of thing.] One must consider the roll which the Protestant Episcopal Church plays in America." Dr. Sasse points out the undue influence exerted on our national life by Anglicanism through the Episcopal Church despite its relatively small size and then calls attention to the situation at West Point. He says: "The army has its religion. The worst thing about it is the externalizing of worship services." And then he recalls that in England the great Catholic "renewal" movement among Anglicans in the 19th century (the Oxford Movement, Tractarianism, Newman) "once ended in that unspiritual Ritualism, over which all earnest Catholics and all earnest Anglicans poked fun, talking about sects which know better

than the Congregation of Rites in Rome [the clerical body entrusted with the supervision of this department in Rome's ecclesiastical organization] how long and how broad the individual parts of liturgical vestments had to be, a phenomenon of religious life concerning which, by the way, Christ the Lord already expressed Himself, Mt. 23, 5b." One may here want to compare various meticulous articles of Dr. Piepkorn on this subject, or his 123 page book on *The Survival of the Historic Vestments in the Lutheran Church after 1555*. The latter was published as a Graduate Study by the School of Graduate Studies of Concordia Theological Seminary in St. Louis, "the first in what may well become a series." "The primary intent of these studies is to serve as an instrument in helping to develop that quality of leadership which alone, under the blessing of the Head of the Church, can adequately cope with the problems and opportunities of the Church in a rapidly changing and deeply disturbed world." "These studies . . . can provide essential facts and necessary direction." (Foreword.) In view of such a statement of the Foreword, and the contents of this publication, it almost sounds as though Missouri is yet to be renewed and saved by a reintroduction of principles concerning such matters as the "correct" length and breadth of the hem of clerical garments. God knows Missouri needs renewal and saving. But we are firmly convinced that the way to this, under God, is an honest return to the Holy Scriptures as God's inerrant Word and to the Confessions of the Church of the Reformation whose children we profess to be!

"This Formalism," Dr. Sasse says, "is now penetrating into the Protestant Churches, in which people have tired of shallow preaching. Unfortunately it is also penetrating into Lutheranism. The new *Service Book*, the agenda and hymnal of Lutheran Churches outside of the Synodical Conference, now have an Anglican eucharistic prayer. Yes, Friedrich Heiler even already wants to have the Reservation of the Sacrament observed." (Some Missouri Synod pastors have already actually adopted this Roman practice.) "The disease of Anglicanism has now affected Lutheranism precisely also in the distinction of dogmas which must be accepted as 'pious opinions,' which one can unceremoniously proclaim in the pulpit, provided that one only recommends their adoption but does not make them a condition of salvation. This is the end of the preaching of the Gospel."

"How is it possible," Dr. Sasse asks, "that men who occupy leading positions in orthodox Lutheran Churches suddenly give up the confession of the fathers? They do not want to do this. They deny that they are doing it. They only want to restore the Church. But this the Anabaptists, the Pietists, and the Rationalists wanted to do, too. In the history of the Church there are always repeated such movements as affect men and are not of their own making.

We may add that there are men who read Luther and the Confessions of the Lutheran Church, or at least occasionally look into them when they are forced to do so by circumstances, or when this suits their own purposes, without considering them in the light of their history. We may also add that it is just modernistic Lutherans, who are so great on "historical" criticism of the Bible, who are most often the greatest offenders in this respect. As a result they fail wholly to understand Luther and the great principles of the Reformation. (The same often holds true as regards the history of their own specific church body.)

We have in the interest of brevity omitted many a fine historical insight of Dr. Sasse which throws greater light on what we have quoted of his essay here. However, we still wish to bring in its entirety the last paragraph of the Australian church historian, in which he properly characterizes Luther, also with respect to matters liturgical, and in which he underlines the fundamental principle which must be basic to every liturgical undertaking.

This final paragraph of Dr. Sasse's article reads as follows:

"It belongs to the greatness of Luther that he possessed the gift of distinguishing properly. He who had been brought up in the Liturgy and lived in it, who wished to retain whatever could be retained of it and never gave up anything lightheartedly and often hesitated long before he came to a definite decision, had the gift of proper discernment. He had it, this great gift of the Holy Spirit, without which the Church cannot exist, because he had the Word and the Sacrament, to which God's Spirit has bound Himself in the Church. He could judge liturgy because he possessed the yardstick by which alone it can be rightly measured: the holy Gospel, the saving message of the justification of a sinner alone by faith, the article of which nothing can be yielded, though heaven and earth may fall, and whatever won't remain. On this article

there depends not only our salvation, but also the Church and the true Church's liturgy. 'If this article remains pure on the battlefield, the Christian Church also remains pure, and in goodly harmony, and without any sects; but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted.' (Cited in the Thorough Declaration of the Formula of Concord, Art. III:6; cp. *Trigl.*, p. 917.) In this consciousness we ought to begin and conclude all of our liturgical work with this prayer: 'Lord, keep us in Thy Word!'"

Sincere thanks to you, Dr. Sasse, for exposing Missouri's great Roman sore!

**SUBSCRIBE FOR THE
CONFESSIONAL LUTHERAN
BOX 27, MORRISON, ILL.
\$2.00 A YEAR**

☛ Propaganda for the RSV Within the Missouri Synod

A Letter by Dr. Feucht

We recently received a letter from a member of one of a number of Missouri Synod congregations in a city on the west coast informing us that about a dozen and a half people had left a sister congregation in that city because the pastor uses the Revised Standard Version in his pulpit. We do not know how correct this information is. However, the letter was accompanied by two different mimeographed documents showing that a serious situation exists. One of these is a letter addressed to members of the congregation by the pastor and members of the church council, which holds the threat of excommunication over the heads of such as offend against their position. The other is a letter from Dr. Oscar Feucht, written, according to its letterhead, in the name of the Board of Parish Education of the Lutheran Church—Missouri Synod. Dr. Feucht, it should be explained, had been appealed to for help, and responded in a hurry.

The letter of Dr. Feucht is most interesting in a number of ways. It comes to the defense of the RSV, with hardly a word as to that version's being objectionable in any which way so far as the letter as it lies before us (two pages) reveals. On the other hand, it contains a wholesale condemnation of the King James or Authorized Version. We quote: "While the KJV does not contain many doctrinal errors, it has a host of philo-

logical, historical, geographical, and grammatical mistakes."

In giving an analysis of a booklet titled "Why We Reject the National Council Bible," and sharing "some of the thinking of the Versions Committee" of the Board of Parish Education, Dr. Feucht says: "It (this booklet) was probably produced late in 1952, the year that the RSV came upon the market. But this already arouses some apprehension insofar as it was impossible for anyone to evaluate the RSV from September to November. It took our Versions Committee more than five years with the assistance of thirty men to come to a considered opinion as to the accuracy of the RSV translation."

Now, this is really interesting.

Evaluating the RSV

Does Dr. Feucht know that the National Council of the Churches of Christ, which owns the copyright on the RSV and profits from every copy sold, arranged to get its sales off to a good start by mass celebrations throughout the country and that enthusiastic evaluations of the RSV on the very day the publication was put on the market were an outstanding feature of these simultaneous celebrations? We wonder what Dr. Feucht would have to say about these?

And then, does Dr. Feucht not know that the New Testament portion of the RSV appeared on the market already in February, 1946? The excellent critical appraisal of the RSV N.T., *Revision or New Translation?*, by Dr. Oswald T. Allis, undeniably a first-rate scholar of international reputation, appeared already in 1948 (xii and 164 pages, The Presbyterian and Reformed Publishing Co., Philadelphia; \$2.00); its Preface is dated November, 1947.

At any rate, why should the fact that it took the committee of which Dr. Feucht speaks more than five years to come to a considered opinion as to the accuracy of the RSV translation make it necessary for others to take as long? A bad cause is, of course, not so easy to defend. It took Luther only a matter of months to *translate* the whole New Testament. To say that he did quite well, too, would be an understatement of the centuries.

A Considered Opinion

And now, just what is this statement supposed to mean, that it took Dr. Feucht's committee more than five years "to come to a considered opinion as to the accuracy of the

RSV translation"? No one can deny that in the light of his letter as it lies before us this statement can hardly be understood in any other sense than that the RSV is an accurate translation. The letter of the congregation under discussion, moreover shows that it was so understood, and so used.

Did the committee of which Dr. Feucht speaks come to such a conclusion? We have before us a copy of that Committee's Recommendations for Consideration by the American Standard Bible Committee Regarding the [Proposed] 1962 Edition of the Revised Standard Version." The name of Dr. Feucht appears under this seven-page document as secretary of the committee (The Advisory Committee on English Bible Versions: The Board for Parish Education, The Lutheran Church—Missouri Synod).

In this report (our copy is dated May 28, 1958) we read this *considered opinion*: "Until now, we have felt constrained to withhold an unreserved recommendation of the RSV mainly because we believe that in some instances Bible doctrine is affected. We believe that the recommended changes are in harmony with sound principles of translation. Our recommendations are listed under two headings. Those that are designated essential belong into the category just described. The other group represents passages in which we believe a change would improve the present version."

In one instance under New Testament changes regarded as "essential," with reference to Rom. 3, 30, where the RSV falsely translates that God will justify men "because of their faith," the committee states: "One theologian has said that if everything else in the RSV were unobjectionable, he would condemn it for this faulty translation." And yet, what abuse is heaped on those who in line with such a considered opinion do condemn the RSV because of its *many* obvious and most critical errors!

Commendable Zeal in a Bad Cause

The letter of Dr. Feucht says: "The Versions Committee, let it be said again, is not interested in the defense of any one translation." How often we are reminded of that line in Shakespeare, "The lady doth protest too much, methinks!" In the Recommendations of Dr. Feucht's committee we read this statement: "Our aim is constructive in this way also that we earnestly hope to be able to recommend the 1962 edition RSV without qualifications to our constituency." Some

people refer to this kind of thing as talking out of both sides of the mouth. There seem to be people who do talk that way.

Beyond this, we are moved to say, Would to God that Missouri Synod officials might always be as quick to rush to the defense of the Truth in our midst as Dr. Feucht evidently was in this case to come to the rescue of a patently bad cause!

❶ Index to the CONFESSIONAL LUTHERAN

Our readers will be happy to know that a new Index to the *Confessional Lutheran*, covering the years 1948 through 1959, is available. Order from *Confessional Lutheran*, Box 27, Morrison, Ill., enclosing one dollar per copy.

❷ Dr. Fuerbringer's Letter to the Clergy

On Feb. 11 President Alfred O. Fuerbringer of the Faculty of Concordia Seminary in St. Louis submitted a letter to the clergy of the Missouri Synod which ought to reveal to everyone who may not have been convinced before that the present conflict within the Missouri Synod is a life-or-death struggle against out-and-out Modernism.

This struggle centers about the attack on Scripture by Dr. Martin H. Scharlemann, one of the members of the faculty for which President Fuerbringer is responsible. We have long ago made sure of the facts. We have carefully studied in its full context every statement made by Dr. Scharlemann, in his essay, "The Bible as Record, Witness and Medium," and also in related documents. We spent several days listening to the man belligerently defend his blasphemous views. The more we came to know Dr. Scharlemann's doctrine the more convinced we became that we must reject it with our whole being.

Dr. Fuerbringer admits that a "bad situation" has developed within our Church. However, he locates the cause for the uneasiness and distress which exist among us, not in the doctrinal position of Professor Scharlemann but in "various rumors and reports" concerning it, and in "some very serious misunderstandings" which these are supposed to have created. President Fuerbringer's letter is clearly if not admittedly an effort to protect

Dr. Scharlemann rather than our congregations, as though he were within his rights in presenting his horrible and blasphemous views, and indeed as though this were a performance in the line of duty!

The heart of the Fuerbringer Letter is the following paragraph:

To set forth clearly the doctrinal position within which he has presented his views, Dr. Scharlemann has prepared a statement which is appended to this letter."

Actually, Professor Scharlemann's Statement, appended to the Fuerbringer Letter, represents but a small part of the doctrinal position within which he has, in his Essay and elsewhere, set forth his views. But even what little of it appears here is enough to condemn that position as horrible and blasphemous if it is but honestly read in the light of Dr. Scharlemann's undeniable Modernistic vocabulary, which is used and to some extent clearly defined right within this selfsame Statement.

Defining the Truth and the Utter Reliability of Scripture

The one basic issue concerning his doctrinal position which Professor Scharlemann has touched on in his Statement is that of *defining the truth and the utter reliability of the Sacred Scriptures*. We quote: "I have raised the question as to whether, in the light of the Biblical evidence available to all of us, 'inerrancy' is really the word we want to use in defining the truth and the utter reliability of the Sacred Scriptures." (Fuerbringer Letter, p. 4, par. 1; our emphasis.)

Let us say at once, with the greatest emphasis, that *we reject as horrible and blasphemous Dr. Scharlemann's Modernistic definition* of "the truth and the utter reliability of the Sacred Scriptures."

How does Dr. Scharlemann define "the truth and the utter reliability of the Sacred Scriptures"?

The foundation of Dr. Scharlemann's Modernistic doctrinal position is his doctrine of revelation. We believe, teach, and confess that the Bible is divinely revealed Truth in the sense that God Himself speaks to us in every word of it, revealing to us with divine certainty both Himself and all that He speaks of therein. It is just this that makes ours a divine persuasion over against the mere "exploratory" study of Modernism, which never has a "final word" with which it can meet

the issues of the day. Its "scientific method of investigation," based on human reason, can yield only uncertain human convictions, despite its protestations that these are "Biblical" (Author's Note prefaced to Scharlemann Essay), because *it at the outset rejects the fundamental truth that the Scriptures themselves are a revelation*. Dr. Scharlemann insists over and over again that "the Scriptures themselves are not a revelation." (E.g. Essay, p. 21:3.)

It is for this reason, as Dr. Scharlemann himself emphasizes, that he has written his essay, *The Bible as Record, Witness and Medium*. Its whole purpose is to answer the question, which has haunted him: *In what Sense is the Bible "the Word of God"?* (P. 1: 1; 19, 2.)

This admission should already make clear that *Dr. Scharlemann does not speak our language*. That is, like Modernists generally, he uses its words and expressions; but he employs them in a sense utterly foreign to their orthodox usage in the confession of the Church and so e.g. also in the Brief Confession of the Doctrinal Position of the Missouri Synod. This is a very deceptive device of Modernism (called Neology), by which the uninitiated and unwary are trapped. Just for this reason it is so useful to Modernism and to those who are indifferent to its purposes. *We should refuse to be taken in by it.*

In what sense then is the Bible "the Word of God" to Dr. Scharlemann? In Dr. Scharlemann's Modernistic jargon "Word" means no more than acts. We quote: "The expression 'word of God' is used with particular reference to those acts of God by which He manifested His redemptive power." (Essay, p. 14:6.)

To Dr. Scharlemann the Bible, as the title of his Essay indicates, is no more than a Record, Witness and Medium of certain acts of God. According to Dr. Scharlemann's Modernistic view of things God has never revealed Himself but in His actions; specially illuminated men interpreted there actions (this is "sometimes called inspiration in contemporary theology"), p. 15:4; their witness to these revelatory acts was finally recorded, often by still a third party, and many errors, mistakes, inaccuracies, and contradictions occurred in the process as Dr. Scharlemann takes great pains to emphasize, because they were subject to human limitation. (For Dr. Scharlemann's own summary example of these three steps in explaining his view of Scripture cp. his

Essay, p. 21:4, where he concludes: From this we get some idea as to how the Bible is "God's Word.")

Dr. Scharlemann also has his own Modernistic definition of "inspiration," as we have just seen to some extent, so that he can say: "I have always accepted and believed in the verbal and plenary inspiration of Scripture. I do so now without reservation and/or equivocation of any kind." (Fuerbringer Letter, p. 4.) In substance Dr. Scharlemann's "inspiration" is no more nor less than what Modernism calls its "Living Tradition." To cite only this, he says (Essay, p. 20:5): "The *theopneustos* of II Tim. 3, 16 [All Scripture is given by *inspiration of God*] refers to God's creative activity and guidance in all the factors and ingredients that went into the making of the Biblical documents. These would include oral tradition, liturgical practice, documentary sources, and, of course, the research and investigation undertaken in preparing a Biblical book, as well as the work of translation."

We have already said that we reject as particularly horrible and blasphemous Dr. Scharlemann's Modernistic definition of "the truth and the utter reliability of the Sacred Scriptures." In his essay he has explained at length how he defines these terms. The "truth" of the Sacred Scriptures refers only to *God's faithfulness (truth) in keeping His promises*; not to *conformity to fact*, which is the general meaning of the word. We quote (Essay, p. 12:1): "*In no instance does it signify factual precision, as truth is usually understood today.*" Dr. Scharlemann emphasizes the importance of a proper understanding of this restriction in the use of the word *truth* in his science of "interpretation." He says (12:4): "An appreciation of the Scriptural concept of truth is of considerable import for the interpreter. The Biblical documents reflect an understanding of truth as being bound up to a personal relationship. *What the writers record and what they give their witness to is God's faithfulness in keeping His promises.*" (Our emphasis.) And Dr. Scharlemann then immediately goes on to say: "*They do so, moreover from within their own personal limitations in terms of historical, geographical, or scientific information.*" More still. Dr. Scharlemann then proceeds to adduce numerous examples of what he alleges to be *not true* in the generally accepted meaning of this word (conforming to fact), mistakes, errors in the Scriptures. We are

omitting discussion of these only because of lack of space at this time.

And so Dr. Scharlemann limits the "utter reliability" of the Sacred Scriptures to *but a part of what they say*. We quote: "God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as witnesses to this revelation. They must, therefore, be understood as *reliable within the framework of the single function of the Bible, which is to 'make us wise unto salvation.'*" Beyond that "framework" (and this includes the greater part of the Bible) the Sacred Scriptures are, according to Dr. Scharlemann's clear words, *not said to be reliable*.

This is, undeniably, Dr. Scharlemann's horrible and blasphemous definition of "the truth and the utter reliability of the Sacred Scriptures."

Dr. Scharlemann's Three Propositions

In his statement in the Fuerbringer Letter Dr. Scharlemann resorts to Modernistic double-talk in order to deny his denial of the Inerrancy of Scripture, which denial is repeated here. He says: "I have never denied any doctrine of the inerrancy of Scripture. Instead I have raised the question as to whether, in the light of the Biblical evidence available to all of us, 'inerrancy' is really the word we want to use in defining the truth and the utter reliability of the Sacred Scriptures. To be specific, I have defended the following propositions." (Our emphasis.) In the three propositions which follow, Dr. Scharlemann defines negatively "the truth and utter reliability of the Sacred Scriptures" in a manner wholly in keeping with his positive definition of these concepts in his essay.

In his first proposition (a), Dr. Scharlemann makes clear that in defining "the truth and utter reliability of Sacred Scripture" and denying its Inerrancy, he speaks from the point of view of the modern "scientific method of investigation" (Modernism) to which he is committed.

In his second proposition (b) Dr. Scharlemann declares that *in this modern sense* of his the word Inerrancy is "not synonymous with the Biblical concept of truth." Let us restate this proposition of Dr. Scharlemann, the other way around, for emphasis and clarity: *In the sense of the modern scientific method of investigation to which Dr. Scharlemann is committed the Biblical concept of truth is not synonymous with inerrancy.*

Instead, it "at times shows a strange indifference to precision of fact." The "utter reliability" of the Sacred Scriptures does not extend to all alleged matters of fact in the Bible.

In his third proposition (c) Dr. Scharlemann, from his Modernistic position, makes the bald claim that 'Inerrancy' is "a concept foreign to the Biblical writers." If this means anything at all, it means that the concept, the idea expressed by the word "inerrancy," is not contained in the Bible, that the Bible does not teach it, that it is not a Scriptural doctrine. This un-Scriptural concept or idea — so says Dr. Scharlemann — "tends strongly to mislead people into expecting something of Scripture which it often does not show," — namely *inerrancy* or non-deviation from what is *true* in the generally accepted meaning of this word: *conformity to fact*.

And yet, even while continuing stubbornly to insist that the Bible does not teach the doctrine of Scriptural Inerrancy (and that's the only place from where we get any doctrine) Dr. Scharlemann has the boldness (or is it blindness?) to say: "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact!"

Correcting the Fatal Situation

At the end of his Statement in the Fuerbringer Letter Dr. Scharlemann himself suggests that the teaching to which he is committed tends to destroy confidence in the seminary. It is true that he is rendering the greatest disservice to our seminary despite a solemn divine call by which he was expressly pledged to the Scriptures "as the inspired and inerrant Word of God." (By-Law 4.21 to the Constitution of the Missouri Synod: Installation of Professors.) Indeed, it reflects on our whole Church. "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications." (Brief Statement of the Doctrinal Position of the Missouri Synod, 29.)

President Fuerbringer's Letter shows that the removal of Dr. Scharlemann from the teaching ministry of our Church (which should have taken place long ago) will in itself by no means correct the bad situation which has been permitted to develop within our synod over a period of years. The Fuerbringer Letter is rather one of a number of things which show that the horrible and

blasphemous doctrine of Prof. Scharlemann is being matched by an almost unbelievable administrative tenacity in shielding and defending it. That Pres. Fuerbringer apparently fails utterly to understand Dr. Scharlemann's position is shown by a letter which he wrote to a member of the *Confessional Lutheran* staff as recently as Jan. 12. Here Pres. Fuerbringer says: "I want to state that Professor Scharlemann has given us the assurance over and over again that he holds the Scriptures to be absolutely and completely reliable (that is the word he prefers to use) and that it in no way deceives us or teaches anything untrue. To say, therefore, as your letter does, that he maintains that the Bible contains many errors and that we may not claim for any part of the Bible, not even when it teaches the way of salvation, that it is not subject to error is not doing justice to him, if I understand him correctly." Can anyone who has so little understanding of the words and ways of Modernism when he is confronted by them right in his own faculty, and has been for years, properly discharge the grave doctrinal responsibility with which our synod has entrusted him?

We should not only reject Dr. Scharlemann's horrible and blasphemous doctrine. We should reject as resolutely any and all mistaken efforts like that of the Fuerbringer Letter to "correct the bad situation that has developed in our church" by attributing the cause of the uneasiness and distress among us to "various rumors and printed reports concerning the doctrinal position of Professor Martin H. Scharlemann" rather than to that position itself. We should specifically also reject Pres. Fuerbringer's mistaken reference to the Constitution of the Missouri Synod as though that document may indeed be rightly used to protect professors who are acting directly contrary to their sacred trust. If Pres. Fuerbringer will but take another and better look at Art. III: 7.8 of the Constitution he will find that it provides for the protection of pastors, teachers, and *congregations* precisely against such Modernistic inroads into our Church as Dr. Scharlemann is devoted to.

We are acting in the interest of our congregations whom we serve by a divine call when we reject Dr. Scharlemann's horrible and blasphemous position. We are at the same time acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod and with the Resolution of the San Francisco Convention (1959) regarding this matter, which was made necessary by denial

of the Inerrancy of Holy Scripture on the part of men like Dr. Scharlemann.

For the same reasons we should protest the Fuerbringer Letter of Feb. 11. We call on every fellow-pastor and on members of all congregations in our synod to do as much and thus to put an end to the tragic farce being enacted within our Church today. Failure to do so this would be to turn Missouri over to Modernism by default.

⊕ Keep Informed!

This issue of the *Confessional Lutheran* is being sent to all pastors of the Synodical Conference. Subscribe today and urge others to do so, in order not to miss any one of the important forthcoming numbers of our publication. If pastors will send us names and addresses of members, we shall gladly send them sample copies. Contributions toward the battle we are waging will be most gratefully received.

⊕ Welcome to Our New Subscribers!

The *Confessional Lutheran* extends a sincere welcome to its hundreds of recent new subscribers. Let us assure you that this paper which is yours just to the extent that you wish to make it yours has a most important mission in this deep hour of our Church's great crisis in its battle with out-and-out Modernism. Its mission is none other than that which is contained in our Lord's great directive to His Church, that continuing in His word we teach men to observe all that He has commanded us. This is also the sum and substance of our Stewardship.

We bespeak your continued generous support in this battle and pledge you our own best efforts in it, under God. As we follow the Scriptural slogan "Publish and Conceal Not" (Isa. 50:2), we urge our readers to help bring the facts which are brought to light and put into proper focus in our publication down to the grass-roots level of our church. Call a meeting of the congregation and/or organizations within it and place the facts before the members. By and large our people will not stand for the false doctrines of Modernism which are trying to take over our Church today *if only they know the truth of the situation*. In Christ's day ecclesiastical authorities who had become church politicians rejected the plain teachings of the sacred Scriptures which Christ proclaimed. But the common people heard Him gladly. They still do.

• What Our Readers Say

"We heard of Rev. Theo. Dierks' death from friends in Morrison. The enclosed check for \$10.00 is to serve as a memorial to him. Please direct it to the proper person.—While we lived in Morrison, we were impressed with the efforts of Pastor Dierks and others who worked so effectively to make the voice of conservative Christian theology heard in our Missouri Synod.—May the Lord bless your efforts to keep the Missouri Synod true to His holy Word."—Michigan.

"I was appalled when I read the December issue of the *Confessional Lutheran*. You are to be commended for ferreting out this evil development in our Synod. I believe, as you do, that this should be brought to the attention of as many Christians as we can find who will do everything in their power to stop this blasphemous teaching. Enclosed please find a check for three dollars and send a copy of the December issue to the following [12 lay] people."—Mrs. . . ., Detroit, Mich.

"I would really like to know what is still going on and what will happen in our synod. The *Confessional Lutheran* is the paper to read and learn about what is going on." — Pastor, St. Louis.

"Just this morning, a complimentary copy of the [December] *Confessional Lutheran* came in the mail. After lunch, I thought I would read a few paragraphs in it to see what it was all about. The end result was that I did not put it down until I had read it from cover to cover. Needless to say, I am subscribing today.—Pastor, Minnesota.

"We must oppose the present current in Synod. . . . The Lord seems to have marked Missouri for chastisement." — Professor, Arkansas.

"It would seem to me that, above all, our high church officials need to take a firm stand against the false teachers at our St. Louis seminary and have them removed if they will not teach right."—Pastor, Nebraska.

". . . Do not thank me, as you have done in a footnote of your letter, for my previous contribution. Thank the Lord instead, who gave me whatever I now possess. This mission is so important, I am enclosing another check in the same amount [\$100.00]."—Layman, Illinois.

"Keep up the good work. I believe we need more of this watching as you say in the article on the seminary [Nov. issue]. . . . I do believe if our laymen were better informed (and I believe you are doing just that)

there wouldn't be such a danger of such things creeping into the church."—Layman, Missouri.

"I just finished reading the Dec., 1959, issue of the *Confessional Lutheran* and want to say you have done a beautiful job (if that word is permissible in such a sad situation as that which exists) in exposing Dr. Scharlemann's horrible and blasphemous doctrine. . . . Why, oh, why can't we have officials in synod, who, using the sword of the Spirit, would drive its shaft to the very heart of the matter and rout the enemy. . . . We pray God that He may continue to bless your witness to the truth."—Pastor, Texas.

"(Sometimes I sit in my study and ask myself what happened to our church in the last twenty years. I am convinced that the Missouri Synod is fast becoming just another sect. It grieves me to think that we have broken loose from our orthodox mooring and are fast drifting toward the shoals of religious indifferentism. Be assured that there are many men in the ministry who are greatly disturbed because of the various non-Lutheran trends in our synod. . . . Keep up the good work. It is appreciated by more brethren than you think."—Pastor, Nebraska.

"My very sick wife said, from her sickbed: 'Send \$100.00. We will cash in on something to meet it.'"—Pastor, New Mexico.

"You are doing a good work. More power to you!"—Pastor, New York.

SHALL WE REMAIN A TRUE CHURCH—OR SHALL WE BECOME JUST ANOTHER SECT?

If proper synodical discipline is not restored now, in doctrine and in practice, the Missouri Synod's doom as a confessionally Lutheran body is sealed. (Practice is simply doctrine in action.)

"Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." Augsburg Confession, Art. XXIV.

Concordia Seminary 12-13c
Library
Springfield, Ill.

Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9616



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. *Trigl. Conc.*, p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Conc.*, P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Conc.*, P. 853.

VOLUME XXI

April, 1960

Number 4

IN THIS ISSUE: The Battle over the Bible in Missouri — Acting in Harmony with the Brief Statement — All or Nothing — Dr. Scharlemann's Fatal Bias — An Honest Liberal — Bishop Lilje's New Course? — Christian Stewardship and the Inerrancy of Holy Scripture — To All Stewardship Departments Within the Missouri Synod — Missouri Enters NCCUSA Through Side Door — "A Crack in the Wall"?

● The Battle Over the Bible in Missouri

Is the Bible true? Is it reliable in all that it says? Is it really the Word of God?

All of these questions, so fundamental to our Christian faith, are answered with a distinct NO by Dr. Martin H. Scharlemann. Dr. Scharlemann is the head of the graduate department of Concordia Seminary in St. Louis, where men are trained to be ministers and professors in our church.

Dr. Scharlemann says that God is "true," meaning that He is faithful in that He can be trusted to keep His promises; he says that the Bible is not true, in the common meaning of the word, which is: *conforming to fact*.

Dr. Scharlemann says that the Bible is reliable only within the framework of its (to him) single function, which is to make us wise unto salvation; in saying this, Dr. Scharlemann says that the Bible is not reliable in most of what it says. As a matter of fact, Dr. Scharlemann contends that the Bible is full

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B. D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, Box 27, Morrison, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D. D.
President.....John C. Elch
140 N. Dearborn Street, Chicago, Illinois
First Vice-President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Second Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. ElbertChicago, Illinois
Ralph H. Foster, M.D.....Raymond, Washington
H. H. BohlGrant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, Box 27, Morrison, Ill. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription of the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

of mistakes, of which he has adduced many alleged examples.

Dr. Scharlemann says that *the Bible is not really the Word of God* in the simple sense of these words that it is in itself a divine revelation from its first word to its last word; he says that it is only "the Word of God" in quotes as it were. That is, that it is a very human record of and witness to and medium of divine revelation as certain individuals experienced it.

If any or all of the above confuses you (although we don't know any reason in the world why it should do this), please don't blame us. Blame Dr. Scharlemann. We are merely repeating honestly what he says.

If anyone, no matter who he may be, should try to tell you that the truth of the terrible situation now confronting our church is different from what we are here stating it to be, you can be sure that such a one is either trying to deceive you, or that he is not competent to report correctly what is going on in our church today.

One more word of caution. Our high officials, and administrators at Concordia Seminary in St. Louis (for instance, the President of its Faculty and its Board of Control), especially the latter, have had much more reason than others long ago to be well informed with regard to the facts which we are reporting here.

It has long ago become quite clear that our pastors and congregations will have to act, unhesitatingly and with determination, if they want to safeguard the priceless treasure of Holy Scripture as the inerrant source of Truth for themselves and their children. It is for this, and for this alone, that we are contending. We therefore appeal to all members of our synod for support. Lay this matter before your congregation and its organizations, asking them to take determined action. We also appeal for continued financial support. For to all appearances we shall have to expand our work. Some of those who are engaged in doing the work of the Confessional Lutheran Publicity Bureau are putting forth tremendous efforts and contributing much of their time toward it in a spirit of true Christian Stewardship. (One woman on our clerical staff puts in as much as three and four days a week.) None of these receive remuneration for their work. They do it as a labor of love, in the sure conviction that we are only helping to carry out the one mission of the Church. According to our Lord's great directive this includes teaching His disciples to observe all that He has commanded us.

All moneys contributed to our funds are used directly toward the battle for the Bible which we are waging.

Above all, whoever you may be, write President Behnken today, insisting that immediate steps be taken 1) to remove Dr. Scharlemann from the teaching ministry of our Church; 2) to institute a long overdue thorough investigation of our St. Louis seminary administration and of the doctrinal position of all members of the faculty; 3) publicly and distinctly to repudiate the horrible and blasphemous doctrine which has already been spread in our midst.

● Acting in Harmony With the Brief Statement

A Basic Lutheran Principle of the Brief Statement

It is a basic Lutheran principle that "for the preservation of the pure doctrine and for permanent, godly unity in the Church it is necessary not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be re-proved, I Tim. 3; II Tim. 3, 16; Tit. 1, 9." (Formula of Concord, Trigl., p. 855.)

It is as basic a principle of true Lutheranism "that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that everyone may be faithfully warned against the errors which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation, authority, of any man." (P. 587.)

We still want to add a third basic principle of Lutheranism, namely, this: "These highly important matters, the business of religion, concern also the common people and laymen as they are called, who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." (P. 853.)

By our subscription to the Confessions of the Lutheran Church we have bound ourselves to the above principles.

In accordance with such basic Lutheran principles the Missouri Synod in its Brief Statement of its Doctrinal Position not only confesses of the Holy Scriptures that "they contain no errors or contradictions," but *expressly also rejects* as horrible and blasphemous the contrary doctrine of the modern "scientific method of investigation" espoused

by Dr. Martin H. Scharlemann in St. Louis that Scripture does contain error. (Par. 1. 3.)

The Situation Confronting Us

Within recent years a most deplorable situation has been permitted to develop within the Missouri Synod which brought on memorials like the following at its San Francisco Convention (1959): "The undersigned, in dealing with brethren who deny the infallibility and inerrancy of Scripture, has at times been met with the argument that this doctrine is not part of the position of Synod to which all pastors, professors, and teachers are expected to subscribe. Therefore he respectfully requests Synod in convention assembled to give an answer to this question: Does Synod expect the professors at its colleges and seminaries to teach the doctrine of the inspiration, infallibility, and inerrancy of Scripture as this doctrine is set forth in the *Brief Statement*?" (Reports and Memorials, 1959, p. 512.)

For such a specific reason the San Francisco Convention of the Missouri Synod formally adopted a resolution directing: "That Synod's pastors, teachers, and professors are held to teach and to act in harmony with such statements." (Proceedings, 1959, p. 191.)

The Constitution of the Missouri Synod provides that its *President*, who has the supervision regarding the doctrine within it, "shall see to it that the resolutions of Synod are carried out." (Art. XI.)

Anyone who has been reading the *Confessional Lutheran* even casually knows that we are acting in harmony with the *Brief Statement of the Doctrinal Position* of our synod when we reject as horrible and blasphemous the attack on Holy Scripture within our synod in recent years as now spearheaded by Dr. Martin H. Scharlemann, who says that the Bible is full of errors or mistakes.

On the other hand, we most earnestly deplore that two communications recently submitted to the clergy of our synod — one by the President of Synod, the other by the President of the Faculty of Concordia Seminary in St. Louis — contain no such rejection of the horrible and blasphemous doctrine of Professor Scharlemann, brought on by the "scientific method of investigation" of Holy Scripture to which he is committed. The Fuerbringer Letter, in fact, *defends* Dr. Scharlemann. (Cp. March issue of *Confessional Lutheran*.)

President Behnken's Letter

The letter of President Behnken, addressed to all district counselors, with the re-

quest that they impart the information contained in it to their brethren at circuit conferences, is dated Feb. 9, 1960. It contains no summary judgment concerning the horrible and blasphemous doctrine of Prof. Scharlemann, and certainly no rejection of it. It begins with the following two paragraphs:

"You are aware of the fact that especially since our San Francisco convention charges of unorthodoxy have been made against Dr. Martin Scharlemann. Letters, rumors and printed pages have spread these charges throughout and beyond Synod. There have been protests demanding immediate removal [of Dr. Scharlemann from the *teaching ministry* of our Church] and a counterprotest [presumably by Dr. Scharlemann] charging slander.

"This disturbance — and undoubtedly there is a disturbance — revolves around Dr. Scharlemann's essays treating Revelation and Inspiration which he delivered before the faculty and several pastoral conferences. One of the points of objection raised is the position which the essayist has expressed on the 'inerrancy' of Scripture."

One here reads no commitment with respect to the urgent issue of *rejecting* Dr. Scharlemann's teaching. Beyond what we have quoted, the letter contains nothing more than reference to "the difficulty" and "the matter."

What Needs to Be Done

A paper on The Inerrancy of Scripture by Dr. Scharlemann "prepared for faculty discussion on February 25, 1958," begins: "In this paper I propose to defend the paradox that the Book of God's truth contains errors." The author specifically directs himself against the Brief Statement of the Doctrinal Position of the Missouri Synod and says: "I want to direct myself to that sentence in the first paragraph of the Brief Statement, which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, *also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.*'" He says: "I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradictions,' and 'historical' would receive some very careful limiting definitions." He says that he is committed to the view that the

accounts of the Creation and the Fall in Genesis are largely symbolical or mythical and are to be so understood; that he would view the literalistic approach, clinging to the factual character of the story, "as an exceedingly subtle strategem sometimes employed by the Evil One."

Dr. Scharlemann presented his views to the united conferences of the Atlantic District on Sept. 30th and Oct. 1, 1958. He met with objection and refused to give out copies of his essay. His essay on the Bible as Record, Witness and Medium, as it lies before us, "was read in full to Synod's Council on Bible Study on April 3, 1959." It was read in part to the Northern Illinois District Pastoral Conference on April 7 and 8, 1959. Determined objection was raised to it, various brethren requesting that their protest be entered into the minutes of the conference. A later special meeting of this conference, on Nov. 20, 1959, with Dr. Scharlemann, arranged through persistent efforts on the part of some of its members, for "thorough discussion of the essay," proved apparently fruitless. Both Dr. Scharlemann and those who, in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod, reject his teaching as horrible and blasphemous, remained unchanged in their respective convictions concerning Scripture. Meanwhile Dr. Scharlemann presented his views before the triennial Pastoral Conference of the Western District at Jefferson City, Mo., on Oct. 20-22. (A copy of his essay as presented there, on "Revelation and Inspiration," and made available to pastors in the district by the District Office, is in our hands.)

While President Behnken's letter of Feb. 9 contains no commitment with respect to the urgent issue of rejecting Dr. Scharlemann's teaching, it is only fair to say (and we want to assure our readers that we are happy to say this) that already on Dec. 22, 1959, Dr. Behnken in a letter to a member of the *Confessional Lutheran* staff gave the assurance with reference to Dr. Scharlemann's position that "*this attitude toward Scripture must not stand nor spread in our midst.*" The official assurance was given, also in the name of the Vice-Presidents of Synod, in reply to a request by the member of our staff on behalf of members of his congregation who in a special meeting directed him to inquire as to the position of the Presidium in the matter of Dr. Scharlemann's teaching. More fully the reply, written by Dr. Behnken on behalf of himself and the Vice-Presidents of Synod, reads:

"When you ask about Dr. Scharlemann's position on inspiration and revelation and his statement that the Bible is not inerrant, let me say that I certainly am not in accord with that position. You know from sermons that I have delivered and statements which I have made that I do consider the Bible to be the divinely inspired, inerrant Word of God. As far as Dr. Scharlemann's essay is concerned, let me say that it is now in the hands of the faculty of Concordia Seminary. The Presidium is waiting to hear from the faculty concerning it. We are convinced that this attitude toward Scripture must not stand nor spread in our midst."

Dr. Behnken and the whole Presidium should be commended for such a reply, and the recipient of it did commend them, at the same time asking for the assurance that the spreading of Dr. Scharlemann's teaching had been stopped. We regret to say, however, that this assurance was not given. May we suggest that our readers write President Behnken, who has the supervision of doctrine in Synod, in a similar vein asking that Dr. Scharlemann's teaching be stopped at once and publicly repudiated.

What Is at Stake

The issue here is all or nothing. As Luther put it, so forcibly and plainly, it is either-or. Either the whole and all of Scripture is to be roundly and sincerely believed, or nothing is believed; the Holy Ghost does not permit Himself to be severed or divided, as though one part were to be regarded as true and the other not. (St. Louis Edit., XX 1781f.)

We will not sell our souls to Modernism nor compromise with it at any price. The only way to avoid it is by *acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod*. And the only way to do this again is by *rejecting* as horrible and blasphemous the doctrinal position concerning Scripture to which Dr. Scharlemann is committed by "the scientific method of investigation" which he has espoused, in his essays as presented to various pastoral conferences, in the *Lutheran Quarterly* of Aug., 1959 ("God is One") and in his *Statement appended to the Fuerbringer Letter* of Feb. 11, 1960.

Our Urgent Appeal to You

Will you write today, urgently beseeching President Behnken that proper steps be taken at once toward rejecting Dr. Scharlemann's doctrine as horrible and blasphemous and thus *acting in harmony with the Brief Statement*?

● All or Nothing

"THIS IS CERTAIN, WHOEVER DOES NOT RIGHTLY BELIEVE ONE ARTICLE, OR DOES NOT ACCEPT IT (WHEN HE HAS BEEN ADMONISHED AND INSTRUCTED), SUCH A ONE CERTAINLY BELIEVES NONE EARNESTLY AND IN GOOD FAITH. AND WHOEVER IS SO BOLD THAT HE DARE DENY OR ACCUSE GOD OF LYING IN ONE WORD AND DOES THIS DELIBERATELY DESPITE AND AFTER HAVING BEEN ADMONISHED AND INSTRUCTED ONCE OR TWICE, CAN AND CERTAINLY WILL ALSO DENY AND ACCUSE GOD OF LIES IN ALL OF HIS WORDS. HENCE IT MUST BE THAT THE WHOLE AND ALL OF IT IS TO BE ROUNDLY AND SINCERELY BELIEVED OR NOTHING IS BELIEVED. THE HOLY GHOST DOES NOT PERMIT HIMSELF TO BE SEVERED NOR DIVIDED SO AS TO TEACH OR PERMIT ONE PART TO BE REGARDED AS TRUE AND THE OTHER FALSE. EXCEPT WHERE THERE ARE WEAK PERSONS, WHO PERMIT THEMSELVES TO BE INSTRUCTED AND DO NOT STUBBORNLY CONTRADICT. OTHERWISE, IF THIS SHOULD BE THE CASE THAT EVERYONE MUST REMAIN WITHOUT HARM IF HE DENIED ONE ARTICLE BECAUSE HE HELD ALL OF THE OTHERS TO BE RIGHT (ALTHOUGH SUCH A THING IS IMPOSSIBLE AT BOTTOM), THEN NO HERETIC WOULD EVER BE CONDEMNED, AND THERE COULD ALSO BE NO HERETIC ON EARTH. FOR ALL HERETICS ARE OF THIS NATURE, THAT THEY FIRST BEGIN ONLY AT ONE ARTICLE, AND THEN ALL OF THEM MUST FOLLOW, AND BE DENIED ALTOGETHER. JUST AS A RING, WHEN IT GETS A CHINK OR A BREAK IS NO GOOD AT ALL ANYMORE, AND WHEN A BELL CRACKS AT ONE PLACE ITS SOUND IS NO GOOD ANYMORE AND IT IS ALTOGETHER WORTHLESS." — Luther (St. L. Edit., XX, 1781f). Our emphasis.

● Dr. Scharlemann's Fatal Bias

Dr. Martin H. Scharlemann's now well known essay, *The Bible as Record, Witness, and Medium*, was read in part to the Pastoral Conference of the Northern Illinois District on April 8 and 9, 1959, at Melrose Park, Ill. A storm of protest was raised against the Modernistic views presented by the St. Louis professor, numerous pastors asking that their objections be recorded in the Minutes of the

Conference. After considerable bickering, during which he at first adamantly refused to let members see his written essay (as he had done over against members of a joint meeting of conferences of the Atlantic District already in the fall of 1958) Dr. Scharlemann was finally prevailed upon to release his essay to members of the conference on June 1, 1959. Officials of the district at the same time entered on an agreement with Dr. Scharlemann to permit him to appear again before the conference, members of which might study his essay privately meanwhile. The proposed meeting, at which Dr. Scharlemann and members of the conference (especially the former) were given "ample opportunity" "for a thorough discussion of the essay," was held on Nov. 20, 1959. Members of the staff of the *Confessional Lutheran* (inclusive of the editor, who is not a member of the conference) were present at both meetings under discussion and have had his essay in hand since its release. We also have in our possession a tape-recording of Dr. Scharlemann's essay as presented in April 1959.

At the special meeting under discussion (Nov. 20, 1959) Dr. Scharlemann was first of all given opportunity "to clarify briefly the aim and purpose of his essay."

His essay was written for one thing, Dr. Scharlemann said, out of a deep pastoral concern. In teaching a class of about a dozen young folks, so he said, he found out what a "problem" the Inerrancy of Holy Scripture presents. These young folks will go to college, he said, and there some professor [presumably the Scharlemann type] will play a neat little trick on them. He will ask: From which mountain did Jesus ascend into heaven. On the basis of the account of St. Luke (24, 50f; Acts 1, 12), one of these students will answer: From Mount Olivet. Then the professor will spring the trap, by objecting: "But St. Matthew says it was from a mountain in Galilee!" Dr. Scharlemann contended that "Matthew referred to Galilee because of the theological objective he had." The question, *Would Matthew have changed the facts in the interest of his theological objective?* left the essayist unmoved. It is one of his major premises that "A concern for truth in the sense of factual accuracy" is *foreign to the Bible*; that such a phenomenon is "peculiar to our Western culture, especially since the Age of Enlightenment," that is, Rationalism. (Cp. Essay, p. 12:6.)

Now turn to the Gospel according to St. Matthew (chap. 28) and see if you can find one word about the Ascension there! St.

Matthew relates how, when Mary Magdalene and the "other" Mary (the mother of James and of Joses, chap. 27, 56) came to see the sepulchre of Jesus early on Easter morning, there had been an earthquake, exhibiting the empty tomb, and the angel of the Lord whose celestial appearance frightened the Roman guard almost to death, announced the Resurrection of the Lord to the women and told them that they were to see Him in Galilee. (Cp. v. 7; chap. 26, 32 and parallels in Mark.) As the women went to tell His disciples the good news, the risen Lord Himself met them and directed them to tell the disciples to go to Galilee, promising them that He would appear among them there. In the remaining verses of this chapter this important appearance of Jesus in Galilee and the instructions embodied in His Great Commission to His Church, at a mountain retreat which Jesus had appointed for this purpose, are related — nothing more. The appearance here recorded is no doubt the one to which St. Paul refers in I Cor. 15, 6, where he wrote, perhaps a quarter of a century later: "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." There St. Paul writes: "*After that He was seen of James; then of all the Apostles.*" (I Cor. 1, 7.) The last reference is no doubt to the final appearance, recorded by St. Luke, on the Mount of the Ascension. This testimony then would fix the appearance in Galilee (recorded by St. Matthew) as one distinct from that at the Ascension and, according to the sequence of events given in I Cor. 15, as having occurred at an earlier time. In any case, *there is not a word about Christ's Ascension in Matthew.*

Dr. Scharlemann made the same onslaught against Scripture before the Pastoral Conference of the Western District at Jefferson City, Missouri, on Oct. 20-22. In his essay, released to pastors of that district by their district office under the title "Revelation and Inspiration," Dr. Scharlemann says that the "discrepancies" which he alleges exist in the Bible "cannot be explained away on the theory of textual corruption." (P. 16.) And he there presents the argumentation we have discussed above, as follows: "This is a pastoral concern for you and for me. You have sent girls and boys to college, secular institutions. Before long you noticed that they had become almost agnostic. Now, if you have ever taken the time to analyze the reason for this, you will have found that in many cases the faith of such young people was up-

set when some teacher called their attention to such discrepancies. He may have asked a simple question, like, 'From what mountain did Jesus ascend into heaven?' Then, if the student said, 'The Mount of Olives,' the teacher might read the end of Matthew, which unmistakably suggests that He ascended from a mountain in Galilee. What I'm trying to say is this: If you have built the faith of your confirmands on a theory of inspiration which does not take into full account what the Scriptures actually say, you have dealt unfairly with that child." (We may add that Dr. A. O. Fuerbringer was present at the conference referred to.)

One here indeed clearly sees what becomes of Dr. Scharlemann's alleged "mistakes" in the Bible, and of his *denial of the Inerrancy of Holy Scripture on the basis of such PRECONCEIVED NOTIONS*. It reveals his *fatal prejudice*, which causes him and others like him as a matter of principle to attack the Inerrancy of God's Word. Plainly, this Biblical "interpreter" has sold out completely to Modernism (which in its latest form goes by the high-sounding and deceptive name of "Neo-Orthodoxy"). The basic premise of Modernism's criticism of the Bible is a horrible form of *self-deception* known as "begging the question." It is this that is illustrated above. This was also pointed out to Dr. Scharlemann and those who were present to hear him, by Prof. S. Becker of our River Forest Teachers College, at the Northern Illinois meeting on Nov. 20. However, such testimony left the errant Dr. Scharlemann apparently unmoved. After all, how should anyone among us expect to change anyone else's thinking when an examination of Scripture itself has not resulted in as much, because of such a fatal bias, but has rather left one to set his face like flint against Scripture?

There remains but one thing for us to do. This, too, was pointed out by one of the pastors at the Northern Illinois District meeting (Nov. 20) referred to. It is to *recognize the fatal division within the Missouri Synod which is being caused by men like Dr. Scharlemann, and to apply Rom. 16, 17-18 to the tragic situation confronting us*. This is one of the purposes for which Scripture has been given, and for which our synod exists. (Constitution, Art. III:1.)

The meeting of Nov. 20, 1959, to which we have referred was held in the sanctuary of First St. Paul's Church, Chicago, Ill., in whose midst the Missouri Synod was formally organized in 1847. In view of this fact, one

of the pastors present sounded an earnest warning lest the place where the cradle of the Missouri Synod once stood yet prove the place which would mark also its grave.

● An Honest Liberal

In 1948 a pastor within the Missouri Synod, who had signed the notorious "Statement" of the "44," and who was not a true Lutheran, left our Church, although his district president and liberal friends tried to the last to persuade him otherwise. In a letter to his district president (one of the original "44" Statementarians), he wrote: "I am not judging the men who feel called upon to stay with Synod and try to reform it from within. If they, with the light they have, follow truth, speaking it in love, they will learn more and more the truth as the years roll on. I, for myself, feel called upon to announce my convictions and leave Synod, rather than conceal my beliefs or wait for them to be found out and for the inevitable heresy trial that would result. . . . The Chicago 'Statement' itself is not the product of complete honesty and integrity, since the signers do not agree in many points of doctrine relevant to the 'Statement.' Some, for example, do not believe in plenary verbal inspiration."

To us, this erstwhile brother wrote with reference to the *Confessional Lutheran*: "I will admit that according to the letter of Lutheran documents you are often (but not always) more right and more honest than the semi-liberal or completely liberal men in Synod. Some accept much more of higher criticism than I do, except that I attack the vital New Testament in more areas. The Old Testament I do not always accept literally but it is in many books less distorted than the New Testament. I do not intend to give the names of those of whom I know that they do not accept plenary inspiration. Their number is fast increasing."

Here was an honest liberal. Such honesty is rare among liberals. His letter makes interesting reading now that we are engaged in an all-out conflict with modern Liberalism within the Missouri Synod, — a conflict which was developing all this while, and which has at long last become an open conflict, spearheaded by Dr. Martin Scharlemann's outright attack on nothing less than the doctrine of Holy Scripture itself.

Would to God that Liberalism were always as honest as we find it here!

● Bishop Lilje's New Course?

Edit. Note: Dr. Koren, the "Walther" of Norwegian Lutheranism in America, once called attention to the well known fact that Modernists use such high-falutin language that the ordinary man cannot understand them. And then he added: "For this we are thankful."

Not so Dr. Johannes Lilje, Bishop of the Hanoverian State Church in Germany, outstanding Lutheran World Federation leader, and its former President. Dr. Lilje has recently delivered himself of a declaration in which he deplores the fact that the "revolutionary" theology of those two arch-heretics of our day, Karl Barth and Rud. Bultmann, has not penetrated into congregational life and expresses the hope that a language may yet be found through which the common masses may be reached by the "new" theology, eventuating in the "renewal of the Church." One is reminded of the popularization of that ancient heresy, evolutionism, in the sphere of scientific "research" by Darwin. The "new theology" is actually the same thing after all applied to the religious field.

Pastor Hans-Lutz Poetsch of the Lutheran Free Church in Germany was moved by the sinister attack of Dr. Lilje on our historic Christian faith to write the following article, which he has submitted to us, in German, for publication in the *Confessional Lutheran*. We are the more thankful to him as Lutheranism in America has not been left untouched by the heresy of Barth and Bultmann. It is reflected among us in the essay *The Bible as Record, Witness, and Medium*, by Professor Martin H. Scharlemann of Concordia Seminary, St. Louis; likewise by Dr. Jaroslav Pelikan in the recently published companion volume, "Luther the Expositor," in the currently appearing new English edition of *Luther's Works* (Concordia Publishing House) and in his district essay "Luther on the Word of God," published in the *Minnesota Lutheran* (November, 1958).

Bishop Lilje is teaching as visiting professor at Union Theological Seminary, New York, during the spring semester begun in January. Very fittingly, he is teaching as the "Harry Emerson Fosdick Visiting Professor." For some reason or another he was permitted to address the convention of the Missouri Synod at Houston in 1953.—*CL Staff*.

In the Protestant State Churches of Germany self-criticism is nowadays practiced quite openly and frequently. There have been entire series of radio broadcasts in which practice and preaching were carefully examined. Books have been published on the subject.

This is something one ought to be happy about. For it is a good thing for every church to be ready to criticize not only others but also itself. However, such criticism must not

be an end in itself, but must lead to genuine repentance before the Triune God. For a church's confession of penitence ought not be merely of a general nature; rather should a church plead penitence precisely at that point at which it is found to be particularly at fault.

This is one of the concerns to which the former President of the Lutheran World Federation, Bishop Hanns Lilje, addresses himself in an article. The article was published in a new periodical for educated evangelicals, "Evangelical Digest," in September, 1959.

Unfortunately that is not the end of the matter. On the contrary, there are statements in his article which will mean the complete end of the German State Churches. This, however, would set in motion movements from Central Europe which will affect all Lutheran Churches belonging to the "Lutheran World Federation."

Bishop Lilje writes:

"The upheavals which took place in scientific theology within the last three decades belong to the great spiritual revolutions in church history. With the rise of Karl Barth there has begun a new chapter in theology. At this moment he is probably the greatest living theologian, who has performed a life's work of genial and prophetic power and of astonishing richness of thought. As in the case of all great changes in the history of thought, no one, including the contrary-minded, can escape the widespread influences of this revolutionary change. Within the realm of German theological research it is especially exegetical research which has pursued this revolutionary turn. The great critical rethinking introduced into New Testament exegesis by Rudolf Bultmann enjoys world-wide recognition today. It has increasingly given direction to research in all parts of the world. The more impartially and objectively one views this new orientation of theological endeavor, the more distressing naturally will be the realization that congregations are not affected by what is happening."

Dr. Lilje concedes that "traces" of the activity of Karl Barth can indeed be found in German preaching. But that is not sufficient for him. He sees the reason for the gap between theology and the congregation in the fact

"that here we have exceptionally radical theological upheavals which it will require time to digest properly. Our entire un-

derstanding of the canon, for example, has been fundamentally changed by the exegetical research of most recent time. The question as to what the word of revelation within the traditional Biblical Word can tell us has been lifted to a completely new basis."

Dr. Lilje finally indicates this as his aim:

"A movement for a new theology which has penetrated to the foundation will also find the language that can be understood by the congregation and which, under God's Holy Spirit, can turn into genuine movements for renewal of the Church."

It is our duty again and again to point out heretical declarations, which unfortunately are more and more frequently to be heard within the realm of German State Churchism and in the "Lutheran World Federation." But these statements of the Hannovarian bishop differ fundamentally from this or that utterance concerning individual doctrines of churches. They present a program. This fact dare not be underestimated, and since Bishop Lilje is not just some State Church leader, but one of the most important personages in World-Lutheranism, he and his statements ought to be taken especially seriously. For they will have their consequences, and it will be a good thing to prepare for these in time.

It is known that Karl Barth stems from Calvinism and was never able to strip himself of Reformed thought patterns. He was later rejected by strict Calvinism because he was leading also this doctrinal position, which is bound to a definite confession, to dissolution through his method of verbal dialectics. It is true that after the First World War he had a certain wholesome influence on the German area as far as preaching was concerned. But he never solved the problems raised by Rationalism and Liberalism; he only veiled them. For this reason they all erupted again with the emergence of Rudolf Bultmann's "demythologizing theology." This "Nestor" of extreme Liberalism is, as is known, trying to change the Biblical message in favor of a world-concept which enjoyed recognition in the philosophies and in the natural sciences at the beginning of the Twentieth Century. In this way he wanted to make the statements of Holy Scripture creditable again for "modern man." But what was left of God's Word when this method was applied is no longer divine Gospel, but very superficial moral twaddle. Here, then, there is simply being repeated by new connotations, the old concern of classical Rationalism, which aims to

make a religion of reason out of Christianity and substitutes ethical laws in place of the justification of the sinner for the sake of the sacrificial death of Christ. According to it, of course, Jesus is not the very Son of God, is not risen from the dead, is not ascended into heaven, and is above all not the sole ground of our salvation.

From the theology of these two heretics Dr. Lilje promises himself the renewal of the Lutheran and Protestant Church. He seems to be influenced here by men like Professor Quanbeck of Minneapolis (Evangelical Lutheran Church), who by a downright incredible conglomeration of history is endeavoring to prove that the modern theology of Protestantism is genuinely Lutheran, in other words the result of Luther's theology itself, and inherent in Luther's thinking. (Similar attempts are known to exist for years in the theology of the Lundensian school.)

The only new feature of Dr. Lilje's statements is this, that he elevates such theology, which has not so far in its full effectiveness penetrated the congregations of the German State Church, to the level of a program according to which the Church is to be renewed.

It is a well known fact in Europe today that the great movement away from the churches in Germany as well as in England and Scandinavia was due to the inroads made by Rationalism and Liberalism. How then can the Church be renewed by the latest representatives of this theology? How does Dr. Lilje calculatedly plan to lead the Lutheran Church to a new height through the theology of two men who simply do not have or do not want to have anything whatsoever to do with the Lutheran Confessions?

In attacking Dr. Lilje's position here, we are, however, not merely concerned with some Church of a certain confession. This is a matter which concerns the existence of the Christian Church as such. It is strikingly noticeable how often this leader of the "Lutheran World Federation" uses the word "revolution" or "revolutionary." Nothing was farther removed from the mind of Luther and the reformers than the thought of revolution, violent upheaval of the Church. Rather were they concerned about restoring the Church while retaining the truly blessed possessions which it had cultivated on its way through history. Under all circumstances, however, the concern of the reformers was to preserve the sole authority of the Church of Jesus Christ, namely, His own Word. "God's Word is to establish articles of faith, and no one else, not even an angel from heaven," said Luther.

But with Bultmann and Karl Barth it is a matter of going directly against the authority of the divine Word, even though in different ways. In the case of both it is man who according to his capabilities pretends to be and maintains himself as final authority. Not God's but his own will, are to be secured, at the expense of the divine will and revelation. Whoever would renew the Church in this way will truly destroy it.

We know that the Church of Jesus Christ will be destroyed neither through the theology of a Karl Barth or a Rudolf Bultmann, nor through the program of a Hanns Lilje. God will preserve it against all attacks of this sort. However, He wants to use us as His tools and witnesses to the Truth. For this reason we are raising our voice and give warning as long as we are able to do so.

"But who hath believed our report? and to whom is the arm of the Lord revealed?" (Isaiah 53, 1.)

Pastor H. L. Poetsch
Bremen, Osterdeich 69
West Germany

• Christian Stewardship and the Inerrancy of Holy Scripture

In the *Stewardship Bulletin* of the Northern Illinois District of the Missouri Synod (Vol. XX, No. VII) a Christmas letter was addressed to members of the district by some of its officials. The letter contains a fine testimony to the Inerrancy of Holy Scripture, which is these days being fanatically attacked in our midst by Dr. Martin H. Scharlemann of Concordia Seminary. (We do not mean to imply that there is any reference to this attack in the *Stewardship Bulletin*. We merely call attention to the timeliness of the testimony before us.)

Calling attention to the fact that Christians the world over were busily engaged in preparing their hearts and homes for the proper commemoration of their Savior's birth at Christmas time, the letter in the *Stewardship Bulletin* goes on to say:

"Has it ever occurred to you that Satan is also feverishly busy in the weeks before Christmas? That again became very evident to all Christian believers who read Chicago newspapers during the last weeks. Hundreds of scientists convened in sessions at the University of Chicago to observe the 100th anniversary of the publication of Darwin's notorious book on evolution. Day after day 'famous' scientists denied the story of creation by Almighty God as recorded in the Bible. These

denials culminated in a prediction by the arch-atheist Huxley that within the foreseeable future, 'Religion will be dead.' The objective of the entire assembly seems to have been the dethroning of God as Creator and of Christ as the Redeemer of the world — and thereby to destroy the faith of Christian believers particularly in the Christmas message, 'Unto you is born this day in the city of David a Savior, which is Christ the Lord.'

"As we read these vicious and diabolical attacks, the Second Psalm flashed into mind, 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us.'"

The letter then goes on to say (all of the emphasis here is ours):

"The greatest danger confronting sincere Christian believers in this generation is not the atomic bomb, guided missile, chemical warfare, etc., but rather *the Satan-inspired attempt on part of infidels to destroy the believers' childlike faith in the Bible as the infallible and INERRANT Word of God* and with it the childlike faith in the Christmas story which assures mankind that God sent His Son to be the Savior of the world. How insidious, subtle, and then again how brazen these assaults!"

"How imperative therefore," the letter continues, "that every one of us continue instant in prayer. How imperative to ask God to continue the presence of His Holy Spirit in our hearts and minds, to keep us in an undaunted and childlike faith to the end *that we may withstand* the violent onslaughts of the very 'gates of hell.'" (The emphasis is again ours.)

The letter is signed by District President A. H. Werfelmann, D.D., Rev. Martin Piehler, D.D., Executive Secretary of Missions and Stewardship, and Rev. E. H. Happel, Assistant to the Executive Secretary.

We were happy to see this ringing testimony to the inerrant Word of God, and the appeal to *withstand* the onslaught of Satan which confronts us in brazen attacks on the Inerrancy of Holy Scripture, — such as that by Dr. Martin H. Scharlemann of our own Concordia Seminary in St. Louis. We have repeatedly called attention to the fact that a converted man can and must in a very real sense cooperate with God in working out his salvation (Phil. 2, 12-13; Formula of Concord, Trigl. Edit., p. 907:65). We have also frequently called attention to the fact that

earnest contention for the Faith, inclusive of determined rejection of error, is a vital part of CHRISTIAN STEWARDSHIP (I Pet. 4, 10-11).

Would to God that Stewardship Departments within the Missouri Synod began more generally and properly to realize this and gave more attention to this all-important matter, which is part and parcel of our *WHOLE sanctification*, in the narrower sense of the word, for which stewardship is but another, figurative word.

● To All Stewardship Departments Within the Missouri Synod

Dear Brethren:

The following statement of basic principle concerning the general stewardship of all Christians is being submitted to you for prayerful and earnest consideration —

Christian Stewardship is the serving of one another with whatever gifts of grace God has endowed each of us. It includes first of all the use of the divine Word as a sacred trust, so that we pass it on in its purity to others; and then, secondly, measuring up to our God-given ability in rendering any further evangelical service, — all to the glory of God, through Christ, to whom praise and dominion certainly belong forever.

This definition of Christian Stewardship is given by God Himself in the only passage that speaks of the subject in clear words, I Pet. 4, 10-11 (the rule of faith, *analogia fidei*, on the subject): "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak; let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

We suggest that this or some similar statement be adopted by you as basic to all of your work. For it lays the proper foundation for it, gives to it proper direction, and indicates its proper scope. If we follow such guidance, our work will assuredly meet with the approval and blessing of our one and only Lord. We will be found to be faithful stewards within His great household, the Church.

● Missouri Enters NCCCUSA through Side Door

In a release of the News Bureau of the United Lutheran Church in America dated

Dec. 9 the Missouri Synod has been reported, at least partially, to have entered the ultra-liberalistic National Council of the Churches of Christ in the U.S.A. (Note the arrogance in the name: *the Churches of Christ*—we here have the Protestant counterpart of the all-embracing claims of the papal Antichrist.)

As might be expected, the report is accompanied by all of the jubilant glee and a thorough rubbing in of Missouri's "compromise" by this "about-face" from its former position which one would naturally look for from such a quarter.

The report, in its entirety, is as follows:

Richard T. Sutcliffe, associate director of the Department of Press, Radio and Television of the United Lutheran Church in America, in his prize-winning weekly religious newscast, "Church World News," to be carried over 75 radio stations this week, will announce that the Board of Home Missions of the Lutheran Church—Missouri Synod has become a member of NCCCUSA's Division of Home Missions.

"The action brought a pleased smile to the face of American Protestantism . . . and, perhaps, a raised eyebrow or two," Sutcliffe said. "Missouri Lutherans have traditionally remained aloof from all formal relationships and affiliations with other churches in the mainstream of Protestant Christianity . . . and this is the first time Missouri has taken such action.

"Too, the move was at Missouri's own instigation and is an apparent reversal of its oft-stated reluctance to obligate itself outside its own churchyard.

"Missouri logic, as propounded by spokesmen, insists that to affiliate with non-Missouri Christians prior to 'complete doctrinal agreement' is 'to compromise' itself theologically."

The apparent about-face of one of the most conservative branches of American Lutheranism was interpreted by Sutcliffe as a significant "crack" in the seawall "which has traditionally separated the Missouri Synod Lutherans from other church bodies in the ocean of world Protestantism."

The National Council of Churches represents 35 Protestant and Eastern Orthodox communions with a combined membership of more than 37,000,000.

The Lutheran Church—Missouri Synod, with a baptized membership of nearly 2,500,000 of the 7,500,000 Lutherans in North America, has not followed the United Lutheran Church and several other

Lutheran church bodies into formal membership in the National Lutheran Council, the Lutheran World Federation, the National Council of Churches and the World Council of Churches, although it cooperates in some phases of the program of the National Lutheran Council, an agency for eight American Lutheran church bodies.

A "significant crack" indeed! And "at Missouri's own instigation!"

If this report is true, and what reason can there be for doubting that it is? what shall be said of members constituting Missouri's Board of Home Missions in view of its Constitution, Article VI—Conditions of Membership? Here we read:

"Conditions for acquiring and holding membership in Synod are: . . . 2. Renunciation of unionism and syncretism of every description, such as . . . c. Participating in heterodox tract and missionary activities."

Does the Constitution of the Missouri Synod have practical meaning anymore?

● "A Crack in the Wall"?

On December 29, 1959, the *Lutheran Herald* informed its readers that a "weekly religious newscast" had "announced that the Board of Home Missions of the Lutheran Church—Missouri Synod has become a member of the National Council's Division of Home Missions."

"This action," so the broadcast went, "brought a pleased smile to the face of American Protestantism — and, perhaps a raised eyebrow or two," for "Missouri Lutherans have traditionally remained aloof from all formal relationships with other churches in the mainstream of American Protestant Christianity — and this is the first time Missouri has taken such action."

The *Lutheran Herald* commented, "The Lutheran Church—Missouri Synod has not followed the other Lutheran church bodies into formal membership in the National Lutheran Council, the Lutheran World Federation, the National Council of Churches of Christ, altho it cooperates in some phases of the program of the National Lutheran Council."

Since we all must be concerned with this new and hitherto unheard of involvement with the National Council of Churches, let's see what others think of this move. "The apparent about-face of one of the most conservative branches of American Lutheranism was interpreted . . . as a significant 'crack' in

the seawall 'which has traditionally separated the Missouri Lutherans from other church bodies in the ocean of world Protestantism.' The *Lutheran Herald* commenting on "Church World News" broadcast by R. T. Sutcliffe, of 12-11-59.

The *Lutheran Companion* of 12-30-59 termed this "an encouraging bit of news . . . it provides additional evidence of a new trend in Missouri policy."

The *Christian Beacon*, conservative Presbyterian, views this as evidence that "The Missouri Synod is moving deeper into the National Council of the Churches of Christ . . . and is adding more of its strength to the ecumenical movement." It took a dim view of the "explanations, justifications," for it feels that "beyond any question of doubt" our Synod will assume "greater participation in the activities of the ecumenical movement."

On January 12, 1960, the *Lutheran Witness* belatedly informed our people of this move. Does it strike you as strange that such a matter as this could not have been discussed openly and voted upon at San Francisco? Little cracks have a tendency to enlarge and undermine the whole structure. "If the foundations be destroyed, what can the righteous do"? Psalm 11:3.

Excerpts of a Conference Paper delivered by Pastor Ralph Boyer of Ormsby, Minnesota.

SHALL WE REMAIN A TRUE CHURCH — OR SHALL WE BECOME JUST ANOTHER SECT?

If proper synodical discipline is not restored now, in doctrine and in practice, the Missouri Synod's doom as a confessionally Lutheran body is sealed. (Practice is simply doctrine in action.)

"Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." Augsburg Confession, Art. XXIV.

Concordia Seminary 12-432
Library
Springfield, Ill.

Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

May, 1960

Number 5

IN THIS ISSUE: God's Self-Revelation in Holy Scripture — Beware the Bugler Who Sounds "Retreat" for "Charge" — Public Defense of the Faith — Dr. Fuerbringer and Colleagues Not Ready to Reject Scharlemann Doctrine — Extreme Madness — Luther on the Inerrancy of Holy Scripture — A Letter to a Congregation concerning the RSV — RSV Fanaticism — A Product of the House of Nelson

● God's Self-Revelation in Holy Scripture

What is it?

"God has revealed Himself in a twofold manner: a) In creation, or in the realm of nature, and b) in His Word, or in Holy Scripture, the only source and norm of Christian doctrine." (F. Pieper, *Christian Dogmatics*, I, 371.) Therefore it is wrong to say that God reveals Himself simply or most effectively by His actions. What could we know about His actions if we did not have His

Word? Our knowledge of God's thoughts, plans and purposes is limited to that which He has opened up before us in Holy Scripture. Regarding ourselves as being without the Bible, we must say with Paul: "Who hath known the mind of the Lord?" (Rom. 11:34).

Luther says: "Human reason cannot find the true God. It can indeed speak of Him, but it does not know who He is, where He is, and how he helps. . . . Because of this uncertainty God's Word must come to our aid. God must step out into daylight and describe Himself in an outward Word and

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B. D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, Box 27, Morrison, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D. D.
President.....John C. Eich
140 N. Dearborn Street, Chicago, Illinois
First Vice-President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Second Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. ElbertChicago, Illinois
Ralph H. Foster, M.D.....Raymond, Washington
H. H. BohlGrant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, Box 27, Morrison, Ill. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription of the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

sign, so that men can hear, see, grasp, clasp and come to know Him; there is no other counsel." (St. L. III, 1723.)

"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath *declared Him*" (John 1: 18). Through the Son the Father's inmost thoughts have been revealed to fallen mankind. He is well qualified to do this, for He is in the bosom of the Father, in the most intimate and continuous communion with Him. What He has seen and heard there (John 3:32) He has communicated to us.

The Greek word [exegeesato — Edit.] rendered *declared* in the King James Version occurs at five other places in the New Testament (Luke 24:35; Acts 10:8; 15:12; 21:19). The translation *declared Him* is significant. It means *made Him known explicitly*, just as we read in Acts 21:19 that Paul *declared particularly*, that is, related one by one (see the original), what things God had wrought. We are sure that what Christ has told us about the Father, about God, is accurate information, precise truth. And let us not forget that we can gather this truth from no other source than Holy Scripture, the Book of God's Self-revelation.

Father of mercies, in Thy Word
What *endless glory shines!*
Forever be Thy Name adored
For these celestial lines.

(Lutheran Hymnal, 284:1)

Contributed

☉ Beware the Bugler Who Sounds "Retreat" for "Charge"

If, as the Bible warns, men will not get ready for battle when the trumpet gives an uncertain sound, what if its notes reverse the signals?

A certain bugler was to blow for a cavalry charge, but he traitorously sounded the notes for retreat. After the field was strewn with needless casualties, and a decisive battle was lost, the bugler had the audacity to tell the court martial that the blasts from his trumpet, without equivocation, meant "charge." Do you think he could convince the military court that his false notes were really the accepted signal? The following dawn he faced a firing squad.

When a theological professor goes all out to maintain that the Book of God's truth contains errors, but, finding himself under fire by the church, professes to be for verbal

and plenary inspiration of the Scripture without equivocation, is he not concealing the truth of his real position by a finagling of semantics? Does he mean the generally accepted denotation of inspiration as "the divine influence by which the prophets and apostles were qualified to communicate truth without error"? Does he mean the plenary inspiration that is the "inspiration extending to all subjects in Scripture"? Does he mean the verbal inspiration "extending to every word"? Such is the unequivocal language of Webster and of the Church through the ages.

When his Statement goes on obviously to deny this, is not his claim of verbal and plenary inspiration only a device for gaining time to condition the church for his liberal views before coming out more openly also with denial of what the terms of verbal and plenary inspiration really stand for?

This would not be a new method, but is the deceitful tradition of the liberals who wrought havoc in the Reformed Churches a half century ago. The dishonesty of Modernism was exposed by the liberal Randalls in "Religion and the Modern World," page 138, in this telling paragraph: "The process of reeducation has been slow. The ministers themselves have been all too often abysmally ignorant; the better educated among them have been either too afraid to antagonize their congregations, or too lacking in the appreciation of the emotional roots of the familiar faith. They have either been content to keep their own reinterpretations to themselves, or else have courted notoriety by shocking their hearers instead of tactfully guiding them to their own position."

Is this going on in our midst now? We had thought it impossible in the ultra-conservative Missouri Synod. Shall we be able to stop the spiritual termites now at work? Not as long as most Missourians are oversold on the idea that everything in Synod is kosher. Not as long as people in high places are naive enough to believe that "retreat" means "charge," or are somewhat infected with the same bug that the Church in this age can no longer maintain an inerrant Scripture with the doctrines set forth in it.

It is very late in Missouri Synod history. Too late? Yes, if the clergy and laity refuse to rouse from their lukewarm attitude of believing that since we have always had the pure doctrine, we shall continue to have it, and that today's warning voices are only alarmists, crying "wolf."

We don't need a court martial or firing squad. We do need an aroused church demanding evangelical but firm action according to Synod's Constitution, that if our false teachers do not have a change of heart followed by unequivocal retraction of error, they be suspended from their teaching positions. The only alternative can be expressed by adding another clause to Luther's classic "hin ist hin": "*Missouri, too, has had it!*"

❁ Public Defense of the Faith

The well known passage in Jude (v. 3) about contending for the faith is of special significance for the Missouri Synod today, since a formal attack on Holy Scripture has been launched by Dr. Martin H. Scharlemann, Director of Graduate Studies and Professor of Biblical Interpretation at our Concordia Theological Seminary in St. Louis. We shall cite this passage from Jude according to the rather free but somewhat striking translation of the Phillips version of the New Testament. Here it reads:

"I fully intended, dear friends, to write to you about our common salvation, but I feel compelled to make my letter to you an earnest appeal to put up a real fight for the faith which has been once and for all committed to those who belong to Christ."

There are those who say that it is un-Christian to fight for the faith. Men will fight for their life, for their home, for their country; but, strangely enough, there are those who will not fight for the faith, for which many a Christian martyr has given his very life. Their's is not the mind of Christ's apostle, of Holy Scripture, and of the Holy Spirit, who is the real author of Scripture. A spirit of another kind rather lurks behind that kind of mind. It is one which shuns the "cross" of Christ, one which is offended by it; one which we therefore should resist to the utmost.

Let us look at the passage from Jude a bit more closely.

Jude was about to write the Letter before us. It concerned the salvation held in common by us all. As he undertook to write, the Holy Spirit constrained him to make an appeal to those to whom he writes, earnestly to contend for the Faith, for that which we believe, for the unchanging Truth deposited in Holy Scripture, and there once for all delivered to the "saints," the Christian Church.

The word for "delivered" in the Greek means *entrusted*, as to guardians. It involves custodianship, stewardship of the great spiritual treasure of God's eternal Word. (Cp. II Pet. 4:10, 11.)

In guarding the great spiritual treasure deposited in God's Word and there delivered to us, we are to *contend* for it. The Greek word here used for "contend" (*epagonizomai*), from the root of which our English word "agony" has been derived, makes clear with what intense effort we should guard this sacred treasure. It speaks of a most determined struggle against any and all opposition. We should be able to say with the Apostle Paul: "So fight I; not as one that beateth the air." (I Cor. 9:26.)

More than this. The word here used was used of athletes engaged in public contests in the arena. It is therefore not too much to say that this passage speaks of the *public* defense of Christian doctrine. When our faith is publicly attacked, we should fight for it publicly.

Moreover, the appeal before us is addressed to all saints, to *all Christians*. It is not the prerogative of some ecclesiastical officialdom to say when and where there should be public contention for the faith. We leave such false claims to the pope, to his minions, and to the host of his imitators among churchmen of our day. We, as a synod, have indeed made it mandatory on the part of our officials to *lead* us in such a fight. For we have banded ourselves together in a synodical body for the express purpose of a united defense against schism and sectarianism (Constitution, Art. III, 1), and our Constitution makes it obligatory on our officials to take the initiative in any and every doctrinal battle and to make use of the synodical machinery which we have put at their disposal for such purposes, so as to spare us the necessity of each one's engaging separately in an all-out effort to meet the common foe. This by no means signifies that we have given up our God-given right and duty ourselves to contend against the foe, or that we have been relieved of any and every responsibility towards doing so, — especially when officials become remiss in their duty to protect and defend us. (Const., Art. III, 8.)

There is a passage in the First Epistle of Peter (chap. 3:15) which is quite similar to the passage before us from St. Jude. There we are told (and the apostle is speaking of Christians under opposition): Be "ready always for reply over against every-one challenging you to give account concern-

ing the hope that is within you." The Greek word for "reply" is *apology* — as used, for instance with reference to the Lutheran Church's Apology of its Augsburg Confession over against the Papalist "Confutation." This shows the meaning of the word and of the passage in which it is used by St. Peter. It is a technical term from ancient courts of law, and refers to the presentation of a verbal reply or defense. This, accordingly, is the right and duty of every Christian. It is so much our right and duty, that he who would deprive us of it must himself become an object of our Christian opposition. It is in the free exercise of just such a right and duty that the Missouri Synod has in its Constitution guaranteed to protect us.

Dr. Scharlemann has undertaken to challenge and to attack in its very foundations the faith confessed by the Missouri Synod. We shall not rest, so help us God, until we have done what we can, and this means our utmost, to rid our dear church of the blasphemous blotch which he has placed on its escutcheon. As Missourians, and as members of the great Christian communion of saints, we have no other choice.

"Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven." "Whosoever shall be ashamed of Me and of My Words, of him shall the Son of Man be ashamed, when He shall come in His own glory." Matt. 10:32; Luke 9:26.)

❖ Dr. Fuerbringer and Colleagues Not Ready to Reject Scharlemann Doctrine

Under the date of Feb. 17 Dr. Alfred O. Fuerbringer, President of Concordia Seminary, St. Louis, said that he and his colleagues are not ready to say that Dr. Martin H. Scharlemann, who denies that the Bible is revelation (God's Word) and inerrant, is in disagreement with Bible doctrine. A member of the official staff of the Confessional Lutheran Publicity Bureau had written Pres. Fuerbringer, replying to his letter to the clergy of the Missouri Synod concerning Dr. Scharlemann's defection from the faith of our church. In answer, the writer received the following letter from Dr. Fuerbringer, dated Feb. 17:

Dr. Fuerbringer's Letter

"Herewith my sincere thanks for your letter of the 15th. As you may have imagined,

my correspondence is quite heavy just now and so I must of necessity be quite brief in my answer. There are just two points I would like to make at this time.

"In the first place, even though his statement was appended to my letter, I did not state that I completely share his position. I am interested in his getting fair treatment, but he will have to defend his own position. My colleagues and I are not ready to say that he is in disagreement with Bible doctrine; but, as indicated, we are still studying the implications of his expressed position.

"In the second place, I believe that the questions which you ask are just the type that should be addressed to him in all brotherliness; and that he should, again in brotherly concern, answer carefully.

Very sincerely yours,
Alfred O. Fuerbringer, President."

The Reply to Dr. Fuerbringer

President Fuerbringer hereupon received the following reply:

"Dear President Fuerbringer:

"Sincere thanks for your letter of Feb. 17th. However, its contents were of an altogether unexpected nature, and we must therefore express our sincere regrets. In your answer you make two points, but ignore completely our request for an explanation how Dr. Scharlemann can reconcile the statement of his that he holds to the doctrine of the inerrancy of the Scripture and still maintains that it contains errors.

"Instead of allaying any fears or misgivings we may have held regarding false doctrine held by one of the members of the faculty, we have become truly ALARMED by your position and attitude that your only interest is 'in his getting fair treatment' and by your statement: 'My colleagues and I are not ready to say that he is in disagreement with Bible doctrine.' From this concession it appears that we of the Missouri Synod have not merely a case of one member of the faculty holding to false doctrine, but an entire faculty defending and supporting him, that needs to be reminded of the oath taken to uphold our historic doctrinal position as stated in our Brief Statement and other confessional writings, such as our Synodical Catechism, etc. The statement in your letter, 'even though his statement was appended to my letter, I did not state that I completely share his position,' is neither a denial or approval of any error. It merely says that *you didn't state in so many words in your letter that you completely shared his position.*

"What we would like to know now is, Is it fair treatment that my congregation and I get no answer to the great question that is disturbing our conscience, 'Is it true that "ALL Scripture is given by inspiration of God"? "THY WORD IS TRUTH"? and "The Scripture cannot be broken"? And if so, how can Dr. Scharlemann still maintain that the Scriptures contain errors? I might say that it does not take me pages or several days to bring these facts to the attention of the members of my confirmation class so that they with the eyes of faith comprehend what God says in His Word. Should it take more than a few sentences to state the Biblical position that is upheld at our seminary by its faculty members?

"Your second point, that these matters be addressed to Dr. Scharlemann, presupposes that this has not been done. Dr. Fuerbringer, do you mean to imply that you have no knowledge at all of the discussions, the correspondence and special meetings that have been held with Dr. Scharlemann on this matter? Why do you suppose that we are coming to you now? In your letter of Feb. 11th you say, 'If after such efforts your misgivings have not been allayed and you wish to bring someone else into the picture, I suggest that you address yourself to the person best able to render such assistance. In the case of a faculty member, this will be the academic dean or the president of the school.'

"In your letter of Feb. 11th you assure us that nothing of the matter 'has been taught in the seminary classroom.' I would like to ask, Did Dr. Scharlemann ever confide in you and other faculty members that members of his class in hermeneutics are shocked to find that there are several layers under the Biblical documents, namely those of oral tradition and of other documents?

Sincerely yours in Christ, ———"

The above correspondence again shows that the situation at our St. Louis seminary is truly one for "ALARM" and that our congregations will have to take most determined action in their own behalf if they want to protect themselves against what is permitted to go on there.

❶ Extreme Madness

History as It Isn't

Speaking of the Inerrancy of Holy Scripture, which he denies, Dr. Martin Scharlemann of Concordia Seminary in St. Louis says that this term has "become" something

of a shibboleth (a test, Judg. 12:6) to provide a device for determining a person's general attitude toward the Scriptures. (The Bible as Record, Witness and Medium, p. 13:5.)

Actually, of course, such a test has existed as long as there has been a sacred Scripture, and it has been provided by Scripture itself (cp. e.g., John 10:35), in which it is inherent because *Scripture is the Word of God*.

In a letter of May 25, 1959, relating to his essay, Dr. Scharlemann has stated that Inerrancy did not really become an issue until the middle of the last century. By itself this could, of course, mean that the Inerrancy of Holy Scripture was not denied until that time; but it is quite plain that Dr. Scharlemann means to say that Inerrancy was not so much as claimed for the Bible until then. He says: "Even the word Inerrancy wasn't used until around 1860."

In the essay already referred to, the St. Louis professor alleges that "a concern for the truth in the sense of factual accuracy is a phenomenon peculiar to modern Western culture, especially since the Age of Enlightenment," p. 12:6. This is a fancy name for Rationalism, to which Dr. Scharlemann himself stands committed.

We could fill many an issue of the *Confessional Lutheran* with ringing testimony to the contrary of what Dr. Scharlemann so naively alleges. We shall, however, let it suffice to append to the present article a number of statements of Luther on the Inerrancy of Holy Scripture, and, in addition, we shall here but cite a passage of the great Lutheran dogmatician Quenstedt (b. 1617; d. 1688) on the subject. Quenstedt says (*Systema* I, 112):

"The canonical Holy Scriptures in the original text are the infallible truth and are free from every error, or, in other words, in the canonical Holy Scriptures there is found no lie, no falsity, no error, not even the least, whether in subject matter or words, but all things and all the details that are handed down in them are most certainly true whether they pertain to doctrine, or morals, or history, or chronology, or topography, or nomenclature; no ignorance, no thoughtlessness or forgetfulness, no lapse of memory, can and dare be ascribed to the amanuenses of the Holy Ghost in their penning of the sacred writings." (Cp. Pieper, *Christian Dogmatics*, I, 277f.)

Dr. Scharlemann tries to depreciate the proper evaluation of Inerrancy by Bible-believing Christians by identifying it as a peculiar bit of "Fundamentalism." He says

(Essay, p. 13:6): "It is a term that bulked very large in the Fundamentalist-Modernist controversy of a few decades ago."

Let us explain that the controversy referred to raged in Protestant Churches of Reformed persuasion when they were rocked to their foundations by the kind of doubt and unbelief which Dr. Scharlemann is now trying to introduce into our own church. It produced endless division, resulting in the many, more conservative, 'Bible' churches of our day. Several unnamed laymen contributed large sums of money for the publication of a series of 12 paper-back books containing articles on the fundamentals of the Christian faith by eminent theologians throughout the world. These were sent gratis to every Protestant minister in the United States as well as to certain other groups. They still command a good price on the second-hand book market today.

Dr. Scharlemann goes on to say: "In fact, the inerrancy of Scripture constituted the last and fifth point to be dealt with in the twelve-volume series known as *The Fundamentals*, which originally appeared around 1910. The term is still used as a kind of hallmark of fundamentalistic scholarship."

What a caricature of truth! It challenges Rome's "re-writing of history in the interest of its own antichristian kingdom."

Modernistic Luther "Research"

But to go on.

In addressing the Northern Illinois District Pastoral Conference of the Missouri Synod on April 8-9, 1959 (we have a tape-recording of his presentation on that occasion) Dr. Scharlemann stated, following the remarks contained in his essay, p. 12, par. 4: "*The question of Inerrancy Luther never raised.*"

Again, what a perversion of truth! It makes one wonder to what an extent Dr. Scharlemann may have read Luther himself. As already intimated, we shall in a series of excerpts from the great Reformer's works show how emphatically Luther repeated his unalterable faith in the Inerrancy of Holy Scripture.

Liberal theological spirits are addicted to a tendency toward passing by the real testimony of men like Luther on important subjects, fabricating some falsehood by taking an isolated expression out of its context (or simply imagining it to be there), and indulging in spreading such untruth abroad. Like-minded spirits do not bother to investigate the original sources of such supposed references, but simply copy what others have said,

and diligently spread such concoctions until they become universal falsehoods. What bold denials modernistic "Lutherans" have for instance fabricated out of the Reformer's "was Christum treibet"! Liberal "scholarship" just can't deny itself the pleasure of such a pastime. It is one of its favorite sports. Such a method of "research" is as a matter of fact finally applied to Scripture itself. It is an instance of this kind of thing that we have also here.

Liberalism's "Accuracy"

In his verbal remarks at the Northern Illinois Conference already referred to (we are again quoting from our tape-recording), Dr. Scharlemann went on to say: "In fact, at the point where Matthew gives a quotation and ascribes it to Jeremiah when it is actually from Zechariah [so says Dr. Scharlemann], Luther is quite frank to state Matthew made a mistake." The St. Louis professor also has a similar statement, not quite as strong, in his essay (p. 12:5).

This whole thing is handled in a most unscholarly way by Dr. Scharlemann.

In the first place, Dr. Scharlemann cites Luther (*Weimar Ausgabe* 23, 642, 23ff) at second hand, by way of Dr. M. Reu's *Luther and Scripture* (p. 88).

In the second place, one will not find in Luther, as done into English by Dr. Reu, nor in the German words of Luther himself, what Dr. Scharlemann represents him as saying; the word "mistake" occurs in neither one of them. (Cp. the same passage in St. Louis Edition., XIV 1949.) Indeed, we are happy to say that Dr. Reu, right at this place, *defends* Luther against the charge of Liberalism. And *Luther actually defends the passage in Matthew* against those who charge him with having made a "mistake."

One is here moved to ask, Is all of what Dr. Scharlemann offers in this connection supposed to be an example of that new "accuracy" which the golden age of "Enlightenment" is supposed to have ushered in, among whose children Dr. Scharlemann, too must be reckoned?

(Another reference to Luther, immediately preceding this, is handled in an even more unscholarly way.)

Now, What DID Luther Say?

At the given place Luther refers to the "QUESTION" as it is raised by others! Why Matthew ascribes the (prophetic) text concerning the thirty pieces of silver (for which Jesus was sold) to the Prophet Jeremiah "if it on the contrary is in Zechariah."

After defending Matthew, Luther says: "Let him who loves idle quarreling continue to raise questions; he will find that he asks more than what he answers."

Luther speaks of this selfsame passage in column 2123f of Vol. XIV of the St. Louis Edition of his works. Here he calls attention to the fact that Biblical scholars "torture" themselves with the question in hand, which Jerome already raised. He then reverently offers several satisfactory solutions of whatever difficulty may confront the reader at this passage and refers him to Augustine, "who carefully treats this subject." For himself, he says: "I would not like lightly to believe that the books of the prophets were confused (verwechselt) through a changing of their titles." And then he finally delivers himself of this bit of typical *irony* for the benefit of all such as are addicted to the practice of raising idle questions involving the trustworthiness of Scripture: There were no doubt in the company of Matthew pious and learned men, full of the Holy Ghost, who reminded him that this Scripture passage which he had adduced was in Zechariah, not in Jeremiah. Moved by their reminding him of this, he could easily have improved this slight "error" if he had been pleased to do so, or if he had thought that much depends on it. "But," he adds, "*there is no reason why we should anxiously torture ourselves with these and similar doubts (Bedenken)*, since the chief part and the substance of our faith does not lie in these things. (Our emphasis. For a satisfactory explanation of the matter in hand, cp. e.g., Laetsch, *Minor Prophets*, p. 470, where it is emphasized that "the Holy Ghost, speaking through Matthew, did not make a mistake.") And now, Luther pronounces upon "the prophets of our times" whose ranks Dr. Scharlemann, too, has openly joined, a significant and final judgment such as only the great Reformer was capable of delivering on occasion. It is as follows: "*They are extremely mad (ueberaus unsinnig) who wear themselves out with unnecessary things of this kind, WHICH NEVERTHELESS IS WHAT THE PROPHETS OF OUR TIMES ARE SOLELY AND ALONE OUT AFTER, READING SCRIPTURE FOR THE PURPOSE OF DISCOVERING SUCH PASSAGES AS CAN PROVIDE OCCASION AND MATERIALS FOR DISPUTES AND QUARRELS.*" (Our emphasis.)

Lowering the Boom on Doubt and Unbelief

There is after all some truth in what Dr. Scharlemann says when, in his own twisted

way and for his own purposes, he states that Luther never raised the question of the Inerrancy of Scripture. Luther indeed never raised this question. *He lowered the boom on it*, because everlasting doubt and unbelief not only raised it in his own time, but had raised it long before. We again specifically refer the reader to the most convincing excerpts from his works immediately following this article.

Certainly, when men, because of their own lack of apprehension or horrible unbelief blasphemously proceed to attack Scripture, it is not too much to speak of their activity as "extreme madness."

What is even worse is that we should need at all to contend against such unbelief within our own ecclesiastical organization (synod) because of the failure of our officialdom to do its duty by promptly applying proper doctrinal discipline to such situations. "The conservation and promotion of the unity of the true faith (Eph. 4:3-6; I Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" is the first object of our very existence as a corporate synodical organization. (Constitution, Art. III:1.) Its Constitution moreover guarantees "The protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights." (Art. III:8.) And that same Constitution expressly provides that "The President has the supervision regarding the doctrine and the administration of" all synodical personnel and of its individual districts as well as the duty to "see to it that the resolutions of Synod are carried out." (Art. XII. Cp. also By-Laws 2.27, especially concerning Educational Institutions.) However, during the past several decades it has become more and more increasingly clear that pastors and congregations must fight their own battle, with little benefit from our officialdom, even against apostasy like that represented by Dr. Scharlemann, if a place is still to be maintained in our Church for the divine and genuinely Lutheran convictions for which we contend and which our synod is supposed to represent.

**PROMPTLY RENEW YOUR
SUBSCRIPTION TO
CONFESSIONAL LUTHERAN
BOX 27, MORRISON, ILL.
\$2.00 A YEAR**

● Luther on the Inerrancy of Holy Scripture

(References are to the St. Louis Edition of Luther's Works)

This is my answer to those also who accuse me of rejecting all pious teachers of the Church. I do not reject them, but since everyone knows that they have erred at times, being human, I will not give them credence except insofar as they bring proof for their interpretation from Scripture, which has never yet erred. And this St. Paul bids me do I Thess. 5:21, where he says: Prove and verify all doctrine, first of all; hold fast that which is good. Saint Augustine writes to St. Jerome in the same manner: I have learned to do only those books which are called the Holy Scripture the honor of firmly believing that none of its writers ever erred; all others, however, I read in this manner, that I do not accept as true what they say unless they prove it to me from Holy Scripture or by clear reason. (XV 1481.)

The saints have been liable to error in their writings and to sin in their lives. Scripture can not err. (XIX 1073.)

No, these Scriptures do not contradict one another. One can probably say this and think it, but not prove it. And so all his glory is down in the mud. . . . This is what deceived the good man Oecolampadius [he believed that Scriptures contradict each other and] that contradictory Scriptures must by all means be reconciled and one part take on a meaning which will suffer agreement with the other; [this was a deception] because this is certain that Scripture can not disagree with itself. But he did not notice nor consider that he was the one who claimed such disunity of Scripture and had to prove it; but he assumed it to be so and taught it as though it were certain and already proven. That's where he falls down and fails. But if they (fanatics) would give thought to this beforehand and see to it that they were willing to speak nothing but God's Word, as Saint Peter teaches [II Pet. 1:19-21], and leave at home their own words and constructions, they would not be the cause of so much misfortune. This word: Scripture does not contradict itself, would not have misled Oecolampadius, for it is established in God's Word that neither God nor His Word lie; but what he added to God's Word (I, Oecolampadius, say that Scripture here contradicts itself) gets him into such a sweat and distress that he denies, twists, interprets, and tortures God's Word as he pleases. Lord God, how

easily can one fall so horribly! And we are yet secure and still have no fear on such a slippery path. (XX 797-8.)

I see that Holy Scripture agrees in all parts and throughout and in this way speaks one and the same thing so that one cannot doubt in the least as to the truth and certainty of so great a matter. (VI 177.)

It is impossible that Scripture should disagree with itself; that can only happen among senseless and hardened hypocrites. But among the godly and sensible, Scripture witnesses for their Lord. Therefore see to it that you bring into harmony the Scripture passages of which you say that they contradict one another. I'll take my stand with the Author of Scripture. (IX 356.)

Thus there are many passages in Scripture which, according to the letter, are contrary to each other, but where the reasons are shown, all is right. And I hold indeed that all jurists and medics will find exceedingly much of this in their books, as I have related about the judge above. And what else is all of human life but contradictions or a disagreeable thing, until one hears matters explained? Therefore, those who find contradictions in me are splendid, fine, pious swine and asses, who compile my contrary sayings, and omit the reasons for them; yes, they diligently becloud them; just as if I could not also produce antilogia out of their books, where they cannot be reconciled by a single reason. But enough of this, for they are not worth so many words either. (XVI 2185-6.)

With such certain, strong texts one must catch them, otherwise they slip away from us and slide by like fish slip through a net. It's a slippery business with heretics, one can hardly pin them down, and they deal frivolously with divine Scripture. All of this is so because they bring their self-conceit into Scripture, and Scripture must permit itself to be judged, bent, and guided according to their thinking and understanding. Therefore we should listen to God's Word in fear and treat of it with humility, and not plump ourselves down into it with our conceited opinions. It were better for you to fall into every sin rather than into your own conceit. For God's Word is not to be toyed with. If you cannot understand it, take off your hat to it. It will not suffer insult nor any human interpretation, but there is nothing but seriousness there, and it wants to be honored and respected. As you value your life, therefore, beware that you do not fall into it with your conceit. For if you get into it with

your conceit you will venture too far, like our factious spirits, and you will not know whether you are in it behind or before, and one will scarcely be able to advise you. For if one falls into his own conceit, he cannot readily be helped out of it. (VI 872-3.)

Wherever our understanding may be insufficient, we want to concede the mastery to the Holy Ghost; our concern is that the text be not thus confused and torn asunder; for I want rather to admit that I do not understand it. (II 1978.)

❊ A Letter to a Congregation Concerning the RSV

(EDIT. NOTE: The following two articles were meant to accompany the article on "Propaganda for the RSV within the Missouri Synod" in the March *Confessional Lutheran*. They had to be held over until this issue for lack of space.)

Dear Brothers and Sisters in Christ,

Recently a number of people have expressed their concern over the use of the Revised Standard Version of the Bible in (name of congregation). That matter has not been taken lightly, but has received the prayerful consideration and study of the Pastors, the Committee of Elders, and the Church Council. In order to further this study, materials opposing the RSV which had been circulated in our Congregation were forwarded to the Board of Parish Education of the Lutheran Church—Missouri Synod for evaluation. We are attaching excerpts of the letter received in response to our request. As you read these excerpts, you will notice that the comments confirm the convictions of the Pastor, Elders, and the Church Council that these pamphlets are not in agreement with the Lutheran Church—Missouri Synod with regard to the RSV and other English translations of the Bible.

On Sunday, Aug. 16, the Church Council met and studied the entire matter very carefully. We have reaffirmed our stand on this matter and passed the following resolutions:

RESOLUTION NO. 1: It was moved and seconded that the Council go on record as approving the action of the Elders and Pastor in the matter of the Revised Standard Version. The resolution carried.

RESOLUTION NO. 2: We, the Church Council of (name of church), in a duly authorized meeting and with the necessary quorum for functioning as a Church Coun-

cil according to our Constitution, make the following statements:

1. Whereas we are members of the Lutheran Church—Missouri Synod, we thus abide by the resolutions and suggestions of Synod.

2. Whereas such men as God has called to positions of leadership in our Church have given us their opinions, we accept this and thank them for their valuable services to us and our Church Body.

3. Whereas the Deacons and Officers of our Congregation are duly elected, we thus respect them for their work of love and follow their counsel and guidance.

4. Whereas we as a Congregation have called a Pastor to serve our spiritual needs, we thus honor him as our Pastor and make his work a work of joy in our midst and not one of grief and contention.

5. Whereas duly authorized procedures have been outlined for us according to our Constitution, we as Christians thus follow them in any matter where differences of opinion are involved.

6. Whereas God has also stated in Matthew 18 that if anyone causes divisions and unrest among the Brethren in the Church and has not repented of his sins, that such person will be counseled with in the spirit of love according to the three steps of Church Discipline.

7. Whereas no one has the authority to take matters into his own hands and no one is allowed to circulate material in our midst which does not agree with the teachings of the Bible and our Lutheran confessions, we thus will not permit any such agitation to continue, but deal with the offenders according to the above procedure No. 6.

8. Whereas the Committees and the Church Council meet in open sessions, we thus encourage our people to avail themselves of such opportunities to express themselves and to make positive suggestions and criticisms.

9. Whereas our Church, in Conventions at Houston, Texas in 1953, at St. Paul, Minnesota in 1956, and at San Francisco, California in 1959, has given us its recommendations with regard to Bible Translations and paraphrasings, we thus follow and accept them.

We pray that you will be guided by the evaluations that have come to us from the Lutheran Church—Missouri Synod and abide by the resolutions that have been passed by the Church Council so that the peace and

harmony of our Congregation may continue and, together as Christians, we may grow and prosper in the Faith of our Lord, Jesus Christ.

Yours in Christ,

THE CHURCH COUNCIL

(Signatures of eleven members besides that of the pastor follow.)

● A Case of RSV Fanaticism

We wish to make some pertinent comment concerning the Letter to a Congregation just preceding this article.

"Resolution No. 1" no doubt refers to use of the RSV by the pastor in the pulpit and approval of this by the Elders of the congregation previous to the matter's being taken up by the church council due to the division caused within the congregation through use of the RSV.

With regard to Resolution No. 2, Statement #1, abiding by the resolutions and suggestions of the Missouri Synod, we refer our readers to the statement of Dr. Walther on this matter as it is to be found at the bottom of the first column of the first inside page of the *Confessional Lutheran*. The only correct position in this matter is there stated by that great Missourian leader.

It may be well, next, to look at Statement #9 of Resolution No. 2: "Whereas our Church, in Conventions at Houston, Texas, in 1953, at St. Paul, Minnesota, in 1956, and at San Francisco, in 1959, has given us its recommendations with regard to Bible Translations and paraphrasings, we thus follow and accept them."

Now, just what kind of resolutions did the Missouri Synod adopt at the conventions named with reference to Bible translations in general and the RSV in particular?

At the Houston Convention (1953), the first convention to deal with this matter, there was included in a preface to its resolution a report of the Advisory Committee on Modern English Versions appointed by the Board of Parish Education (Dr. Feucht's committee). Among other things, this Committee suggested "d) That the public criticism of the new versions be made on an objective basis. This should be done out of fairness and in order that the criticism be heard and not brushed aside as subjective prejudice." The actual resolution itself reaffirmed the principle that the original texts of the Scriptures constitute the authority for Synod's doctrine and therefore "encouraged" three things: 1) that pastors diligently ascertain the in-

tended meaning of the Scriptures; 2) That pastors guide their people, helping them to weigh the merits of the various versions and to recognize their advantages and disadvantages; 3) That agencies of our church aim at improvements of erroneous translations. (Proceedings, pp. 574-576.)

The St. Paul Convention (1956) reiterated the principles adopted at the Houston Convention.

At the San Francisco Convention (1959) the Board of Parish Education (Dr. Feucht's board) recommended that "catechisms be published in two editions, one using the King James Version, the other the Revised Standard Version." The Convention Committee on Parish Education (4) also recommended this in its proposed resolution. However, this part of the resolution, recommending that the RSV be used in a catechism edition, was defeated by an amendment (Minutes, in Proceedings, p. 94), which was carried by an overwhelming vote. One of the speakers during the debate referred to the Recommendations for changes in the RSV by Dr. Feucht's Versions Committee which has been discussed in a previous article and called attention to the fact that these recommendations run to seven solid pages. "If it's that bad, we don't want it!" he emphatically said. Such voices carried the day.

Statement #2 of the Letter under discussion no doubt refers to opinions given in the name of the Board of Parish Education. We have already discussed this matter in a previous article.

As regards Statements #3-5, we want to refer in general to what we have said above (par. 3) with regard to synodical suggestions. The same principles apply here. With regard to Statement #4 more particularly, have the grief and contention mentioned not been caused precisely by use of the RSV in the pulpit? Statement #5: Is it a mere matter of "differences of opinion" that is involved?

With regard to Statement #6, alert readers will not fail to note the slanted way in which Mt. 18 is referred to. Mt. 18 (v. 15) speaks about "trespass" (sin), — "If thy brother shall trespass against thee." But in the Letter one reads that God has stated in Mt. 18 that "if anyone causes divisions and unrest among the brethren in the Church," etc. This plainly represents a prejudging of the case, inclining members of the congregation to share the prejudice of its pastor and church council. Actually, to repeat this, division and unrest were caused in the congrega-

tion concerned through injudicious use of the RSV.

In view of all of the foregoing, Statement #7, is terrible. For, this Statement threatens with excommunication, as though they were offending against teachings of the Bible and our Lutheran Confessions, any and all who continue to oppose the gravely mistaken position taken by the pastor and the church council. It's the old fable of the fox and the lamb.

As to "taking matters into one's own hands," when it comes to Christian doctrine, this is what Luther has said concerning those who would deprive people of their God-given right to judge doctrine: "It is the right and duty of any and all Christians to discern and to judge doctrine, and this indeed so truly, that he is accursed who encroaches on this right by a hair. For Christ Himself has ordained this right in insurmountable and numerous passages, for instance, Mt. 7, 15: 'Beware of false prophets, which come to you in sheep's clothing.' He certainly speaks this word against the teachers to the people, and commands them that they should avoid their false teachings. How can they, however, avoid them without discerning them? And how discern them where they do not have the right to judge? But now He gives them (the people) not only the right, but also the order to judge." (St. Louis Edit., XIX, 341.) We do not hesitate in the least to add that in the RSV version of the Bible false prophets are certainly coming to our people in sheep's clothing if that can be said ever to have been done at all! An extended review of the RSV was published in the March-April and May, 1953, issues of the *Confessional Lutheran*, fully bearing this out.

Statement #8 reads: "Whereas Committees and the Church Council meet in open sessions, we thus encourage our people to avail themselves of such opportunities to express themselves and to make positive suggestions and criticisms. (Our emphasis.) "Positive" and "negative" are relative terms; it just depends on which side of an issue you are on. What else is insistence on continued use of the excellent King James or Authorized Version of the Bible (despite its comparatively few and inconsequential faults) rather than the Modernistic Bible of the arrogant so-called National Council of the Churches of Christ in the U.S.A. but positive suggestion. Just who do self-appointed dictators think they are who dare forbid anyone's being against what they are for; who would forbid "negative" criticism such as the Bible is full

of from one end to the other? Just how are we to be "positive" in our criticism of the devil, the world, and our flesh, and all that goes with them? Did you ever hear of the man who said to his wife: "I am surprised at you; you always seem to have a good word for everybody. I'm afraid you'd have a good word for Satan himself." "I always did hear that he is an industrious body," came back the reply. Now, there is positive criticism for you! Luther had a different idea of things. He delivered himself of a very strong and noteworthy utterance concerning "those who always have a good word for Satan and his minions." (Our emphasis. Cp. his talk with George Major, St. Louis Edit., XVII, 1179f.)

The congregation under discussion has our sympathy. If its peace and harmony are to continue (or, rather, to be restored), and its members are to grow and prosper together as Christians in the Faith of our Lord Jesus Christ, it had better reconsider the sadly mistaken position of its pastor and church council, on the basis of soundly Scriptural principles and sober fact.

**SUBSCRIBE FOR THE
CONFESSIONAL LUTHERAN
BOX 27, MORRISON, ILL.
\$2.00 A YEAR**

❶ The Product of the House of Nelson

Before us lies a note which asks, "Why do some Missouri Synod congregations allow the usage of the RSV? Since this question is often being asked in various areas of Synod, it deserves an answer.

In the 1951 and 1952 editions of the Catalog of Concordia Publishing House there was this information regarding the RSV New Testament: "Note: The faculty of Concordia Seminary, St. Louis, reports that in quite a number of passages the translation is not satisfactory."

In a similar vein the Houston Convention stipulated "that the new versions be used with proper caution and safeguards." However, this decision of our Synod seemingly is being calmly and deliberately ignored. It's a matter of fact that the RSV receives front page publicity on the Concordia bulletin for February 21, 1960 where a careful observer will detect the partially visible word "Nelson." Then without one word of "caution"

the 1960 CPH confirmation materials list "RSV Bibles" on the last page.

Memorial #710 requested the San Francisco Convention to instruct "synodical publications" to "employ the next three years to present the 'other side' of this matter of modern Bible translations;" it emphasized, "this is especially needed in the case of the RSV." However, as far back as 1953 the *Lutheran Outlook* brought the information that the "National Lutheran Editors' and Managers' Association . . . reiterated a stand taken in 1951 and reaffirmed last year: with 'increased emphasis' it urged that 'serious consideration should be given to the desirability' of adopting the RSV . . . for the service book."

As to the question, "Why do some Missouri Synod congregations allow the usage of the RSV" we shall let the prophet Isaiah answer: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Is. 3:12.

While our synodical papers are silent about the many dangerous errors of the RSV, a more praiseworthy situation obtains outside our circles. Wm. C. Taylor, Southern Baptist missionary to Brazil for more than thirty years, ten years a member of the translating committee of the Almeida Version of the Portuguese Bible, has written a decisive book, "The New Bible Pro and Con." Altho suffering from Baptist bias in spots, this critique really weighs the RSV and then comes to a definite conclusion. Tho praising the RSV for its improvement, the missionary translator notes that the revisers have "hardly left a single doctrine of the Word intact."

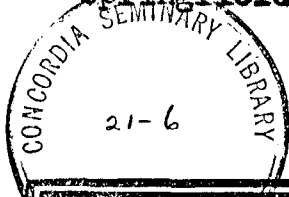
Decisive indeed is the following: "When your Christ is, by a dubious note, declared to be a bastard child of the unwed, whose hot passions ran away with them during their courtship, what difference does the rest of the Scriptures make"? Dare any true Lutheran, upon noting footnote "e" under Matt. 1:16, be less concerned about the honor of our Lord than this Baptist?

The missionary author continues, "There is nothing original in the RSV but some of its errors. Let them pass. Let Nelson & Sons be their funeral home. . . . Part of the business of every Bible loving Christian ought to be to help the Nelson Bible to fail in its plans of conquest and help it to join the Sheol of dead versions, illustrious shades among which it will find itself much at home. . . . This is the witness I bear."

Arthur Drevlow, St. James, Minnesota.

Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646

Concordia Seminary 12-13c
Library
Springfield, Ill.



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

June, 1960

Number 6

IN THIS ISSUE: Texas District Repudiates Scharlemannism — An Open Letter to President Behnken — Dr. Arndt on the Modern Baal of "The Scientific Method of Investigation" in Theology — Letter of Trinity Church, Oak Park, Ill., to President Behnken — Blasphemous Liberalism Taught and Applauded at St. Louis Seminary — NLC Defender of Modernist Bishop Oxnam and Communist Bishop Veto Speaks to St. Louis Laymen — What Our Readers Say — Why a Member of the Confessional Lutheran Publicity Bureau? — Dierks Memorial Fund — President Beto Speaks — What the Bible Says About Dealing With Heretics — The Evil of Indifference — "Perspicuity" — A Situation to Be Pondered.

● **Texas District Repudiates Scharlemannism**

The Texas District of the Missouri Synod at its recent convention in Austin (April 18-22) publicly repudiated the attack of Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, upon Holy Scripture, urged that he be immediately suspended from his professorship and that all faculties at our colleges and seminaries be screened. The

convention at the same time instructed its officials to exercise utmost vigilance in its own district with respect to doctrine and practice and to take immediate action where evidence of error or irregularities is discovered.

Following is the resolution, headed "Re Dr. Scharlemann's Essay," which was adopted in the presence of Professor A. M. Vincent, public relations representative of Concordia Seminary:

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B. D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, Box 27, Morrison, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D. D.
President.....John C. Eich
140 N. Dearborn Street, Chicago, Illinois
First Vice-President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Second Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Krest
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. ElbertChicago, Illinois
Ralph H. Foster, M.D.....P. O. 218, Tenino, Wash.
H. H. BohlGrant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, Box 27, Morrison, Ill. Regular membership is
\$3.00 per year. Contributing membership \$5.00 a year.
Sustaining membership \$10.00 or more per year. Each type
of membership includes a subscription of the "Confessional
Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

WHEREAS, It is evident that Dr. Scharlemann's
essay, "The Bible as Record, Witness, and Medium,"
does not present the historic position of the Lu-
theran Church—Missouri Synod on the doctrine of
inspiration, specifically the term "inerrancy" of
the Scriptures, that is, that they "contain no error
or contradictions," and

WHEREAS, Documentary evidence is good
evidence provided it is relevant and competent,
and is admissible in any court of law or equity,
much more so before the tribunal of the Church,
where doctrines of the Scripture are at issue;
therefore be it

Resolved, That our district, through its officials,
repudiate publicly Dr. Scharlemann's attack upon
the inerrancy of Holy Scripture; and be it further

Resolved, That we urge the praesidium of
Synod and/or Board of Control of Concordia
Seminary, St. Louis, immediately to suspend Dr.
Scharlemann from the position of professor at our
seminary, pending a thorough investigation by the
proper authorities; and be it further

Resolved, That our district urge the praesidium
of Synod to continue instructing all the boards
of control of our colleges and seminaries thoroughly
to screen all faculties to determine whether or not
the Scriptures and our Lutheran Confessions are
being defended and upheld; and be it further

Resolved, That our District President personally
and through his assistants, the Vice-Presidents and
Circuit Counselors, exercise the utmost vigilance
with respect to doctrine and practice in our district
and where prima facie evidence of error or
irregularities is discovered to take immediate action.

President J. W. Behnken preached the
opening sermon at the convention. While
not specifically mentioning Dr. Scharlemann
or the St. Louis seminary or the Missouri
Synod itself, Dr. Behnken said:

"Throughout world-Lutheranism dreadful
dangers are threatening. Like termites, some are
at work to undermine the foundations. They are
advancing a new approach to Scripture which
accords no place to inspiration of Holy Writ in all
its parts. Some speak of the creation myth, some
rule out the miracles, the Messianic prophecies, even
entire books of Holy Writ. They have the audacity
to place recorded facts into the category of mere
fiction or mere legends. They speak of God's self-
disclosure in His mighty acts, but they reject the
thought that Holy Writ is a book of information
and imparts divine truth. Over against this new
approach to Scripture, based on reason rather than
on faith, may God grant us grace and the courage
of St. Paul to proclaim the written Word of God
as divinely inspired and hence without error."

With sincere thanks to God, the Texas
District should be commended for its action.

We trust, moreover, that other districts of our synod, throughout the length and breadth of the land, will take similar action in order to safeguard the inestimable treasure of God's pure Word for themselves and for all who will still share it in the Stewardship graciously entrusted to us in this apostate age of the world's last days. (I Pet. 4:10, 11.)

● An Open Letter to President Behnken

The following letter was addressed to Dr. Behnken on April 4. No reply had been received up to the time this issue of the *Confessional Lutheran* went to press.

The Rev. J. W. Behnken, D.D., President
The Lutheran Church—Missouri Synod
6477 Murdoch, St. Louis 9, Mo.
Dear President Behnken,

As President of the Missouri Synod you have the supervision regarding the doctrine and administration of all officers of Synod and of all such as are employed by the Synod. (Constitution, Art. XI.) This includes the administration and the faculty of Concordia Seminary in St. Louis.

Moreover, "the President shall see to it that the resolutions of Synod are carried out." (Art. XI B4.) This includes the resolution of the San Francisco Convention (1959) according to which professors are held to teach and act in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod and are not to act contrary to it. (Proceedings, p. 191.)

For these reasons this letter, which concerns the teaching of Dr. Martin H. Scharlemann and also the administration, especially of Pres. A. O. Fuerbringer, of the Faculty of Concordia Seminary, St. Louis, is being addressed to you. This all the more since a letter sent on Feb. 11 by Pres. Fuerbringer to the clergy of our church is said by him to have been sent with "consent of President J. W. Behnken and the Vice-Presidents of Synod."

Dr. Scharlemann's Basic Doctrinal Position

Dr. Scharlemann's whole doctrinal system undeniably rests on his teaching concerning divine *revelation*. He contends that whatever revelation may have taken place actually took place outside the Bible. He is most insistent in contending that "*the Scriptures themselves are not a revelation*." (Cp. e.g. The Bible as Record, Witness and Medium, p. 21:3.) This is of course contrary to what

the Missouri Synod confesses, e.g., in the Brief Statement of its Doctrinal Position, Par. 1: "We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3:16; II Pet. 1:21."

Dr. Scharlemann contends that, the Scriptures themselves not being a revelation, the Bible is not in all of its range *truth* in the ordinary sense of the word: conformity to fact or reality. Instead, he insists, the Biblical concept of "truth" is to be limited to God and refers merely to *faithfulness* on His part in keeping His promises and carrying out His will, and that the Bible is *reliable* only within the framework of the doctrine of salvation; that it contains many *mistakes*.

Dr. Scharlemann's Faculty Paper (1958)

In your letter of Feb. 9 to District Counselors you refer to essays which Dr. Scharlemann delivered *before the faculty* and several pastoral conferences. You no doubt know that a paper on The Inerrancy of Scripture by Dr. Scharlemann prepared for a faculty discussion on Feb. 25, 1958 begins with the words: "*In this paper I propose to defend the paradox that the Book of God's truth contains errors*." If you are acquainted with this paper you know that it is there said that "*we need to keep in mind that it is modern heresy to identify truth with fact*."

This paper was specifically directed against the Brief Statement of the Doctrinal Position of the Missouri Synod. We quote: "I want to direct myself to that sentence in the Brief Statement which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35.'" Dr. Scharlemann said, moreover: "I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today."

In order further to make clear what he rejects, Dr. Scharlemann said: "I have quoted this particular sentence from the *Brief Statement* because it rather accurately describes what actually passes for inerrancy in our circles. Putting it more specifically, inerrancy is understood to mean: 1. that the Pentateuch, Joshua, Judges, the Books of Samuel and

Kings, Chronicles and even the Gospels offer us genuine history; 2. that these accounts are historically accurate in every detail; and 3. that any secular matters described or alluded to contain no errors in fact." He says that the accounts of the creation and the fall in Genesis are an area in which the mythical bulks large; that he is committed to this view because it alone seems to ring true to the Biblical process of revelation (as he conceives it); and that he would in fact view the approach to Scripture which clings to the factual character of the story "as an exceedingly subtle stratagem of the Evil One."

The St. Louis professor says that "Bultmann can quite rightly say that the only historical statement in the Apostles' Creed is the sentence, 'He suffered under Pontius Pilate, was Crucified, dead and buried.'" Our only wonder is that Dr. Scharlemann lets this statement stand as historical, since it is based on the same kind of evidence as the other statements in the Creed concerning our Lord.

The head of the graduate department at our St. Louis seminary says that in order to understand the Scriptures "we go back to the records to see them in the light of the times in which they were written. If we do this we shall discover that the question of inerrancy is quite out of keeping with the nature of Biblical revelation," — again as he conceives it. And he ends: "What is more, we shall experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism."

Dr. Scharlemann's Conference Essays

Thoughts like the above have been presented by Dr. Scharlemann also in the essays concerning Scripture which he has presented to various pastoral conferences. We say this on the basis of materials in hand as well as on the strength of having listened to him on several occasions. Among the materials in our possession are the following: An outline and excerpts distributed at the time of his lecture (Sept. 30 and Oct. 1, 1958) on *Modern Theological Problems Regarding the Word of God* before the united Pastoral Conferences of the Atlantic District at Pocono Crest, N.Y. (Also some correspondence concerning the same.) The essay, *The Bible as Record, Witness and Medium*, read in full to Synod's Council on Bible Study on April 3, 1959, and in part to the Northern Illinois District Pastoral Conference at Melrose Park, Ill., on April 7 and 8, 1959 (we

also have a tape-recording of Dr. Scharlemann's presentation on this occasion); and again discussed in a special meeting of this group at First St. Paul's Church in Chicago on Nov. 20, 1959. (In an Author's Note accompanying this essay Dr. Scharlemann has given the assurance that "it is the author's conviction that the paper herewith released presents the Biblical point of view.") The paper, *Revelation and Inspiration*, presented at the triennial Pastoral Conference of the Western District of the Lutheran Church—Missouri Synod, assembled at Jefferson City, Missouri, Oct. 20-22, 1959. This paper was made available to pastors through the District Office and was accompanied by a note containing the following: "We are grateful to Dr. Martin Scharlemann for devoting his time and talents in preparing and delivering this material. May it serve as a guide in our private studies and at Circuit Pastoral Conferences." (President Fuerbringer was present during the delivery of the paper.) We also have copy of correspondence with Dr. Scharlemann by Pastors Paul H. Burgdorf, Theo. Dierks, A. T. Kretzmann, and others.

Professor Scharlemann's Statement in the Fuerbringer Letter of Feb. 11, 1960

Prof. Scharlemann's doctrinal position concerning Holy Scripture and his denial of its Inerrancy are also presented in his Statement appended to President Fuerbringer's letter to the clergy of the Missouri Synod on Feb. 11, 1960.

Here Dr. Scharlemann admits that it is "in defining the truth and the utter reliability of the Sacred Scriptures" that he has "raised the question as to whether, in the light of the Biblical evidence available to all of us, 'inerrancy' is really the word we want to use." We have already called attention to the fact that Dr. Scharlemann defines the word "truth" as meaning *faithfulness*, and that he limits this to God, contesting the factuality of much that is written in the Bible. So also as regards his definition of "the utter reliability of the Sacred Scriptures." Undeniably, in Dr. Scharlemann's usage this means no more than the following: "God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as witnesses to this revelation. They must, therefore, be understood as *reliable within the framework of the single function of the Bible, which is to 'make us*

wise unto salvation.' .. (The Bible as Record Witness and Medium, p. 14:2; our emphasis.)

In his letter of Feb. 11 Pres. Fuerbringer has said that Dr. Scharlemann's Statement is appended to set forth clearly the doctrinal position within which he has set forth his views. What is here set forth of his doctrinal position makes it clear that he has in no way modified his position. For in defining the "truth" and "the utter reliability" of the Sacred Scriptures he here makes the same limitations negatively which he has made positively in his essays. He says: "To be specific, I have defended the following propositions." Then follow three propositions.

In the first of these three propositions (a) Dr. Scharlemann makes clear that he speaks from the point of view of the modern "scientific method of investigation" (Modernism), in accordance with which theology is *exploratory* and supposedly subject to constant change, so that it never has any final word with which to meet the issues of the day. To cite his Author's Note accompanying the essay on The Bible as Record etc., Dr. Scharlemann, speaking from this point of view, says: "We must all become more aware of the fact that theology moves, that we cannot and must not be content to talk about the Scriptures in 1959 as though we were living in 1759 or even 1929." We could here match key statements of Dr. Scharlemann's theology with practically identical statements from an article of Prof. Luthardt ("Zur Frage von der heiligen Schrift") condemned by Dr. Walther already in 1885 (*Lehre und Wehre*, p. 275ff) and showing that Modernism has not moved an inch during all of this time. The attempt of the "new prophets," among whom Dr. Scharlemann, too, must now be reckoned, to lead us to believe that it is not Lutheran but Reformed doctrine that the Scriptures are inspired by the Holy Ghost as to contents and form and therefore free from everything erroneous was especially also rejected by Dr. Walther as a most "terrible fraud."

In his second proposition (b) Dr. Scharlemann admits that in the Modernistic sense of the word, to which he is committed, the Biblical concepts of truth and inerrancy are not synonymous; that the word "truth" as he conceives it "shows a strange indifference to fact."

In his third proposition (c) he contends that Inerrancy is "a concept foreign to the Biblical writers." This can only mean, if it means anything at all, that the idea ex-

pressed by the word "inerrancy" (which admits of only one meaning) is not contained in the Bible, that the Bible does not teach it, that it is not Biblical doctrine; and let us add that the Bible is the only place from where we get any doctrine at all. How can Dr. Scharlemann turn around and almost in the same breath say: "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact"? Holy Scripture warns us against the doubletongued man and assures us that there is no room for such a one in the service of the Church. (1 Tim. 3:8.)

The Doctrine of God in Professor Scharlemann's Theology

Having disposed of the doctrine of Holy Scripture, the doctrine that the Bible is divine revelation, to his evident satisfaction, Dr. Scharlemann has proceeded to attack the doctrine of God. To show to what an extent the Christian faith is being subverted by the St. Louis professor also in this respect we shall quote a few statements from his article "God is One" in the (NLC) *Lutheran Quarterly* of August, 1959, p. 230ff. There he not only speaks of "the founder of Yahwism," but says: "H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist.'" This would mean that Moses was some sort of cross between one who believed in the existence of an only God and one who believed in the existence of more than a single deity but for some reason or another chose to worship only one of these as his own national god. He says: "Most certainly David believed that other gods ruled outside the confines of Israel." He says: "Even the first of the Ten Commandments (Ex. 20:3) seems to presuppose the existence of other gods." All of this and more like it (which is simply Modernism's application of the doctrine of Evolutionism to religion, no matter how much a bad conscience may protest to the contrary) Dr. Scharlemann labels "cumulative revelation."

Luther has well said: "Where the Devil succeeds in getting one to yield to him in One article he has won out and it's just as good as though he had them all," etc. (St. Louis Edit., IX 827.)

Acting in Harmony with the Brief Statement

Dr. Scharlemann has a soul to be concerned about; that is one thing. Let this matter be taken care of as is proper within the congregation of which he is a member,

according to Matt. 18. You have a synod of several million souls to protect against false teaching such as that of Dr. Scharlemann; this is another thing. Scripture, the Confessions of the Lutheran Church, and the Missouri Synod, especially also in its Brief Statement, are all agreed and clear as to the principles of *confessional fellowship* and of the Church's *teaching ministry* to be applied to such a case. (E.g., Rom. 16:17, 18.) Let this be done.

Dr. Behnken, why is the fatal tragedy that is confronting our Church in the defection of Dr. Scharlemann from the formal principal of the Reformation, the fundamental doctrine that the Bible is "the revealed Word" of God, to use an expression which occurs ever so often in the historic Confessions of the Lutheran Church, being permitted to drag on so long to the imminent peril of the very life of our synod as an orthodox confessional body? You know that our people want to be loyal to the Word of God and that they expect such loyalty from their teachers since this is guaranteed us by the Constitution of the Missouri Synod, which is the basis of our affiliation with it. Who can doubt that you have come to the Presidency for such a time as this? Be assured, President Behnken, that our people will be most grateful to you for promptly purging Modernism from our midst. This we beg and urge you to do at once in accord with the great trust placed in you by your synodical office. Let us, in harmony with the Brief Statement, have an undelayed public, official uncompromising rejection of the horrible and blasphemous Modernistic doctrine spread among us by Dr. Scharlemann.

Why have not Dr. Scharlemann and any and all others who may persist in defending and supporting his horrible and blasphemous doctrine long ago been removed from the teaching ministry of our Church? Certainly it is infinitely more than just legalism of the worst kind and lack of moral sense, although these too are involved, to insist that our Church must despite its well known confession permit itself to be imposed upon by a teaching ministry of the kind shown by its own statements to exist among us today.

As Dr. Scharlemann himself suggests, his doctrinal position is necessarily destructive of confidence in our St. Louis seminary, which he is rendering the greatest disservice despite a divine call by which he was solemnly pledged to the inerrancy of Holy Scripture. Add to this that Pres. Fuerbringer in a letter written as recently as Feb. 17 (1960)

has said: "My colleagues and I are not ready to say that he is in disagreement with Bible doctrine." You must therefore understand why we plead for an undelayed and thorough investigation of our St. Louis seminary administration and of the doctrinal position of all members of the faculty.

"The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord, and what wisdom is in them?" (Jer.8:9.)

Since all of our people, also our laity, have the right and the solemn duty to know what is really going on in our Church in this respect, because they "must for their salvation distinguish between pure and false doctrine" (Formula of Concord, Trigl. p. 853), you will understand that this letter is being written as an Open Letter, to be brought to the urgent attention of whomsoever it may concern.

Thanking you beforehand for any and all proper action promptly undertaken in this all-important matter, I remain

Devotedly yours,

Paul H. Burgdorf
422 Main Avenue
Clinton, Iowa

April 4, 1960

cc: Dr. A. O. Fuerbringer
Distr. Pres. W. Oetting

● Dr. Arndt on the Modern Baal of "The Scientific Method of Investigation" In Theology

In the Preface to his little volume, *Bible Difficulties: An Examination of Passages of the Bible alleged to be Irreconcilable with its Inspiration* (Concordia Publishing House, Sixth Printing 1957), the deceased Dr. Wm. Arndt, Professor of Hermeneutics and New Testament Exegesis at Concordia Seminary, St. Louis, Mo., has this to say:

"The assertion is made with startling frequency these days that whoever at this stage of intellectual development in the world still defends the inerrancy of the Bible must sacrifice either his integrity or his intelligence; the thesis that the Scriptures contain erroneous and indefensible statements is glibly put forward as a commonplace with which no one except knaves and fools will disagree. It has been pointed out in reply, however, that proponents of this position rely more on vehemence of declaration than on proof which will really stand the test.

That the arguments of the enemies of the Scriptures can satisfactorily be met will, I hope, be seen by those who take the time to read this or similar works. But whatever may be the value of the arguments submitted here, it may hearten and cheer some of my fellow Christians when, after having become disturbed over the sweeping statements of the detractors of the Scriptures, they find that not all knees have bowed to this modern Baal, the supposedly scientific position that the Bible is a book of errors, and that there are people left who will rather have their integrity and intelligence impugned than join the chorus which presumes to criticize the pronouncements of the great God."

Dr. Arndt adds: "To our divine, precious Savior, who with the mighty battle-cry 'It is written' vanquished both visible and invisible foes, the fortunes of this book are entrusted."

In a concluding word to his little volume Dr. Arndt has said: "My prayer is that the attitude of all my readers toward the Scriptures may ever be that which our great God Himself urges, saying, Isa. 66:2: 'But to this man will I look, even to him that is poor and of a contrite spirit, and *trembleth* at My Word.' Trembling at God's Word, sincere reverence, deep humility, may these characteristics be ours when we open the Sacred Volume and meditate on its life-giving contents! A great poet has said that the truth is a torch, but an enormous one, and that those who approach it too closely will be consumed. We may use the same metaphor in speaking of eternal truth, the Bible. It is a gigantic beacon light, sending out helpful rays into the dark world. Those who in all humility are guided by it will reach the true homeland, the city which hath foundations, prepared for us by the love of God and opened to sinners through the blood of the Lamb; but those who neglect its beneficent directions or who in self-willed curiosity and perhaps with feelings of superiority and contempt tamper with its heaven-lit flames will, if they persist in their course, bring destruction upon themselves."

We trust that this testimony of Dr. Arndt will hearten our readers while already badly burned men among us continue to defy, and are permitted to continue to defy, the consuming light of God's Word.

● Letter of Trinity Church, Oak Park, Ill., to President Behnken

March 11, 1960

Pres. J. W. Behnken, D.D.

6477 Murdoch Street

St. Louis 9, Missouri

Dear President Behnken:

Trinity Congregation requests your responsive action to the following three resolutions, adopted March 8, 1960.

1. *Resolved*, That the President of Synod, as the supervisor of the doctrine and the administration of all officers of Synod and of all such as are employed by Synod (Constitution XI-B), be and is hereby petitioned by Trinity Evangelical Lutheran Church, Oak Park, Illinois to take all necessary action immediately to suspend Dr. Martin H. Scharlemann from any and all teaching activity in Synod until he has unequivocally retracted his false teaching, of which typical examples are here cited, has declared his unqualified acceptance of the doctrinal position of Synod as defined in the *Brief Statement*, and has pledged himself so to teach.

The Bible As Record, Witness and Medium, an essay presented to the Northern Illinois Pastoral Conference, April 7-8, 1959:—

P. 3: "This means that the ultimate dimension of truth as it applies in our relationship with God is not to be found in the formulations of Scripture but in the actions of God described and interpreted there."

P. 8: "We must note especially that it was Christ Himself whom God revealed. The revelation did not consist in some teaching or idea about Him, but in the very person of the Messiah."

P. 12: "In no instance does it (aletheia, truth) signify factual precision, as truth is usually understood today. Jesus can, therefore, be described as saying of Himself, 'I am the Truth.' John 14:6. He did not say, 'I have the truth.' Least of all did He ever remark, 'I have the facts at my disposal.' For what He meant to indicate was that He came as the final manifestation of God's complete faithfulness."

P. 12: "What the sacred writers record and what they give their witness to is God's faithfulness in keeping His promises. They do so, moreover, from within their

personal limitations in terms of historical, geographical, or scientific information."

P. 12: "It would be folly to accept the zoological or biological information contained in Leviticus, let us say, as scientifically accurate in a present day sense. Again it is no perversion of Biblical truth to realize that Jude's attribution of a quotation from the Book of Enoch to Enoch himself, 'the seventh from Adam,' is not intended to bind us in terms of fact. As far as Jude's information went this was a correct statement to make. Today we are sure that the Book of Enoch dates from somewhere between 200 and 50 B.C., and that Jude's reference is to this book."

P. 13: "The time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures. In the first place, it obscures the nature of Biblical revelation; for it is a term used on the level of observation and factual precision. But this notion of truth is not found in the Scriptures."

In a session of the Northern Illinois Pastoral Conference on Nov. 20, 1959, to the question, "Do you hold that there are factual mistakes in Scripture?" i.e., in the autographs, Dr. Scharlemann, replied, "That is what I have been attempting to point out."

In an article, "God Is One," in the *Lutheran Quarterly*, August 1959, Dr. Scharlemann taught:

P. 230f.: "'Hear, O Israel: the Lord is our God, the Lord alone.' (Footnote 1: Of the four translations offered by the Revised Standard Version for Deut. 6:4, this one seems to do fullest justice to the Hebrew. The usual translation, 'Hear, O Israel, the Lord our God is one Lord,' is influenced by the Septuagint translation, which is quoted by Jesus at Mark 12:29.)

... And even though the precise formulation of this statement, as we now have it, may date from the time of Josiah's reform, as modern Old Testament scholars generally agree, [Our emphasis] the thought and context of this credo go back to the days when the covenant was established at Sinai through Moses. ... The full consequences of this revelation, however, do not seem to have been drawn at once in terms of recognition that this one God excluded all other deities. ... Most certainly David believed that other

gods ruled outside the confines of Israel. ... Even the first of the Ten Commandments (Ex. 20:3) seems to presuppose the existence of other gods. ... Israel's worship, therefore, probably ought to be described as monolatrous rather than monotheistic until such time as the existence of other gods was specifically denied and Yahweh was proclaimed as the God of the whole world. ... These were long years during which God's people came into contact with nations that served other gods, whose existence they did not at first deny, but whose inferiority to Yahweh was made plain at once."

P. 232: "Yet, in introducing Israel to Yahweh, Moses did not specifically exclude the existence of other gods. This is suggested by a sentence in Miriam's Song of Deliverance, sung at the moment of liberation at the Sea, 'who is like thee, O Lord, among the gods?' (Ex. 15:11). Such a wording of the question seems to assume that there might be other gods. H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist.'"

P. 246: "At any rate, it seems to be in order to suggest that this trend in Israel was intended to serve as a way of preparing God's people for that self-disclosure of himself whereby, in and through the incarnation, men would be invited to recognize this God as being triune, that is, one God in three persons."

We would suggest that also Dr. Scharlemann's presentation to the St. Louis faculty in February 1958 on *The Inerrancy of Scripture*, which the faculty has declined to release, be examined.

2. *Resolved*, That in view of the preceding evidence and like instances of unscriptural teachings and positions, as illustrated by examples here following, Trinity Evangelical Lutheran Church, Oak Park, Illinois petitions the President, according to the duties outlined in Synod's Constitution, Art. XI-B,

- a) to institute immediately an investigation of Synod's St. Louis seminary to determine definitively the doctrinal position of all members of its teaching staff;
- b) to ascertain forthwith why the administrative officers of the faculty and the Board of Control have failed to stop the false teaching that has been

publicly carried on for a number of years; and

- c) to take all necessary steps without delay to effect a full restoration of orthodox teaching at the seminary in order that the truth of God's Word may be preserved among us and the rights of congregations protected (Constitution, Art. III).

Prof. G. A. Thiele, "Easter Hope: Resurrection of the Body or (and) Immortality of the Soul?" *Seminarian*, March 1958:—

P. 16: "What a tragedy that this perversion, understandable and explicable from the Socratic view and the Platonic presupposition, but unpardonable as either the first or the last word for Christians has become part of the sum and substance of much theology known to us! When we so speak: You have an immortal soul which Christ died to save; and when you die your soul(s) goes to God and to heaven, is that not comforting? — when we so speak, we are essentially speaking the language of Plato, of Lessing, of the English and Continental Enlightenment thinkers, of Freemasonry, of the worst of all early-Church opposition, Gnosticism, and of Docetism. We are now speaking with John Haynes Holmes (The Affirmation of Immortality, 1947). Do we so speak?"

P. 17: "We think it is consequently fair to say, to put it very bluntly, that when a man dies he is dead. The Bible when examined in its length and breadth knows of no disembodied condition in which man lives, temporarily, and certainly not permanently; it knows of neither a temporary nor permanent immortality as such. Man, as the Genesis account seems to indicate, may have been created originally to live forever, as he was or even more ennobled than he was; but certainly since his defection he is a *Todes-Kandidat* (goner). Neither bodily nor psychic dichotomy and consequently neither a separate bodily nor psychic immortality are taught in the Scriptures. . . . The Job passage (19:26ff.) in all probability does not refer to resurrection or even immortality since it appeals to a vindicator other than God to protect Job against God. . . . As we shall see, the *sarx* is never to be resurrected, rather to be put off permanently." [But cp. Luke 24:39: "flesh — *sarka* — as ye see Me have."]

P. 19: "Will there be some sort of mass peregrination to the throne of God, out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal? Is this not too fanciful to bother us, really?" Note: The brief "correction" in a subsequent issue of the *Seminarian* did not correct these statements.

The effect of this type of teaching is to be seen in a poll of student opinion published in the same March 1958 issue of the *Seminarian*: "The 'immortality of the soul' is a sound, Biblical doctrine. True, 110; False 33; Undecided, 5."

Dr. A. C. Piepkorn, "Blessed Art Thou Among Women," a chapel address at Concordia Seminary, St. Louis, on the Feast of the Visitation of the Blessed Virgin Mary, 1957, printed in *Una Sancta*, Visitation, 1958: —

P. 5: "Here we stand with Blessed Martin Luther . . . three years before his death he was still affirming . . . that through the merits of her Son-to-be the Blessed Virgin was marvelously preserved from the taint of sin from the first moment of her existence as a human being."

[But see St. Louis ed. XX, 2098; XIII, 2666: "The mother Mary was indeed born, like we, of sinful parents and in sin."; XIII, 2670; XI, 1967; XIII, 1157. 2712.]

P. 6: "They (the Confessions) cheerfully concede that in the presence of God she (Mary) is interceding for the entire Church upon earth."

[But see *Apology* XXI, 27: "Ut largiamur" — "Supposing that," or "Even if we concede," etc. — a hypothetical concession for the sake of argument.]

Dr. Piepkorn, "Faculty Lectures — 1954," in the *Seminarian*, June 1954, p. 35 taxes Synod with "deaf disregard of the statements of the Lutheran Symbols," as, for instance, in Qu. 210 of the synodical Catechism, which excludes prayer for the dead. For his position the professor cited *Apology* XXIV, 94. 96.

[But see *Apol.* XXIV, 93-98 also; 87. 89. 64.65.]

* * *

Seminarian, Jan. 1954, p. 17: "It is no longer fashionable, as it has never been correct, to think of science and theology in terms of Darwin vs. Seven Day Crea-

tion. The latter typifies theology no more than the former, science."

Seminarian, May 1954, p. 25: "The books of *Kings* and *Chronicles* are certainly not what we could call history, in the modern sense. They, too, are rather 'morality plays' that use the events of history as the 'stuff' with which to work."

The author of the words above, Walter W. Oetting, was inducted into a teaching position at the seminary in December 1959. He reviewed Richardson's *The Doctrine of the Trinity*, in the *Cresset*, Nov. 1959. He wrote: "The thesis of this essay is that the doctrine of the Trinity as expressed by the Church is an inadequate expression of the Christian faith in God. The author claims that it neither illuminates the faith nor guards the essential truths of that faith. Indeed, he attempts to show that the essential meaning of the Trinity in its classical formulations is not necessarily connected with the number three. . . . To the rather prosaic answer that after all the Trinity is the obvious testimony of Scripture, Richardson asserts that these symbols for God in the New Testament are in a rather fluid state and the work of the Son and Spirit especially tend to overlap.

"This is the value of the book. All modern formulations of the doctrine of the Trinity, whatever they are, are a product of historical development. The history of this doctrine is the history of the Church attempting to express adequately the testimony of the New Testament. To claim that the Bible clearly defines any of the modern conceptions of the Trinity, without the intervening history, is quite arbitrary. Certainly when we hear the 'doctrine of the Trinity' denied, it is important to find out just *what* is being discarded.

"Richardson's interesting study will most certainly provoke fruitful thought and discussion."

Seminarian, June 1954, pp. 14-15, "Orthodoxy Against Itself" by Ernest Werner:

"Our perverseness, our rebellion, our ignorance, our imperfect minds, our prejudices, our blind spots, all contribute their influence, which penetrates our every theological expression: sermons, dogmatic books, confessional writings. Luther somewhere remarked that we need not apologize for our sermons, even to

Christ, inasmuch as we have been his very mouth in the sermon. But this remark only shows that Luther, too, did not escape fanaticism." "No doubt theological arrogance will seek its last support in the claim that in the Bible we have a perfect truth. . . . As for the claim itself, even if it be granted that in the Bible we have a perfect truth (which would overlook the enormous body of textual inconsistency as well as to apply to His Scripture the designation which our Lord reserved for Himself). . . ."

"What then is orthodoxy? We do not know. We define it as the right understanding and right teaching of Christian doctrine, but this definition rather asks the question than tells the answer, for what is the right doctrine after all? If we had the power at any one moment to state what is orthodox, we certainly should not have to live in the tension of theological imperfection. But precisely because of that imperfection, we are never quite able to lay our hands on orthodoxy and make the claim of possessing it. The only orthodoxy . . . is the orthodoxy beyond."

Seminarian, February 1955, p. 7: "By the Holy Communion of the Church we enter into Christ's holy sacrifice and become members of His Body."

Seminarian, Christmas, 1955, p. 35: "One cannot square the emphasis of the Gospel with the emphasis of modern orthodoxy." P. 40: ". . . so also theology bears only an incidental relation to the object of its investigation, the faith of the Christian Church. It may contain certain immutables, but it cannot be 'true' or 'untrue.'"

Seminarian, April, 1956, p. 27: "When the Scriptures speak of 'truth,' this refers not to the Greek idea of correctness, the factually true; but rather to an existential truth which frees men (John 8:32) because it comes from the Spirit."

Seminarian, May, 1956, p. 4: "Celibacy, for one thing, ought to be given serious consideration in the ministry." . . . P. 42: "One could go so far as to say that a Church in which the *Charisma* of Christian celibacy has perished completely would be a Church suffering from spiritual atrophy and threatened with spiritual death. . . . The Church has the obligation to provide a situation (perhaps in the form of orders with assigned tasks)

in which young men are also encouraged and given opportunity to use this gift."

Seminarian, Epiphany 1956, p. 31: "This study makes us wonder if it is worth striving after the elusive goal of objectivity. Perhaps theology is going down a blind alley when it seeks certainty in the realm of knowing. Some theologians seek the answer in some form of compromise between objectivity and subjectivity, and others want to lift the problem up into the realm of being and becoming rather than knowing. Both methods deserve our consideration."

Seminarian, March 1957, p. 29, Dr. Horace Hummel on "Problems of Biblical Interpretation": "It should be apparent at a glance that Biblical 'history' is by no token what we understand by that term. It is frankly, openly and unabashedly tendential and propagandistic without sacrificing historical truth. It is *Heilsgeschichte* — with the primary accent on the first part of that German compound. It is theology or prophecy rather than mere history. It omits, includes, interprets according to the requirements of its thesis. Obviously if we judged such a composition in the light of modern historical method, we should have to label it subjective, incomplete, inadequate, etc. Patently, however, such a judgment would be unjust because such standards were not in vogue at the time the Biblical histories were written. Accordingly, we dare not apply them to Scripture, but must seek to understand the purpose of the Biblical historian."

Seminarian, March 1958, p. 8f.: "Not doctrines and confessions are the mark of the Church, but Jesus Christ in His person. The Church and Christ are one and those who gather in Jesus' Name are His body, for 'in Jesus' name' means that He in His person is present, the Active One. The *ecclesia* is the coming together of the baptized, for this is the meaning of the word, *ecclesia*. . . . The members of the congregation must realize that the full Liturgy is the source of life and that a Christian congregation lives out of the Liturgy. Of course, the pastor should have the security of knowing what he is talking about. He should know that the Liturgy always was at the center of the Christian life and that this is the functioning Body of Christ; for thus the

Church can continue the life of Christ and relive it."

Seminarian, March 1959, p. 6f.: "In the first place, the question, 'What is truth?' should be abandoned. . . . The sentence, 'Truth is propositional,' should also be deleted from our language. . . . There are various problems with the statement. I shall only point out that it speaks of 'Truth' as though it were an entity having the real property of being propositional. . . . The phrase, 'fixed body of Truth,' should also be abandoned because this formulation also assumes the existence of a real referent for the term 'Truth.' Equally misleading are the expressions, 'God is Truth,' and 'Christ is Truth,' as they are usually used . . . it attempts to bring Him down to a level upon which He can be fully understood and contained in language."

Seminarian, Dec. 1959, p. 17: "For the Jewish people the deliverance from Egypt in the Exodus is the basis of all their theology."

[Cp. Gen. 3:15, 22:18, etc.]

* * *

In view of such a statement as Dr. Hummel's, quoted above (*Seminarian*, March 1957, p. 29), we are convinced that a thorough inquiry into the position of Dr. A. C. Repp is necessary, in consideration of his assertion, writing for the Board of Control as acting president on April 23, 1958: "This is not to say that at this point there is any reason to believe that Mr. Hummel has deviated from the Scriptures and from the Lutheran Confessions."

Similarly, in consideration of the evidences adduced above, we are convinced that a thorough inquiry into the position of Pres. A. O. Fuerbringer is necessary, by reason of his statement to the District supplement editors of the *Lutheran Witness*, as reported in the *Eastern District News*, Dec. 16, 1958, that "in spite of external changes Concordia Seminary is still the staunchly Lutheran, God-fearing, and Bible-believing institution it has been from the start of its 120-year history," and by reason of his equivocal letter of Feb. 11, 1960, on Dr. Scharlemann's teaching.

3. *Resolved*, That the President of Synod be and he is hereby requested by Trinity Evangelical Lutheran Church, Oak Park, Illinois to inform it

- a) whether the application of our Board of Missions for North and South America for membership in the Division of Home Missions of the National Council of Churches was approved by the Praesidium of Synod;
- b) whether the synodical convention of 1959 was given opportunity to consider and approve or disapprove application for such membership;
- c) whether the published statement of the N.C.C. (Chart of July 1958) that other agencies of Synod hold voting, non-voting and/or associate memberships in divisions of the N.C.C. is correct;
- d) in what respect support, by any type of membership, of such a unionistic organization as the N.C.C. differs from Scripturally-prohibited support of any objectionable organization by any type of membership (e.g., "social membership" in religious fraternal orders).

We must tell you that in conscience we cannot become partakers of other men's sin, I Tim. 5:22, by giving our support in any way to such false doctrines and unionistic associations as we have mentioned above.

We hope that you share our convictions in these matters, and we are praying that our Lord through His holy Word of truth will give you all needed strength and guidance to carry out at once the corrections and disciplinary actions that are imperative if our dear Church is to be an orthodox body, acceptable to God and serviceable to souls.

Yours in our Savior and His Word,
 TRINTY EVANGELICAL LUTHERAN CHURCH
 Oak Park, Illinois
 E. L. Kreft, Secretary

Copy: Pres. A. H. Werfelmann

❶ Blasphemous Liberalism Taught and Applauded at St. Louis Seminary

On March 17 and 18 Professor Samuel Terrien of Union Theological Seminary, New York, addressed the student body of Concordia Seminary in St. Louis in the first of a series of annual theological lectureships planned by the student association. French born, Dr. Terrien is an ordained pastor of the Presbyterian Church and Professor of Old Testament at Union Theological Seminary, where he received his Th.D. in 1941, and a well known Liberal. He wrote the Intro-

duction and the Exegesis for the Book of Job in the ultra-liberal *Interpreter's Bible* and another volume on the same Biblical book, *Job, the Poet of Existence*, which was published in 1957; also a commentary on the Psalms. Even a cursory reading of any one of his commentaries will disclose his liberal positions; their detailed study will leave no doubt. Yet he was invited to the seminary to teach our future pastors and theologians about the Book of Job, and what he taught them was blasphemy.

Dr. Terrien's subject was "The Book of Job — Divine Irony and the Insecurity of Faith." His lecture was divided into three sections, one in the evening and two the following day. He opened two of them with prayer.

As regards the Book of Job, Dr. Terrien has no respect for the sacred text. He holds the prologue and the epilogue (the prose sections) to be "irrelevant" to the book. He claims that they comprise a story which the Jews knew from sometime in the ancient past; and that some unknown poet during the Exile used the prose section as a setting for a poem in order to prove to the Jewish exiles that religion was good for something after all. Dr. Terrien says that the prologue gives us a picture of God that is "unworthy" of Him, a picture that is obsolete and intolerable, a picture of God in His monthly committee-meeting. The epilogue is also unreal, he says, since it has a typically "Hollywood" happy ending. He says, "We can legitimately ignore the epilogue."

When a man takes such liberties with the sacred text of Scripture and sets himself up as judge over God's Word, we can expect that he will fail utterly to understand the book. And Dr. Terrien does just this.

The Union Seminary professor thinks the purpose of the Book of Job is merely to picture sin as estrangement. Job, according to him, was a good existentialist. Like all existentialists, Dr. Terrien is able to describe the sad predicament of fallen man quite well, but he is seldom ready to give comfort to the stricken soul. He sees pathos in the Book of Job, but not Gospel. It contains, he asserts, no eschatology, and nothing about the Messiah. He finds Job in a state of uncertainty and spiritual solitude. He calls him a rebel and a blasphemer. He does not accept the judgment of James 5:11, where Job is recommended to us as an example of great patience. He says that Bildad, whose speech appears in chapter 8, was a "funda-

mentalist," very much like the Fundamentalists of today who tell us that there were Communist sympathizers, fellow-travelers, among the thirty-odd men who translated the RSV. This was, of course, not intended as a compliment. It seems that Dr. Terrien does not agree with Job himself, who said of Bildad's speech, "I know it is so of a truth." (9:1.) He accuses Job of self-righteousness and self-deification, and then says that it is in blasphemy that Job first begins to grasp God. Job, he says, thinks of God as a "drunken soldier." Later, Dr. Terrien says that God has a bad "bedside manner."

According to the Union Theological Seminary professor, there is no resurrection in Job; for Job wants to hide from God in the grave. (14:13.) But later on, in chapt. 19:25, Job wishes there were a resurrection, even though there is none. Job is supposed to be looking also for some kind of mediator; but this mediator is not a man, and it is not God. Dr. Terrien doesn't seem to know just what this "mediator" ought to be. There is simply a desire for some kind of mediator, some kind of resurrection; but there is no real resurrection, and no real mediator. Neither is there any immortality of the soul. Dr. Terrien thinks that chapt. 19:25 is in fact a polemic against such a "Greek" doctrine. And he compounds his error by publicly confessing, "I do not believe in the immortality of the soul." He says he does believe in the resurrection of the flesh; but he does not really believe that either, since he says that it is not the same flesh that we have now. "Flesh," he says, "is a mythological way of speaking."

What did Dr. Terrien receive for his hardened blasphemy? A rising ovation from the students and faculty present!

Why?

Since when has Concordia Seminary in St. Louis started praising people for their blasphemy? One may as well praise Marcion, Arius, Pelagius, and the pope.

Why was Dr. Terrien invited to teach our students at all? Why was he permitted to lead them in prayer? Why was he praised?

Not to forget that we are here again reminded that Prof. Gilbert Thiele's utterly subversive doctrine denying the resurrection of the flesh and the immortality of the soul still remains unretracted — at our St. Louis

Concordia. (Cp. *Confessional Lutheran*, July-Aug., 1958; Sept., 1958; Nov., 1958.)

A little leaven leaveneth the whole lump.
The lump seems already to be soured through and through.

❶ NLC Defender of Modernist Bishop Oxnam and Communist Bishop Veto Speaks to St. Louis Laymen

Dr. Paul C. Empie (ULC), executive director of the National Lutheran Council, was scheduled as guest speaker of the Lutheran Publicity Organization of St. Louis at its annual dinner meeting held at Concordia Church in Maplewood (Missouri Synod) on April 29. The announcement was made by Pastor Justus P. Kretzmann, president of the LPO in its publication, the *St. Louis Lutheran*.

"Confessional Lutheranism in World Missions" was the announced topic of the "noted churchman." Last August, by the way, the *American Lutheran* reported that Dr. Empie's speech at the San Francisco Convention was "gracious in its call to faith and service."

It is no secret that there are professors, officials, and numerous clergymen within the Missouri Synod who are continually agitating that our church join both the N.L.C. and the L.W.F. These men consider Dr. Empie an example of the "sound Lutheran" leadership within the N.L.C. We sometimes wonder whether the *American Lutheran* editors and professors at Concordia Seminary in St. Louis ever take the time to find out just how Lutheran these N.L.C. and L.W.F. leaders actually are.

Under date of January 8, 1959, the executive director of the N.L.C. wrote: "I know Bishop G. Bromley Oxnam very well and there is not in the country a stronger foe of Communism nor a more ardent and intelligent Churchman. I myself was present at the Cleveland Conference on World Order sponsored by the National Council of Churches and I know intimately the reasoning and the political and religious thinking of the men who were there. You may be sure that it is not the leaders of the reputable and established Protestant Church groups in this country who are misinformed and misguided but vice versa." (Published in *Christian Beacon*, March 12, 1959.)

The House Committee on Un-American Activities has already disputed Empie's claim that "there is not in this country a stronger

foe of Communism" than Oxnam. In fact, Oxnam has frequently been named as a Communist sympathizer.

Far worse than Empie's approval of a decision to recognize Red China is his reference to Oxnam as a "Christian Churchman." In his *A Testament of Faith* Oxnam denies the very foundation of the historic Christian faith. In this volume Oxnam explains that the doctrine of the vicarious atonement of Christ is an offense to him. He repudiates the doctrine of Hell and calls original sin an "immoral absurdity." Oxnam asks, "But must God have a sacrifice, the Lamb slain from the beginning of the foundation of the world, as the Book says?" He answers, "No, no, I cannot think of it this way."

This is the modernist whom Empie calls a "Christian Churchman."

Numerous other instances of the crassest modernism within the N.L.C. and L.W.F. could be cited. We find little difference between the theological foundation of the N.L.C. and the N.C.C. N.L.C. leaders such as Empie have now gone so far as to defend the Communist Bishop Lajos Veto, a member of the Communist Hungarian parliament and publisher of the Communist Hungarian Church Press. On December 8, 1959, the National Lutheran Council reported that Bishop Veto may soon resume his work in Hungary. There is absolutely no indication in the press release that this member of the Central Committee of the World Council is in any way questionable, and yet on October 23, 1956, when the freedom fighters overthrown Hungary, Veto was deposed and thrown out of office and called "a dirty man" by the refugees. They knew that Veto was a Communist, a stooge of the Kremlin and no Christian.

Now voices within the Missouri Synod can hail as a fellow well met a defender of one of America's leading modernists and of a ranking Communist bishop.

What has happened to account for such a state of affairs?

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." (*Formula of Concord*.)

☛ What Our Readers Say

"Keep up the good work, and if possible, try to organize a fund to distribute your

publication Synod-wide every month. I have just about finished a correspondence with Dr. Scharlemann, and if you need any more quotes I would be glad to give you some from his letters to me. This extended over a period of two months, initiated by one of your articles in the *Confessional Lutheran*, when I decided to find out from the horse's mouth how he talked. I found out. He will not listen to Scripture. . . . It is with the greatest difficulty (and God's grace in Christ) that I refrained to go along with him in searching Scripture for mistakes. After a series of seven letters (with communications also to Dr. Behnken, Dr. Fuerbringer, and a letter of our congregation to Pres. Behnken) I have decided that I have done all I can do now, having used Scripture and being convinced that my own powers do not extend beyond that Sword. . . . May God the Lord, for Jesus sake, protect our dear Missouri Synod from error, and once again bring forth a unanimous confession of the inerrancy of His Holy Word." — Pastor, Ohio. (The letter was accompanied by a check for \$50.)

"The enclosure [Pres. A. O. Fuerbringer's letter to the clergy of the Missouri Synod, Feb. 11] is an open letter handed me by our pastor purporting to nullify the effects of the efforts and discussions thus far held concerning the Scharlemann paper and saying we were and are fools to get excited about it. *However*, the very letter which he, Scharlemann, attaches to that of Fuerbringer seems to me to restate his position exactly as it was stated originally, while attempting to quiet the noise through exemplary use of the English language for diversionary tactics. . . ." — Layman, Chicago area.

"Your last issue with the 'Scharlemann' matter has set many complacent pastors to thinking a bit." — Pastor, Ore.

"Enclosed \$12 as follows: \$10 for support of your worthy and most important crusade, and \$2 for my subscription to the *Confessional Lutheran* for 1960, beginning with the January-February issue. If possible, mail the current Jan.-Feb. issue to my sons. . . . God bless your testimony! Keep up your good work. Don't weaken. God have mercy on our synod and preserve-restore pure doctrine. If the authorities refuse to listen or to take decisive steps, pastoral conferences should demand action, or finally synodical districts. Our church stands and falls with the *inerrancy* of Scripture. Dr. Scharlemann uses outrageous double-talk to squelch critics. His "verbal inspiration" is like the

Kremlin's 'peace' and the pope's 'grace.' He must be stopped or ousted. God the Holy Ghost did *not* inspire errors!" — St. Louis pastor.

"I too am deeply concerned about the practices and doctrines which are contrary to Scripture which are coming from our seminary." — Mrs. . . ., St. Louis, Mo.

"Recently I obtained a copy of the December 1959 issue of the *Confessional Lutheran* and feel constrained to write a word of appreciation to all who are responsible for this publication. You are doing a splendid work by bringing these facts to the attention of many who are not aware of the evil that has been permitted to enter our dear synod. It is indeed heart-breaking and tragic to realize to what depths some of the teaching staff at Concordia Seminary in St. Louis have fallen — away from the true doctrine. In my opinion the fault lies in the weakness of top officials who have closed their eyes to these errors. I am enclosing my check for \$10 to cover a sustaining membership in your organization." — Mrs. . . ., Chicago area.

"I just learned of your paper and must admit that I am very much concerned about what is happening at Concordia, St. Louis. I have written to them about our Mission Board of North and South America joining with the Missions division of the National Council of Churches. I am very much opposed to that. I would like to see you take that subject up in your paper and bring that 'unholy alliance' before our Lutheran people. I want to commend you for watching and being alert to what is happening in our very midst." — Mrs. . . ., Houston, Texas.

"I am enclosing a money order for ten dollars. While I live a long way from you, I am involved in the same struggle, and feel as one with you and your work." — Layman, Canada.

"I am enclosing my check in the amount of \$25. . . . You speak of our 'fast-deteriorating synod,' and how very, very true you are! How tragic the situation! May God have mercy. I so often have to think of what Luther said; that is, 'It has seldom happened that the pure Word of God has remained for longer than the memory of one man in any one place.' Oh, in my younger days I used to think: Oh, but such a thing could never happen to my beloved church, The Lutheran Church—Missouri Synod. But where are we now, and where are we going from here? . . ." — Pastor, Michigan.

"I must commend you very highly and give you all the encouragement I can in your determined efforts and the sacrifices you are making in exposing the false doctrine and rank liberalism which are tearing apart our Synodical Conference. Every pastor, teacher, and congregation must be informed of the disastrous situation. For that purpose I am enclosing a check for \$10. . . . May the Lord give you courage and bless your work." — Pastor, Wisconsin.

☛ Why A Member of the Confessional Lutheran Publicity Bureau?

If you agree that *The Confessional Lutheran* is sorely needed in the Church today, why not be a Member of the C.L.P.B.? (Not only a subscriber, although that, too, is appreciated.) Put more reaching power behind this voice of confessional Lutheranism!

Regular membership is \$3.00 per year. Contributing membership is \$5.00 per year. Sustaining membership is \$10.00 or more per year. Each membership includes a subscription to *The Confessional Lutheran*. Send to: C.L.P.B., Box 27, Morrison, Illinois. Sample copies of the *Confessional Lutheran* for distribution among friends will be cheerfully supplied on request.

☛ Dierks Memorial Fund

Memorial Wreaths, to the glory of God, in loving memory of our colleague, Dr. Theo. Dierks, on which we had not yet reported up to date, at the time of this writing amount to \$654.26. However, memorial contributions still continue to be made. May they indeed serve to glorify Him to whose everlasting Truth our entire cause is dedicated as were the best efforts of the deceased.

☛ President Beto Speaks

Dr. George J. Beto, president of Concordia Seminary in Springfield, Ill., has said: "Anyone who has not lived his recent Synodical life in a trunk is aware of the current unrest in Synod regarding inspiration, revelation, and the doctrine of the Word generally." He rightly says that the seriousness of the unrest *must not be minimized*. "*The foundation of the Christian faith is involved. The basis for the authority in faith and life is at stake.*"

Pres. Beto attributes our present difficulty, in part at least, to the fact that we are living on borrowed theological capital in the Missouri Synod. "To paraphrase Goethe," he says, "we have never really apprehended the theological heritage of our fathers."

The remarks of Pres. Beto appeared under the heading "Unrest in Synod" as the leading article in the April issue of *The Springfielder*, a quarterly publication of the Springfield faculty.

As a remedy of the present evil Dr. Beto suggests "that our smaller pastoral conferences eschew for a time the discussions of 'practical' subjects and the hearing of reports from officialdom. We would further suggest that this conference time be given a thorough study of the doctrine of the Word and that this study be so designed that the intelligent participation of all the brethren in the conference be secured. We would also caution against the use of 'canned materials' as a basis for this proposed study. Guidelines prepared by joint-faculty committees are not the solution. Only intensive study by the brethren themselves will enable them to heed the counsel.

"Was du ererbt von deinen Vätern hast,
Erwirb es um es zu besitzen."

In order to possess what you have inherited from your fathers you must make it your own.

❶ What the Bible Says About Dealing With Heretics

"Do not parley long with a confirmed schismatic. If he does not yield to one or two admonitions, reject him altogether. It is beyond your power to set him right."

Expositor's Greek Testament, on Tit. 3, 10.

❷ The Evil of Indifference

Where a principle is at issue, those who weakly watch and offer no assistance to either side have no part with the valiant — no part either with the victor or the vanquished. They are victims of their own evasion — not quite daring to do right, nor quite wanting to do wrong. To be indifferent to error or to any evil is to give great comfort and encouragement to error and evil. And in such circumstances, indifference is not neutrality. In such circumstances indifference is an active evil.

— Richard L. Evans

❸ "Perspicuity"

In a review of *A Short History of Christianity* by Martin E. Marty which appeared in *Lutheran Education* (C.P.H.), February, 1960, the reviewer, Frederick H. Pralle, says:

"The perspicuity of the author is seen in this quote: 'After Augsburg the Lutheran Church entered into a fifty-year period of razor-sharp and hair-splitting theological definition which produced its confessions, pulled together in the Book of Concord of 1580.'"

So that is what Martin S. Marty (a pastor of the Missouri Synod) thinks of the Book of Concord. And in such an estimate of our Confessions the reviewer, instructor in religion at Concordia Teachers College in River Forest, Ill., sees "perspicuity."

One here sees into what kind of hands some of our church's publications (and schools) have fallen today, — and we mean fallen.

By their reviews ye shall know them!

❹ A Situation to Be Pondered

A recent subscriber, who writes that until the day he read the October issue of the *Confessional Lutheran* he did not know there was such a publication, has written us that it has given him courage to know that an effective voice is being raised against certain practices and tendencies in our synodical circles.

"As a layman," this reader writes, "I want to know by what means a calling congregation can establish what the pastor whom it plans to call believes. He will be in charge of and responsible for the teaching of its confessions. I, and many others with me, do not want our children instructed by anyone who does not believe and teach that the Bible is the inerrant Word of God."

In his fine letter this reader also writes, "I believe that even you have little conception of how tragically necessary it is for those of us who think the Church of the Reformation should continue to preach the whole Bible, all of the Bible, nothing but the Bible to be not unaware of what goes on in some of our congregations."

What kind of pastor are we calling? That is really a question to ponder. And the tragedy is that it has, due to official laxness, come to the necessity to ask this question when calling a pastor within the Missouri Synod today!

Concordia Seminary 18-432
Library
Springfield, Ill.

Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit. No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

July-August, 1960

Numbers 7 & 8

In THIS ISSUE: The Death-Rattle of a Church — Nurseries of Unbelief — Walther on Colleges and Seminaries — Wittenberg and St. Louis — A Word about Officials — The Role of Our Laymen — Complaint about Darkness — Missouri, A Communication Break-down — The Tragic Result of Appeasement — South Wisconsin District Scores Official Laxness — What Happened at the Texas District Convention — Northern Illinois District Forwards Appeals to Suspend Dr. Scharlemann and Not to Delay — Neutralism in the Central District? — Is the Western District Surrendering its God-Given Rights? — "Scurrilous Attacks" — Revolt in the English and Atlantic Districts — Our German Free Church Brethren on Conditions in Missouri — New Lutheran Body Being Formed — John Eich Dies — Change of Address — Sample Copies — Do You Want a Speaker? — What Our Readers Say

☉ The Death-Rattle of a Church

Liberalism is the death-rattle of a church.
Can you hear it in the Missouri Synod today?

"Bring to naught, O Christ, the schisms of heresy, which seek to subvert Thy Truth,

that, as Thou art acknowledged in heaven and in earth as one and the same Lord, so Thy people, gathered from all nations, may serve Thee in unity of faith. Amen." (Prayer for the Removal of Schism, *Liturgy and Agenda, Missouri Synod*, p. 116.)

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office:.....1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 2016 Fremont St., Chicago 14, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2016 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D.Raymond, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 2016 Fremont St., Chicago 14, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

✠ Nurseries of Unbelief

Many theological seminaries today are
nurseries of unbelief; and because they are
nurseries of unbelief the churches that they
serve have become unbelieving churches too.
As go the theological seminaries, so goes the
church. That is certainly true in the long run.
Look out upon the condition of the Church
throughout the world today, and you will see
that is true.

J. Gresham Machen, *The Christian
Faith in the Modern World* (P. 65).

✠ Walther on Colleges and Seminaries

In a synodical address in 1874 Dr. Walther
raised the question "From what was it that
the decay of our dear Lutheran Church pro-
ceeded in our old German fatherland?"

And then he himself answered the ques-
tion, as follows:

"It wasn't the Lutheran people, it wasn't
the Lutheran pulpits, it wasn't the Lutheran
children's schools either. No! As the build-
ing of our Church had proceeded from its
higher schools so also its decay proceeded
from them. . . . The higher schools are either
the prime workshops of the Holy Spirit
toward the building of the Church or they are
the foremost workshops of the devil for the
tearing down of the same; either wide open
gates of paradise, or, if God's Word does not
rule them, as Luther says of them, 'great
gates of hell.'"

Let us make sure that we really know
what is actually going on at our colleges and
seminaries. And let us do what we should
be doing about it!

✠ Wittenberg and St. Louis

The great University of Wittenberg at
which Luther had labored and which under
him came to be such a blessing to the Lu-
theran Church, almost unbelievably, within
a few years of the Reformer's death became
the foremost center of Pseudo-Lutheranism.
One or the other student was expelled be-
cause he would not accept the unorthodox
teaching of some of his professors, and
genuine Lutherans who exposed the duplicity
that was going on at Wittenberg and warned
against its teaching were in every possible
way maligned so that men would not accept
their compelling testimony.

The Formula of Concord, by which the
truth was at long last again restored to Lu-

theranism some thirty years after Luther's death, came about despite the greatest efforts of theologians at Wittenberg to prevent this, by other men in the field, and without pressure or benefit from ecclesiastical authorities.

Shall we learn from history?

God has taken from us at our St. Louis seminary our Missourian "Luthers," men like Walther and Pieper, who like Elijah of old knew how to ask "How long halt ye between two opinions?" and to call on their Church in their day to choose between the Christ of the Scriptures and the many un-Scriptural Christs (or, what comes to the same, a "Scripture" which is not Christ's) which have nearly always been offered to men in place of the genuine thing. And what is coming out of St. Louis today? Volumes of this *Confessional Lutheran* bear testimony, unimpeachable testimony documented in great detail, that the modern Baal-worship of a Barth, a Bultmann, and other Modernists is being offered us there.

Where shall the restoration of the pure truth of God's Holy Word to our church come from, if it is to come at all, under God?

Shall we learn from history?

● A Word about Officials

We are always happy when we can say something good about our officials, men whom we have trusted enough to ask that they serve us in the great cause for which our congregations stand.

An instance is a district president who frankly reported to all pastors in his district, to his credit be it said, factual information as well as his own convictions concerning the Controversy on the Word of God and the "Scharlemann case" in particular.

"The fact remains," this official said, "that our synod is disturbed, and rightly so." Because Dr. Martin H. Scharlemann of our Concordia Seminary in St. Louis, in his essay *The Bible as Record, Witness and Medium* "made statements which are a departure from the strict position of the Lutheran Church—Missouri Synod on the doctrine of inspiration, the use of the term 'inerrancy of Scripture,' etc., many charges have been brought, publicly and privately, against this seminary professor." "Because Dr. Scharlemann, in his position as a member of the faculty at St. Louis, has spoken openly and publicly in contradiction to our church's public

doctrine, and has thereby brought suspicion on the entire faculty at St. Louis . . . and since thereby Dr. Scharlemann has been a disturbing influence in the Church as such, he owes it to the Church to retract publicly his statements of error."

For such statements we are indeed grateful, — especially when they come from synodical officials.

Unfortunately we must in the controversy that is raging in our church also occasionally say things that one or the other of our officials may not like. We regret this very much. But we dare let no one's mere person, or personal likes and dislikes, stand in our way when it comes to rejecting soul-destroying error.

You have no doubt heard the old story about the Quaker. He was going to fell a decaying tree. When he arrived at the proper place he saw a man standing there. "You are not going to aim that axe at me?" the latter asked as the Quaker prepared to go about his business. "No, indeed," replied the Quaker; "but thou hadst better move. I am about to strike at the place where thou art standing!"

We can't forever refrain from striking at a corrupt doctrinal position in our church because someone may be standing in the way. The Truth, as we know it in Christ from the Scriptures, which are His own Word from beginning to end, is too precious to us for that. We want this Truth not only for ourselves, but also for our children and children's children as well as for all others whom we can reach and who will accept it. And "for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3; II Tim. 3, 16; Titus, 1-9. Faithful shepherds, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices, John 10, 12, and may separate the precious from the vile, Jer. 15, 10."

This is Christian Stewardship. (I Pet. 4, 10-11.) To act contrary to it would mean to be unfaithful stewards in the most important thing in our lives.

● The Role of Our Laymen

Speaking of what has come to be known as "the Scharlemann case" in the Controversy on the Word of God in the Lutheran

Church—Missouri Synod, President Behnken is quoted as having said, according to the minutes of a meeting of its College of Presidents: "Laymen are interested. They may have gotten information perhaps in a wrong way, but they have gotten it."

We have no idea as to what might be "perhaps a wrong way" in which laymen may have gotten information about the critical situation confronting their church. We do know that it would be wrong to withhold from them the truth about it, and we know that they have gotten precious little such information from officials, and still less from publications of our synod. We have often quoted from the public confession of the Lutheran Church (and we shall continue to do this) the statement which appears on the masthead of our publication, that "these highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must distinguish between pure and false doctrine." With this we agree wholeheartedly, and we have dedicated ourselves to conform our practice to it. We believe in the general priesthood of all believers; not in a cleric-ridden hierarchical church.

Despite the fact that the full truth concerning the critical situation in our church has as yet reached comparatively few laymen, some of them have already rendered admirable service toward the preservation of truth and the casting out of demons of error in our midst. At the recent convention of the Atlantic District, for instance, they stemmed the tide of clerical liberalism in several respects; and they have spoken up nobly also elsewhere.

We receive many excellent letters from laymen; so many that we could not begin to publish them. On the other hand we receive occasional communications from evidently ill-informed pastors. One of these, recently received from a Missouri Synod pastor who says he has read little of what Dr. Martin Scharlemann has written yet vehemently defends his *approach* to Holy Scripture, says: "He tries to approach the problems and questions in a different way which is new and refreshing, not the old indoctrinational way (indoctrination is used only by the Communists and Roman Catholics)." This pastor, by the way at least sees one thing correctly: there would be precious little Christian doctrine left if the "different way" which he commends were to prevail.

Which is not to suggest that there is a great number of pastors within the Missouri Synod, even today, who would consciously go that far in their espousal of Liberalism. Thank God, there are not a few pastors who are standing up for the Truth, while others are at least at this late date trying honestly to inform themselves as to what is really going on in our church.

What we are trying to point up is the fact that the Controversy over the Word of God concerns us all, pastors and laymen alike. And we know that, once given the proper facts, the great mass of our laymen will under God rise to the occasion and insist that there be a thorough housecleaning at our Concordia Seminary in St. Louis, and wherever it may be needed within our synodical organization.

God give us an ever more informed laity!

④ Complaint about Darkness

It has been charged, so reports the *Lutheran*, news magazine of the United Lutheran Church in America, (July 13), that "there has been a breakdown of communications within the Missouri Synod, with officials keeping pastors and congregations in the dark about what was going on." The report appeared under the heading given above. (Readers will find more on this in another article just following, "Missouri, A Communication Breakdown," from the *Badger Lutheran*, which complains of a "news blackout" in matters of the most critical nature confronting the Missouri Synod.)

At the same time the *Lutheran* under the heading "[Synodical] Conference May Split" reports that "signs of disagreement in the Lutheran Synodical Conference increased as constituent groups [districts of the Missouri Synod and of the Wisconsin Synod, and the Norwegian Synod or Evangelical Lutheran Synod as it is now called] met for their conventions last month. The 300,000-member Wisconsin Synod and the 15,000-member Evangelical Lutheran Synod (formerly the Norwegian Synod) had accused the Missouri Synod of un-scriptural practices and 'unionism.'" The *Lutheran* reports in this connection that Dr. Oscar J. Naumann, President of the Wisconsin Synod, said that the delay in breaking has already led to the resignation of six professors, 44 pastors, and ten parochial school teachers, with 3,100 communicant members. (An article on a new Lutheran

body presently being formed about this nucleus, which includes also former pastors and members of the Missouri Synod and of the ELS will be found in this issue of the *Confessional Lutheran*. See "A New Lutheran Body.") At its recent convention the Southeastern District of the Wisconsin Synod resolved to demand a break with Missouri, and the Evangelical Lutheran Synod (Norwegian) at its meeting in Mankato in June decided to hold a special convention in November (after the Synodical Conference Convention, which meets in August) "to consider a complete break with the Missouri Synod."

By the time this issue of the *Confessional Lutheran* reaches its readers the Synodical Conference Convention (Aug. 2-5, at Milwaukee) will have been held. This was part of the picture as it went into session. This, and the continued multiplying of offense within Missouri contrary to the doctrine which we have learned, which, continued unabated, can but hasten its doom.

● Missouri, A Communication Breakdown

Events of recent weeks have made it amply clear that communication between Missouri's St. Louis headquarters and the field has broken down.

The debate in the correspondence column of the *Lutheran Witness*, in which a local pastor ably stated the case, in itself would indicate that something has gone awry and someone is poorly expressing himself on an issue that was settled more than a century ago, when Missouri wrote her constitution.

[The above is a reference to a report in the *Lutheran Witness* of May 3, 1960, of a conference of Synod's Board for Home Missions urging district secretaries of missions to "adjust to change." A grave problem, it was said, is "getting congregations to understand that they are not a federation of independent entities but arms or fingers of the District and Synod carrying out the Lord's work in their local areas." Some resounding replies to this article were sent to the *Lutheran Witness*. When the Missouri Synod drew up its constitution a most important article was included guaranteeing congregations their right of self-government and declaring Synod but an advisory body.]

Your congregation and mine are not the arms and hands of the Missouri Synod, directed

and controlled by a central head in St. Louis. Our congregations are independent and self-governing, and have entered into a federation with others to reach certain significant goals.

Let it be repeated as often as necessary; it is our congregations that determine policy in the church; it is not 210 N. Broadway in St. Louis which decides it.

The congregation, if we may use this language, is the servant of God; Synod is a mere human arrangement, which can be changed any time it seems wise to do so, and even the President of Missouri, in this sense, is no more than a servant of the servants of God!

It is not that our congregations are hands serving an official hierarchy, their thinking head, but that headquarters at 210 is the hand of the churches. 210 did not bring our congregations into existence; they created 210.

Perhaps unfortunate ideas about this matter is one reason why communication has broken down between our "field office" and the field. Perhaps headquarters has a growing suspicion it does all the decisive thinking for our churches and need not bother to communicate some of the results of that thinking to them.

Perhaps, too, Missouri has expanded so rapidly that headquarters has not felt able to string enough communication lines to the field and has simply given up the job.

At any rate, what ought to be a fruitful two-way communication between 210 and our congregations has been reduced on some issues to a trickle of rumor and counter-rumor and uncertain information.

It came as a shock to many Missourians to read in a metropolitan paper about a week ago that relations with Wisconsin may again have reached some kind of a crisis.

One person wondered out loud why a news blackout on this matter took place in Missouri. In fact, the "field" is completely ignorant of what was said and by whom and on what issues. No Missourian can have any opinion on this vital matter.

Other information of similar vital significance is not reaching the field. One has heard that even a faculty member of one of our important institutions chafes because the field is not and under the present circumstances cannot be informed concerning major developments.

It would pay Missouri to establish a special channel of communication with the field.

It would pay Missouri to spend \$25,000 annually, if need be, to no other purpose than to keep its 5,000 clergy and through them, its congregations informed by means of a regular monthly bulletin or news letter.

Such a bulletin would help maintain unity of thought and purpose; it would help avoid misunderstanding, and it would make Missouri's men less dependent on publications such as "The Confessional Lutheran" for information that ought to be coming rapidly and authentically from Missouri's officials.

An unprinted memorial will give delegates of South Wisconsin an opportunity to express themselves on this matter.

— Rev. Wm. T. Eggers, in his regular feature column, "To Tell the Truth," in the *Badger Lutheran*, June 23, 1960.

[While we agree with the above article in general, we do not agree as to the remedy proposed. The Missouri Synod has more than enough publications now. Let them only be used rightly. Let them bring the information to which our people, clergy and laity, are entitled as kings and priests before God. Synodical officials, as their elected servants, are responsible to them. Whatever their position synodically, we have no hierarchy over and above our congregations — which means pastor and people, who are alike priests before God — and we will have none.]

● The Tragic Result of Appeasement

The Appeasement of Communism in Russia in 1917 and Appeasement of Theological Liberalism within the Missouri Synod Today

As we read *The White Nights* by Boris Sokoloff we could not but become alarmed at the devastating results of appeasement.

The Czarist regime in Russia was overthrown in the March revolution of 1917. The Provisional Government of Social Democrats, first under Lvov, and then under Kerensky, was overthrown by the Bolsheviks in November of that year. In *The White Nights* Boris Sokoloff, an army physician and a member of the Constituent Assembly in pre-Communist Russia, tells how the Provisional Government was, *with the assistance of appeasers in high places*, overthrown by Lenin's Communists.

Sokoloff was in the midst of this violent and bloody revolution and he tells how he and others attempted to warn Kerensky and

other top officials of the imminent Communist threat. Kerensky himself would have nothing to do with Communism, and yet he adopted a totally unrealistic approach toward it, — as unrealistic as the attitude that is going on within official Missouri over against Modernism today.

In the Fall of 1917 a friend, Nicholas Pyatakoff, sacrificed his life for social democracy when he gave Sokoloff a letter which he found in the possession of his brother Gregory Pyatakoff. The letter was in Lenin's own handwriting and informed Gregory that the armed revolt against Kerensky's government was planned for October 16 and that he was to organize a group of five hundred faithful Communists, and then bring them to Moscow a few days before the planned revolt.

"Here is the letter," Nicholas said, handing it to me.

I gasped in astonishment. "But this letter . . ." I stammered. "It's fantastic. . . . Yet it's authentic. . . . I know Lenin's writing. It's his." And at once I made my decision. "I will leave for Petrograd today and see Kerensky when I arrive."

Some days later I read in the Petrograd newspapers that, in Kiev, Nicholas Pyatakoff, director of a sugar refinery and leader of the Liberal party, was bloodily murdered in the night by a group of unknown armed men who had entered his house on Under the Lindens Street. Pyatakoff's rooms were searched by the intruders and his safe and furniture were ransacked. Robbery was suspected, the newspapers said. But I knew better. I knew that it was Gregory who, finding that the letter from Lenin was missing, decided to take the Law into his own hands. (94-5.)

Sokoloff arrived in Petrograd on the morning of October 7, 1917, and immediately attempted to deliver this startling evidence of the Communist conspiracy to Kerensky and responsible officials.

The Prime Minister's reception room was filled with visitors, all waiting for an appointment with Kerensky. The nice-looking reception clerk shook her head helplessly when I made my request. "There is a waiting list of thirty-two, and some of them have been waiting three days." I insisted that I had a message of prime importance, but in vain. "Sorry," she said. "I cannot help you."

An army general standing nearby, with many military decorations on his chest, consoled me: "It's easier to get into heaven than to obtain an audience with Kerensky."

Suddenly I remembered that a schoolmate of mine, Boris Flekkel, was one of Kerensky's administrative secretaries. The receptionist announced me to him. In no time he came down and brought me to his richly decorated office, apparently a former czarina's reception room.

I showed Lenin's letter to Flekkel. He was not surprised at all. "The situation is very grave, I know, But HE doesn't believe it. He doesn't want to believe it. His party leaders don't believe it.

... They're all perfectly sure that the Bolsheviks will never even attempt to seize power. Naive. Childish. But true."

"But Kerensky is not a stupid man? He's a politician of long standing and experience," I protested.

"It's a sad story," continued Flekkel. "He's a changed person. He shrinks from reality when it's unpleasant. No, there's no sense in your seeing Kerensky. He wouldn't pay any attention to your warning. You might only irritate him. And, anyhow, he's too busy now with pre-Parliament's session. I think he's leaving in a day or two for the front. It's hopeless. . . ." (96-7.)

Sokoloff next met Boris Savinkoff, Deputy Minister of War.

I explained my mission and the trouble I was having in trying to get some action on Lenin's conspiracy.

"It's hopeless, dear friend, utterly hopeless," he consoled me. "I don't understand what has happened to all our revolutionaries. . . . Where is their active spirit of the past? Their courage and prompt action? Where is it? It disappeared the moment they took over the government. Lenin and company should have been arrested long ago. . . . I insisted. . . . I begged Kerensky. . . . No response. . . . I wash my hands of the whole business. . . . Everywhere the most appalling appeasement."

"Not everywhere. . . ." I protested.

"Everywhere in our party. . . ."

And he left as abruptly as he had come. (98-9.)

Sokoloff then brought the Lenin letter to the attention of Colonel Polkovnikov, military governor of the Petrograd District. On the day of the fall of the Kerensky government this Colonel was dismissed for inefficiency and appeasing behavior toward the Communists. Then it was too late.

Colonel Polkovnikov, a youngish-looking man in his late thirties, received me amicably. I showed him Lenin's letter. He was not impressed. "Perhaps," he said, "it's a forgery." I patiently explained to him the circumstances under which I had got hold of the letter. His thoughts wavered for a few minutes. At last he made up his mind what to do.

"Leave this letter with me and I shall bring it to the attention of Kerensky."

I flatly refused.

"This document is of prime importance and I don't want it to be lost in your files, Colonel."

"It is safe with me. . . . But, anyhow, our policy is that of a true democracy. We fight our enemies by democratic means and not by police measures."

"Do you mean," I inquired, "that you fight a conspiracy against the government with conciliatory gestures and discussion?"

"Yes," he admitted, "we cannot arrest Lenin and his followers. . . ."

"Why not?"

"My good fellow, they are our brothers in the democratic revolution."

"Are they?" I almost shouted. "If they overthrow the present government by armed force, what will you do? Talk with them? Try to convince them that they act undemocratically?"

"They will never do such a foolish thing. . . . This is all imagination on the part of the scared bourgeoisie." (103.)

Sokoloff next visited an old friend and professor and asked him whether there was still anything that could be done to stop Lenin.

"Nothing," stated Islomin (fictitious name to protect relatives still behind the Iron Curtain), almost gloomily. "Nothing. Unless the Kerensky group becomes realistic overnight and, while retaining its democratic ideology, starts fighting like a mad dog against the Bolsheviks, using all possible means. But this is an impossibility. It would be a historical paradox." (114.)

According to Islomin, Democracy argued that,

"The Bolsheviks are bad, misled boys. Let's try to persuade them to reform, and to become good boys. Are they not our brothers in humanity? And while democracy tries to persuade and appease the Bolsheviks, they are engaged feverishly in armed conspiracy to overthrow our government." (146.)

Two days before the Fall of the Winter Palace Vice Prime Minister Konovalov suggested that the members of the military-revolutionary committee be arrested immediately. Kerensky, however, advised that the government hesitate just a "little longer" and instructed the attorney general to prepare the case against the Communists for legal action. On October 24, shortly after the Petrograd soviet of workers and soldiers called for open revolt against the government and all servicemen and the populace were requested to obey only the orders of Trotsky's military revolutionary committee, Kerensky made his final speech before the Supreme Council.

"In spite of all our discussion with the representatives of the military-revolutionary committee," he declared, "we have not received a definite answer from them that they have canceled their orders of disobedience to the government. Thus, they are criminals."

Sitting in the gallery of Mariinsky Palace, I was stupefied by his declaration. His mind, the mind of a legal man, was concerned primarily with the legality of the situation. He was pleased to be able to announce that the lawless and criminal activity of the Communists was proved beyond any doubt. No wonder that the response of the audience to his speech was ironic. "Naive. . . ." "How absurd!" were the replies from the members of the conference.

"I have ordered that legal steps be taken and that arrests be made accordingly," Kerensky said. And, with emotion, he continued: "Our government can be accused of weakness and enormous patience, but no one has the right to say that our government, during the whole time I was its head, ever resorted to any active measures unless there was a threat to the very existence of our Republic. . . . And I

address those members of the Supreme Council who accuse our government of inactivity and ineptness."

Cries came from the seats: "Complete slackness. . . ." "Inaction." " . . . I remind them," Kerensky persisted, "that our democratic regime of freedom, must be completely redeemed from any possible reproaches for repressive and cruel measures."

While Kerensky was delivering his speech, his secretary, Flekkel, hurried into the hall and gave him a printed leaflet. Kerensky stopped. He glanced through the paper. In a slightly shaking voice he read it aloud: "The Petrograd Soviet of Workers and Soldiers is in great danger. I order your regiment to prepare for action and to await further instruction. Any delay or refusal to obey will be considered as a betrayal of the revolution." It was signed by Podvoisky, vice chairman of the Communists' military-revolutionary committee, and had been sent out to all regiments in the Petrograd district.

Instead of calling for immediate action against the Communists, Kerensky continued his speech for another twenty minutes. He appealed to the common sense of the aggressors, he justified his own conduct, he promised to give the Russian people everything that the Communists were claiming to be able to give. The speech was pathetic in its unreality. And yet, there was great sincerity in it, unquestionable belief in democratic principles. There was no doubt that, in spite of his instability and indecisiveness, Kerensky was always an enemy of the Communists and their totalitarian ideology. He never was, himself, an appeaser.

Kerensky ended his speech with a call to all political parties which believed in democracy and were opposed to dictatorship to give full support to the government, menaced by the Communists. This, they did not do. Instead, the left-wingers of the democratic parties decided to have a "peace talk" with the Communist leaders. This was only too agreeable to Lenin and his followers, for it gave them additional time to organize their military forces.

The "peace talk" continued from the evening of October 24, through the night, and up to noon of the next day, October 25. The leftwingers were hopeful, as they always have continued to be in Europe and elsewhere. They believed, as still some men believe, that cooperation with the Communists is possible and that the best way to deal with them is to appease them. The "peace talk" ended without result, as all appeasement talks with the Communists have ended since their victory in Petrograd. (169-171.)

Shortly after these "peace talks" the Winter Palace fell. Kerensky was forced to flee and the Communists soon took over. Most of our readers know the ruthless and bloody nature of this Communist rebellion. Sokoloff then returned to his post as a physician in the Army, where there were still troops loyal to Kerensky's democratic government.

I found the hospital personnel playing bridge in the living room. They welcomed me, and after shaking hands with each of them, I told them to go on with their game.

"What news from the capital?" asked Lochvitzky. "Heart," he announced, without waiting for my answer.

"The government was overthrown."

"A terrible thing to happen," remarked the chief surgeon. "Three spades."

"Four hearts," replied Lochvitzky. "Where's Kerensky?"

"Slam in spades," the head nurse declared.

I left the room and went outside. It was a cold calm night, and the first snow had covered the earth. I took my usual path along the banks of the Malta and entered the old church. I sat on a bench. Through the hole in the church roof, which had been destroyed by a German bomb, the stars were glimmering from their distant immobility. The quiet of the night, undisturbed by any sound, brought me to a state of detached solitude. I was far away from mankind, its worries and despairs, its search for happiness, its victories and defeats. I tried to recollect my thoughts and systematize the experiences of the last three weeks. There were the Communists, aggressive, brutal, without scruples, in a mad pursuit after power. There was democracy, soft, good-hearted, seeking peace, dreaming about freedom, unable to resist the force of the aggressor. And there was the multitude of men and women, engrossed in daily activity, full of complacency, indifferent to everything except their own small world of happiness and contentment, misery and suffering.

Are we confronted by a similar picture within the Missouri Synod today? Is the official attitude over against Modernism in our synod more realistic than Kerensky's was toward Communism? Just how much more than mere "peace talks" has there been for instance with Dr. Martin H. Scharlemann and his cohorts while liberals within Missouri continue to engage actively in a conspiracy to rid our church of the Brief Statement of its Doctrinal Position and of the Scriptural and historically Lutheran *Confessional Principle* which it represents and on which the Confessions of the Lutheran Church and the Creeds of Christendom themselves rest? Overwhelming evidence has been supplied; warning has been given that liberals are determined to change the historic theological position of the Missouri Synod. For two decades and more pastors and congregations have pleaded for decisive evangelical action against liberalism, and always there have been administrative diversions, procedural evasions, and technical blocks. The accumulative evidence is simply overwhelming. Must we fear that there will be no decisive action until it is too late?

The Modernist attack on historic Christianity within the Missouri Synod is far more devastating than the Bolshevik revolution. The eternal destiny of souls is at stake. And still, on every hand, we have appeasement —

little or nothing but appeasement. Those who are still willing openly to defend the historic Christian faith at any and all cost are attacked and maligned; Modernists are treated as true brothers. If the Missouri Synod is to retain its historic position (which is nothing more nor less than orthodox Christianity itself) then it desperately needs officials who are not appeasers.

Sometimes we must wonder also just how concerned IS the majority of the Missouri Synod pastors. Are we willing to take the time to find out just what is really going on in the Missouri Synod today? Are we willing to stand up and fight in order to preserve the purity of God's Word in our midst? Or are we as unconcerned as some Russian intellectuals who could play cards while the atheistic, murderous Communists took over in 1917?

And what of our poor, so largely uninformed, laymen? Would Luther have reason to exclaim in view of what he might see within the Missouri Synod in this respect today: "O ye bishops! How will ye ever render account to Christ for having so shamefully neglected the people. . . .?"

May God in His infinite mercy yet grant that our laity be generally informed as to what is going on in the Missouri Synod today, that our pastors everywhere be aroused to protest against the existing situation, and that officials still adopt a realistic approach against the inroads which Modernism has already made within our dear Church!

② South Wisconsin District Scores Official Laxness

According to the *Badger Lutheran* (July 7, 1960), the South Wisconsin District of the Missouri Synod at its convention in Milwaukee on June 20-23 scored synodical officials because "the constituency of the Lutheran Church—Missouri Synod apparently at this time has no official written report [emphasis there] concerning the progress being made by responsible people who have been charged with dealing with" "(1) possible doctrinal disunity within our own circles, and also (2) increasing tensions in the relationship between our Church and the Wisconsin Synod, and thus within the Synodical Conference."

The preface of a resolution adopted emphasizes that persistent reports are causing unrest concerning these things. It moreover

states that "we Christians have no more significant task in any age than to stand for and, under the blessing of God, to preserve our heritage of divine truth."

According to the *Badger Lutheran*, the resolution carries the implication that the South Wisconsin District "express its deep concern over these matters and that it respectfully petition the Presidium" of the Missouri Synod "to communicate to the clergy of Synod without delay all pertinent information concerning this discussion and that it petition the Presidium to arrange for a discussion of these issues involved in the various pastoral conferences of Synod, and that it petition the Presidium to do [all? there seems to be a typographical omission here] within its power, personally and through its representatives, to restore the doctrinal unity of the Synodical Conference, as well as to preserve the Conference as an organization."

Without wanting to find fault with the "implication" of the above referred to resolution, we suggest that its intention no doubt is to communicate the suggested information to the clergy so that they in turn can pass it on to and discuss it with the laity of their congregations, who are their equals as kings and priests before God, and who as well as pastors "must for their salvation distinguish between pure and false doctrine." (*Formula of Concord*.)

③ What Happened at the Texas District Convention

Since we are in this issue of the *Confessional Lutheran* reporting action of various district conventions of the Missouri Synod with reference to such issues as Dr. Martin Scharlemann's attacks on Holy Scripture and the Controversy concerning the Bible in general, we again call attention to the resolution of the Texas District in this matter. (*Confessional Lutheran*, June issue, pp. 61-63.)

From the report of the *Lutheran Witness Supplement* for Texas (May 17) in this matter one would hardly guess what did really happen at the convention of the Texas District. Under the heading "Delegates Voice Opinion on Warning against False Doctrine," no more than the following was reported: "In an interesting discussion during Thursday's convention sessions it was finally decided that a District convention has the right to express itself against false teachers in Synod. It encouraged proper synodical officials to take

action, according to existing procedures, against any seminary or college faculty member who teaches or publicly professes a doctrine contrary to the Holy Scriptures and the Lutheran Confessions."

Such reports are one of the reasons for the existence of a publication like the *Confessional Lutheran*.

For the sake of a considerable number of new readers who may not have a copy of the June issue of our publication we shall here repeat the actual resolution of the Texas District. It is headed "Re Dr. Scharlemann's Essay," and reads as follows:

WHEREAS, It is evident that Dr. Scharlemann's essay, "The Bible as Record, Witness, and Medium," does not present the historic position of the Lutheran Church—Missouri Synod on the doctrine of inspiration, specifically the term "inerrancy" of the Scriptures, that is, that they "contain no error or contradictions," and

WHEREAS, Documentary evidence is good evidence provided it is relevant and competent, and is admissible in any court of law or equity, much more so before the tribunal of the Church, where doctrines of the Scripture are at issue; therefore be it

Resolved, That our district, through its officials, repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture; and be it further

Resolved, That we urge the praesidium of Synod and/or Board of Control of Concordia Seminary, St. Louis, immediately to suspend Dr. Scharlemann from the position of professor at our seminary, pending a thorough investigation by the proper authorities; and be it further

Resolved, That our district urge the praesidium of Synod to continue instructing all the boards of control of our colleges and seminaries thoroughly to screen all faculties to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld; and be it further

Resolved, That our District President personally and through his assistants, the Vice-Presidents and Circuit Counselors, exercise the utmost vigilance with respect to doctrine and practice in our district and where prima facie evidence of error or irregularities is discovered to take immediate action.

As we said in our June issue, we thank God and the Texas District for this resolution, and we pray that our whole Synod may eventually take the requested action in this and related matters, — unless responsible officials can still be prevailed upon to do so before the next Synodical Convention, which is to be held in Cleveland, Ohio, in 1962.

● Northern Illinois District Forwards Appeals to Suspend Dr. Scharlemann and Not to Delay

The Northern Illinois District of the Missouri Synod at its convention on June 27-30 in River Forest resolved to forward to Synod's Presidium and to the authorities of Concordia Seminary (in St. Louis) for appropriate action memorials asking for suspension of Dr. Martin H. Scharlemann from his teaching position at our seminary because of his opposition to our Synod in attacking Holy Scripture over a period of two years, and not to delay action in so vital a matter.

The district had before it memorials from St. James' congregation and from St. Andrew's congregation, both in Chicago.

The memorial from St. James congregation appealed to the district "to take the necessary steps:

"1) That Dr. Scharlemann be suspended from his teaching position at our seminary until such time that he retracts his essay, 'The Bible as Witness, Record, and Medium,' and recants his position and confesses his full agreement with us on the inerrancy of the Holy Scriptures; and

"2) That no further propaganda be made for the position held by him; and

"3) That our synodical officials publicly proclaim the historic position of our Synod on the inerrancy of the Holy Scriptures, and permit no testimony contrary thereto at any of our seminaries, or colleges, or in the congregations of Synod."

St. James congregation in its memorial advised the district that it was "constrained to make this appeal because the position advanced by Dr. Scharlemann has caused voices to be raised demanding that we withhold financial support which would help keep men in office teaching the future ministers and teachers of our churches while they do not share Synod's doctrinal position." (Financial support is already reported to be withheld by congregations in Illinois and elsewhere.)

The memorial of St. Andrew's congregation appealed to the district "to urge the Synodical officials and the Board of Control of Concordia Seminary, St. Louis, not to delay action in so vitally an important matter, even if it means suspending or dismissing said professor from his teaching position at our seminary"; "to continue instructing all the

boards of control of our colleges and seminaries thoroughly to screen all faculties, to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld"; and that officials in the Northern Illinois District "exercise the utmost vigilance with respect to doctrine and practice" within the district, and "where prima facie evidence of error or irregularities is discovered to take immediate action."

Declaring its conviction that the Holy Scriptures are the inerrant, infallible Word of God, the convention in view of the fact that "a special committee appointed by the President of the Northern Illinois District has already called these concerns to the attention of the President of Synod and of the President of Concordia Seminary, St. Louis," and that they have been assured that certain officials are "dealing" with the matters referred to in the memorials, resolved: "That the Northern Illinois District, in convention assembled, forward these memorials to Synod's Presidium and to the authorities of Concordia Seminary, St. Louis, for prayerful attention and appropriate action."

Already on Dec. 15, 1959, Dr. A. H. Werfelmann, President of the Northern Illinois District, had written a member of the *Confessional Lutheran* staff: "In reply to your recent letter may I inform you that the Presidium of our District is in the process of formulating a report and our personal reaction to Dr. Scharlemann's essay [The Bible as Record, Witness, and Medium, presented in part to the Northern Illinois District Pastoral Conference on April 7 and 8, 1959], which will be mailed to Dr. Scharlemann, Dr. Fuerbringer, and Dr. Behnken. I can assure you that we cannot but reject his position, especially on the inerrancy of the Bible."

To the best of our knowledge, the exact wording of the report and reaction of the Presidium of the Northern Illinois District to Dr. Scharlemann's essay referred to above has never been disclosed.

❁ Neutralism in the Central District?

Lacking any official report at the time of this writing, we nevertheless wish to comment briefly on the convention of the Central District, held in Ft. Wayne, (June 13-17), on the basis of communications from correspondents.

A memorial concerning the teachings of Dr. Martin H. Scharlemann was submitted

during the convention and acted on during its closing hours. The floor committee is reported to have recommended adoption with minor changes. While the recommendation of the committee was lost, a resolution praising the St. Louis Faculty and deploring "attacks" on its members is reported to have been immediately defeated.

In the sectional meeting for pastors, our correspondents report, "many spoke up against the teaching of Dr. Scharlemann despite attempts to quash discussion."

We do not wish to detract in the least from those who raised their voices against false teaching at the convention of the Central District; nor do we wish to minimize propaganda behind efforts to whitewash and even eulogize the St. Louis faculty. We are thinking of the net result of the convention as a whole for the moment. That is the reason for the question-mark behind our heading, "Neutralism in the Central District?"

Neutralism in matters of the Christian faith is bad, very bad. (Cp. e.g. Matt. 12, 30 and Apoc. 3, 16.) But a war is never over until the last battle has been fought. And there is polemics, war within the Missouri Synod, terrible war. It is nothing less than war or polemics over the Word of God, with which so far as our synod is concerned Christ Himself will be either retained or lost.

We trust that the Central District will as a district yet rise to the occasion so that it cannot be charged with remaining neutral in a life-and-death-struggle over so important an issue as *the Word of God*.

**PROMPTLY RENEW YOUR
SUBSCRIPTION TO
CONFESSIONAL LUTHERAN
BOX 27, MORRISON, ILL.
\$2.00 A YEAR**

❁ Is the Western District Surrendering its God-Given Rights?

Among the precious rights which God has given to all Christians is the right to judge doctrine. The Apostle Paul writes to the Christians in Corinth (First Epistle 10, 15): "I speak as to wise men; judge ye what I say." And Luther has well said (St. Louis Edition XIX:341): "It is the right of any and

all Christians to discern and to judge doctrine, and this indeed so truly, that he is accursed who encroaches on this right by a hair. For Christ Himself has ordained this right in insurmountable and numerous passages, e.g. Mt. 7, 15: 'Beware of false prophets, which come to you in sheep's clothing.' He certainly addresses this word against the teachers to the people, and commands them that they should avoid their false teachings. How can they, however, avoid them without discerning them? And how discern them where they do not have the right to judge? But now He gives them (the people) not only the right, but also the order to judge?"

Whoever would deprive Christians of the right to judge doctrine is not proclaiming the Christ of the Scriptures, however much he may protest to the contrary.

The Western District of the Missouri Synod, within which its St. Louis Concordia Seminary is located, at its convention in that city on June 13-17 had before it a memorial concerning the false doctrine of Prof. Martin H. Scharlemann regarding Holy Scripture and the doctrine of God which have now for a long time threatened to corrupt and disrupt the Scriptural fellowship of the Missouri Synod. The official daily report of the convention, *Today's Business*, reported that it was not in the province of the convention at that time publicly to repudiate the false doctrine contained in Dr. Martin Scharlemann's article "God is One" (*Lutheran Quarterly*, Aug., 1959, and in his essay "Revelation and Inspiration" delivered before the Pastoral Conference of the district Oct. 20-22, 1959, and with gratitude to Dr. Scharlemann made available to pastors by the district office "as a guide" in their private studies and at circuit pastoral conferences.

The entire report reads as follows:

COMMITTEE ON CONSTITUTIONAL MATTERS, NO. 6

OVERTURE FROM TWO MEMBERS OF TRINITY LUTHERAN CHURCH, NEW HAVEN, MISSOURI

(Signed by August Korff (Elder) and Harry Menke (Chairman of congregation)

The overture asks the following of The Western District:

"THEREFORE, BE IT RESOLVED, That The Western District repudiate publicly the false doctrine contained in Dr. Martin Scharlemann's article GOD IS ONE and his essay REVELATION AND INSPIRATION, and

"BE IT FURTHER RESOLVED, That The Western District urge the Praesidium of The Lutheran Church—Missouri Synod and the Board of Control of Concordia Seminary, St. Louis, to suspend Dr. Scharlemann from the position of professor at Concordia Seminary until he acknowledges and retracts the false doctrine contained in this article and essay; and

"BE IT FURTHER RESOLVED, That The Western District urge the Praesidium and the Board of Control to accept no new faculty statement of Holy Scripture as a settlement of the issue unless a public retraction of the false doctrine contained in the article and the essay has been made."

Your committee has studied this overture. Your committee is also informed that this matter is presently being handled by those authorities in our Church charged with this responsibility according to the Synodical Handbook (Paragraphs 2:27 and 6:83).

In view of this fact, your committee is of the opinion that this resolution is neither within the province of our committee (Committee No. 4 — Constitutional Matters) nor of this convention at this time.

Officials of the Missouri Synod, by virtue of the office entrusted to them, indeed have a *duty* over and above that of the average member of Synod to supervise doctrine in their respective jurisdiction; but that this should at *any time* deprive *members of Synod* of the *right* to judge doctrine which has come to their attention is an error of the very worst sort. It would mean to deprive them of a basic right which Christ Himself has bestowed upon them. Let no one set himself up in opposition to Christ, our one and only Lord! (Cp. the article in this issue on the resolution of the Texas District.)

The report of the Committee on Constitutional Matters of the Western District does read: "Your committee is of the opinion that this resolution is neither within the province of our committee (Committee No. 4, Constitutional Matters) nor of this convention at this time."

That is why we are asking, Is the Western District surrendering its God-given *rights*?

At the same time the Western District underscored the *duty* of officials of the Missouri Synod. Why have we not yet, even at this long last, had a distinct official, public repudiation of the horrible and blasphemous doctrine of Dr. Scharlemann and becoming action concerning all of the destructive ramifications it involves? And why didn't the Western District ask for this?

❁ "Scurrilous Attacks"

Worst among all of the resolutions of district conventions concerning public teaching of members of our St. Louis seminary faculty which have come to our attention thus far is that of the Southeastern District, at Conover, N.C., May 9-13. President Behnken was present on the occasion and is reported to have said in his opening sermon, based on II Tim. 4, 1-5: "The time will come when men will not endure sound doctrine." This sad situation is again occurring in our times. In the Protestant world many have lost God's truth and follow the ideas of men. The atmosphere is filled with ecumenical intoxication." He challenged members of the district to "preach the Word." (His theme was "Our Day and Its Challenge.") "God is watching us," he said. "Are we faithful to the charge committed to us?"

Ironically, the convention resolution as published in the *Southeastern District News* (*Lutheran Witness Supplement*), June 14, reads:

We Continue to Trust Our Seminaries' Faculties

WHEREAS, The members of the faculties of our synodical institutions assume their office on the basis of a vow to uphold the teachings of the Holy Scriptures and the Lutheran Confessions, (*Book of Concord*, 1580); and

WHEREAS, The members of the faculty of Concordia Seminary, St. Louis, in their theological discussions have in good faith indicated their continued compliance with their confessional vow; and

WHEREAS, Members of the faculty of Concordia Seminary have in the past been and in the present are accused of error in such a way as to impugn their motives in theological discussion and their integrity in maintaining their confessional vow; be it therefore

Resolved, That this convention express its confidence in the good faith and integrity of the faculty of Concordia Seminary as they profess continued adherence to the Holy Scripture and the Lutheran Confessions; and be it further

Resolved, That we deplore all insinuations and accusations made against the members of the faculty which assume they do not seriously subscribe to the teachings of Holy Scripture and the Lutheran Confessions to which they are sworn; and be it further

Resolved, That the constituted authorities of Synod be strongly urged to continue their efforts to put an end to these scurrilous attacks and that, failing, they discipline the offending brethren

according to the prescribed rules of the church and the Word of God.

(The above resolution, passed by the convention of the Southeastern District, was also sent to the faculty of Concordia Seminary, St. Louis.)

A few comments on the above resolution will be in place.

Revelation

The Lutheran Church in its historic Confessions declares over and over again that the Sacred Scriptures are *the revealed Word of God*. And the Missouri Synod likewise teaches that "They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21."

Dr. Scharlemann on the other hand has written a whole essay (*The Bible as Record, Witness, and Medium*) for the express purpose of setting forth his answer to "the haunting question," *In what sense is the Bible "the Word of God?"* and to teach most emphatically that "*the Scriptures themselves are not a revelation.*"

And the Southeastern District speaks of "scurrilous attacks."

Inspiration

The Lutheran Confessions undeniably identify the very words of Scripture as the words of the Holy Ghost. In Art. IV of the *Apology of the Augsburg Confession* (*Trigl.*, p. 152; our emphasis) our Church, directing itself against its adversaries, solemnly declares: "What are the poor people thinking of? Do they think that *Scripture* repeats one and the same thing so often with *clear words*? Do they think that *the Holy Ghost* does not compose *His words* with certainty and thoughtfulness, or that *He* does not know what *He is saying*?" This is what the Lutheran Church—Missouri Synod also confesses in the *Brief Statement of its Doctrinal Position* (Par. 1 and 3).

Dr. Scharlemann, while always insisting that he has never denied the "verbal inspiration" of Holy Scripture, has at the same time insisted most emphatically on allowing the use of that term only in a sense wholly foreign to the Scriptures, to the Lutheran Confessions, and to the confession of the Missouri Synod. In this essay on *Revelation and Inspiration* before the Pastoral Conference of the Western District, Oct. 20-22, 1959, for instance, he denounces in no uncertain terms (p. 16; our emphasis) what the Scriptures themselves,

the Lutheran Church in its Confessions, and the Missouri Synod in its Brief Statement testify to as verbal inspiration (a special form of revelation) as "*a false view of inspiration — one that got into the Church from ancient paganism and has been perpetuated by the Reformed-Fundamentalist tradition.*" He says (and we are proceeding without any omission; the emphases are still ours): "Now, in a way, I suppose, it would be much more interesting to have a book unmarred by human limitations, a book so unique in its formal aspect that it was obviously different from every other book. But *it just doesn't happen to be that way.* It is the material in the Scriptures that makes them unique. *That's* what makes the Bible inspired: it says what can only be said 'in the Spirit.' It testifies to the Christ. Every last syllable of it does. *That* is verbal inspiration; and *that* is what makes it the Word of God. Being the Word of God, the Bible does not need any extra props to support it by way of theories of inspiration and inerrancy. [As though Dr. Scharlemann isn't urging his own mistaken theory right here!] It is quite able to take care of itself, if we will just let it speak. I want to add here two formulations. One is Lutheran; the other Reformed. *One follows from the formal, the other from the material principle.* It has been said, 'The Scriptures are the Word of God, and *as such* they are inspired.' That is Lutheran. The other formulation has it, 'The Bible is inspired; therefore it is the Word of God.' That is Reformed Fundamentalism. Between these two statements there is a great gulf fixed. Unhappily the Brief Statement is usually interpreted in the light of the second and formal principle. *That is why the whole question of the Scriptures, particularly its inerrancy, needs a great deal of airing before we commit ourselves to a final formulation.*"

Now, again, who is attacking what?

And we do not *interpret* the Brief Statement at all; *we accept it as it reads.*

By a crude fallacy of opposition, so common in the deceptive arsenal of Liberalism and Modernism, Dr. Scharlemann misrepresents the position of Scripture itself, the Lutheran confessions, and the doctrinal position of the Missouri Synod as presented in its Brief Statement, all of which teach *both the formal principle* (which Dr. Scharlemann has been vehemently attacking) *and the material principle of Holy Scripture.* The material principle is confessed in the Brief Statement when it says that the Holy Scriptures, which differ from all other books in the world in that

they are the Word of God because the holy men who wrote them wrote only that which the Holy Ghost communicated to them by inspiration . . . verbal inspiration, "are given by God to the Christian Church for the foundation of faith, Eph. 2, 20." (Par. 2.)

Yet, the Southeastern District speaks of "scurrilous attacks."

Meanwhile, moreover, the St. Louis faculty has been reported to have been accommodating itself to a statement by Dr. Scharlemann regarding Scripture which would make it unnecessary for the latter to retract his attacks on the Holy Bible. (Such a statement has been presented orally by a faculty representative at various conventions over a period of months without being made available in print.)

Inerrancy

The Lutheran Church in its Confessions (Large Catechism, under Infant Baptism, *Trigl. Edit.*, p. 747, Par. 57) solemnly declares: "*The Word of God cannot err.*" (Latin: "Verbum Dei nec potest errare nec fallere.")

This is what the Missouri Synod likewise confesses, over against un-Lutheran "Lutherans" of our day, in its Brief Statement of its Doctrinal Position, Par. 1 and 3.

But what has Dr. Scharlemann been saying? His essay on The Bible as Record, Witness, and Medium plainly reads (p. 13): "*The time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures.*" And in presenting his various essays he has urged many examples of what he regards as mistakes in the Holy Scriptures, due to alleged human limitations of its writers.

Once more, who has been attacking what?

And yet the Southeastern District speaks of "scurrilous attacks" and has adopted the following resolution: "*Resolved, That the constituted authorities of Synod be strongly urged to continue their efforts to put an end to these scurrilous attacks and that, failing, they discipline the offending brethren according to the prescribed rules of the church and the Word of God.*"

The reader will not fail to note that in its resolution the Southeastern District attempts no proof whatever for its defamation of John Doe brethren whom it charges with making "scurrilous attacks" on members of our St. Louis seminary. Should such baseless attacks be allowed in our church, — in

any church? Should not officials of our synod deal with the Southeastern District regarding this matter? And if it is true, as the Southeastern District suggests, that synodical officials have been putting forth efforts to put an end to what that district labels "scurrilous attacks," is it not an evangelical imperative that they cease such efforts at once and really apply *the Word of God* — the revealed, verbally inspired, inerrant Word of God as to form and content — to the critical situation confronting our church?

❁ Revolt in the English and Atlantic Districts

In an article in the December 1959 issue of the *Confessional Lutheran* we stated with regard to the doctrinal polemics being waged within the Missouri Synod — and "polemics" means war: "There have now been more than two decades of cold war within the Missouri Synod over its confessional position. With the attack on Scripture, formally launched in Dr. [Martin H.] Scharlemann's essay, the war has become hot. The battle-line is here clearly drawn. But this battle over the Bible represents only a single phase of the total conflict within our confessional fellowship. And in spearheading a larger Modernistic movement within our church, Dr. Scharlemann by no means stands alone. The master-strategy of Liberalism in this conflict is to try to get Missouri to disarm itself of that nuclear defense weapon, the Brief Statement of its Doctrinal Position, and indeed of any and every confession, while its own infiltration and aggression within our confessional sphere go on unabated." (P. 129-130.)

"The Ghetto Revolts"

At its convention, which was held in Milwaukee June 14-17, the English District of the Missouri Synod by a vote of 130-75 resolved to "memorialize the 1962 convention of Synod to declare Resolution 9, Committee 3, of the 1959 Convention unconstitutional." This resolution states that Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements as the Brief Statement of its Doctrinal Position (statements "of a confessional nature adopted by Synod as a true exposition of the Holy Scriptures") and are not to teach contrary to them.

Far from being "unconstitutional," as the English District resolution falsely charges, the formulation of corporate doctrinal con-

fessions like the Brief Statement is based on the Scriptural principle which is professed by the Lutheran Church in its public Confessions and on which those Confessions themselves are based, to which the *Missouri Synod confesses itself in its Constitution*: "We should have a unanimously accepted, definite, common form of doctrine, which all of our evangelical churches together and in common confess, from and according to which, because it has been derived from God's Word, all other writings should be judged and adjusted as to how far they are to be approved and accepted." (Formula of Concord, Trigl. Edit., p. 855; cp. also the Preface to the Book of Concord, p. 21, where the Lutheran Church, declaring itself on this same matter, speaks of "troublesome and contentious men, who do not suffer themselves to be bound by any formula of the pure doctrine.") Does the English District as a district today really agree with what the Lutheran Church professes in its Confessions? Or does it merely say it agrees, without hearing what the Lutheran Church actually does there confess? The answer to this question should be clear from its recent resolution. If it were not for the Scriptural principle, the identical principle on which the formulation of the Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod rests (cp. e.g. I Cor. 1, 10, in the clear light of its whole context), we could neither rightly adopt the Confessions of the Lutheran Church themselves, — nor the great Creeds of general Christendom.

Among the voices raised against the abortive English District resolution was that of Pastor Luther Schuessler of Our Redeemer Church in Chicago. He rightly stated that in these days "it is necessary to declare ourselves as to our church's doctrine"; that there is too much freedom to divert beliefs. He said: "We are fighting neutralism." That is truly Lutheran. Nothing but "academic opinions and suspensions of judgments" is the way the Lutheran Church has defined such neutralism, which it clearly condemns. (Trigl., p. 23.)

Rev. B. L. Frey, pastor of Messiah Church in Fairview Park, Ohio, and chairman of the district's petitions and resolutions committee said that if doctrine was being mistaught (but he did not believe that this was the case) "then the Missouri Synod is lax in its discipline."

Summarizing the convention of the English District, the *Badger Lutheran* has said "that in keeping with its historical pattern,

the English District at its convention, took a stand "unique unto itself." It has been said in some quarters, that publication goes on to say, that "the English District has developed nationality characteristics similar to the Jewish people. If one accepts that viewpoint, then the action of the convention . . . in regard to the Missouri Synod's convention last year perhaps might be interpreted as 'the ghetto revolts.'"

The Atlantic District

A similar resolution was before the convention of the Atlantic District on June 27—July 1. It had originated in memorials of the Queens-Long Island Pastoral Conference, and of several other conferences in the district. The Queens-Long Island Conference had resolved that the San Francisco resolution concerning the Brief Statement "be declared null and void among us." The New York Pastoral Conference had resolved to "declare it impossible for us to be bound by Resolution 9" of the San Francisco Convention of the Missouri Synod (1959) regarding the Brief Statement. So also the New Jersey Pastoral Conference. The New England Pastoral Conference asked that the Atlantic District request Synod in 1962 to reconsider the 1959 resolution. Conservative voices among pastors and especially also among laymen finally prevailed on the district to do little more than to inform Synod that some are questioning the constitutionality of the San Francisco resolution and to look into this matter.

The matter of the constitutionality of the San Francisco resolution on the Brief Statement, by the way, was settled already in San Francisco in 1959. On June 20 (1959) Dr. Martin H. Scharlemann, who has been attacking the doctrine of Holy Scripture for a number of years, questioned the constitutionality of the San Francisco resolution. Prof. Moeller, a member of the convention committee on doctrinal matters, in reply quoted a speech of Dr. Arn. Grumm of 1940 in support of the constitutionality of the resolution. (Dr. Grumm was chairman of the Constitutional Committee of Synod and before his death its First Vice-President.) On June 22 another member of the convention committee, Prof. Zimmermann, again declared the action being taken by the convention constitutional.

Protestations such as were voiced by liberal pastors at the English and Atlantic District conventions are at best a terrible self-deception. They can lead only to total chaos.

☉ Our German Free Church Brethren on Conditions in Missouri

In an article headed "Correcting in Time" (*Corrigere in tempore*) in the May, 1960 issue of the quarterly publication for Church and theology published by our Free Church brethren in Germany, *Lutherischer Rundblick*, Cornelius Frhr. von Heyl has written:

"Man does not live by bread alone, but also by the word. It is unhappily true, however, that man does not die by poison alone, but also by the false word — by the fallacy or lie made glamorous in a glittering phrase. Thus E. M. Root has written in the periodical *Human Events* (XIV, 30), and thus we find it cited in the *Confessional Lutheran* (XX, 6, p. 71). The same Lutheran periodical in North America at the same time very rightly once again is hammering home to its readers by emphasized print the following sentences from the Augsburg Confession, Art. XXIV, which may not always be within reach of many and which fit into this connection: *Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension.*"

At the same time a series of observations on the present state of American Lutheranism of the Synodical Conference and the Lutheran Church—Missouri Synod is being issued in print by Dr. Wm. Oesch, professor of systematic theology at the Lutheran Theological Seminary in Oberursel in Germany, in a special publication under the title *Memorandum inter Nos*. Dr. Oesch, born in Colorado, received his education in schools of the Missouri Synod (grad. St. Louis 1922) and at the University of Chicago. His ministry has however been served in Europe, — in Germany, then in London, and finally again in Germany. Dr. Oesch last visited America in 1958, when he spent six months here. (He was again to be here to attend the Conclave of Theologians at Thiensville July 20-30 and the Synodical Conference convention in Milwaukee Aug. 2-5 this year.) "The result was that this visitor from Germany was solemnly requested to commit to paper a summary of his convictions and conclusions on the present crisis of American Lutheranism so that it could be made use of in responsible corporate deliberations." Of this crisis he says: "There is a certain historic decision that must primarily be made in America. On this decision depends the weal and woe of Christendom in more than one way."

In this publication Dr. Oesch says of the *Concordia Theological Monthly* that it "has failed in leadership for some time. In spite of many very good articles it has had, on the whole, a rather indistinct and of late in certain areas even a confused record. The journal's whole relationship to Ecumenism, including the Lutheran World Federation, as spelled out also in book reviews, has shown a certain basic uncertainty in regard to the doctrine of the Church. The editorial policy has seemed to lack an over-all doctrinal and historical instinct and a wholehearted determination to fight those that fight Christ." (First Installment, p. 15.)

Speaking of a certain naivete in matters historical which no doubt aids the present attacks on pure doctrine, Dr. Oesch says (p. 12): "Compare as an example of emotional, popular hero worship applied to heterodox teachers the series entitled 'Adventures in Theology' in the *Walther League Messenger*, beginning April 1959, p. 11. Particularly the featured study on Karl Barth — expressly admitting that there were influential neo-orthodox theologians in all church bodies, including Missouri Synod — shows the judgment of journalistic theology. This is the art of writing well on what one does not understand. It would seem Christian youth deserves the efforts of mature, responsible authors and editors."

Concerning the work of the widely heralded Missourian "*Wunderkind*," Dr. Jaroslav Pelikan, a member of the soon to be dissolved Federated Theological Faculty at Chicago University (American Baptist, Congregational, Disciples, and Unitarian), an experiment in inter-denominational training of ministers, Dr. Oesch rightly observes (p. 15): "The basic approach of Jaroslav Pelikan in *From Luther to Kierkegaard* is superficial, if not destructive. His Companion Volume to Luther's Works is no better (more on that later), his widely-heralded *Riddle of Roman Catholicism* deceives."

We suggest that you read for yourself Dr. Oesch's *Memorandum inter Nos*, which is addressed to pastors "and perhaps also some capable laymen." Its First Installment, consisting of two parts (The Setting, and Missouri Synod and Synodical Conference Assets) appeared in May. The second installment, carrying the major sections of Part III, more detailed than the first two parts, will follow as soon as possible. The last installment is not due before the latter part of the year. Mail your request with one dollar (or more if you

wish to support the work more largely) to: Mr. Carl Oesch, 1638 Main Street, Highland, Illinois.

**SUBSCRIBE FOR THE
CONFESSIONAL LUTHERAN
BOX 27, MORRISON, ILL.
\$2.00 A YEAR**

● New Lutheran Body Being Formed

A new Lutheran body is being formed. It consists mainly of pastors and congregations who have left the Wisconsin Synod because it has not yet broken off relations with the Missouri Synod. As already stated elsewhere, in a recent article in the *Lutheran*, Dr. Oscar J. Naumann, President of the Wisconsin Synod, is reported as having said that delay in breaking relations has in the last three years led to the resignation of six professors, 44 pastors, ten parochial school teachers, and 3,100 communicant members.

A constitution and a name ("Church of the Lutheran Confession" for the new body have been proposed and were to be considered at an interim conference to be held during August. The group has for several years already had its own publication, known as *The Lutheran Spokesman*.

The rest of this article here following was in print already toward the end of last year. However, because of other pressing material we lacked the space necessary to publish it. Readers will kindly bear this in mind in reading the article.

A new Lutheran seminary, college, and high school, all of them to be known as Immanuel, at Mankato, Minnesota, were dedicated on September 13. The institutions belong to the group (still nameless) which has been publishing the *Lutheran Spokesman* for some time and which has come into being as a result of offenses against doctrine within the Missouri Synod.

The seminary was opened on Sept. 16 with an initial enrollment of two students. Professor Reim, formerly president of the Wisconsin Synod faculty in Thiensville, is dean and professor of theology in the seminary.

The college department is under the supervision of Profs. Reim and Robert Dom-

mer, the latter of whom was installed also as principal and instructor in the high school department. The college enrollment numbers eleven, four seniors, two juniors, one sophomore, and four freshmen. Others who are teaching in the college department, besides Profs. Reim and Dommer, are: C. M. Gullerud (religion), M. Galstad (formerly at Martin Luther College, New Ulm, Christian education), G. Radtke, and C. Kuehne. The college, too, began on Sept. 16.

The high school enrollment numbers twenty-four—12 freshmen, 3 sophomors, 4 juniors, and five seniors. Mrs. Hilbert Schaller is among the instructors in the high school department for the year 1959-1960.

About thirty congregations had with their pastors left the Wisconsin Synod by the time of its last convention. Since that time a number of others have left. A professor and several pastors, and one or the other congregation have left the Norwegian Synod. These are the people who have brought into being the above named institutions. The significant fact is that in every instance the reason given for leaving has been division within the Synodical Conference caused by offenses against doctrine within the Missouri Synod, and failure of their own synods to date to break with Missouri because of such long continued offense.

Several Missouri pastors, with at least a part of their congregation, are now outside the synod on an independent basis, not to mention others affiliated with the Orthodox Lutheran Conference and the Concordia Lutheran Conference. Here, however, the pattern is different. These pastors, in some if not in most instances, were ousted by factions within their congregations (created by current doctrinal offenses within the Missouri Synod) on the advice and urging of synodical officials. Among them is Pastor Paul G. Koch at La Crosse, Indiana. We shall here give the full resolution by virtue of which Pastor Koch was ousted:

"Whereas, the Lord of the Church has commanded by the Apostle Paul that 'there be no divisions among you,' I Cor. 1, 10, and that we 'endeavor to keep the unity of the Spirit in the bond of peace,' Eph. 4, 3; and

"Whereas, St. John's Lutheran Church of La Crosse, Indiana, is a member of the Missouri Synod and wishes to remain so; and

"Whereas, our present pastor, the Rev. Paul G. Koch, is creating dissension, and giving offense, I Tim. 3, 1-7, by constantly accusing the Synod of false doctrines;

"We, the members of St. John's Lutheran Church, demand that the services of Rev. Paul G. Koch be terminated March 13, 1955, so that peace and unity may prevail in our midst.

"Said St. John's Lutheran Church agrees to grant payment of one month's salary and a thirty (30) day period to vacate the parsonage, from termination date. Said vote to be by secret ballot."

"The members" of St. John's did not oust their divinely called pastor on these charges; but a faction within the congregation did. (The vote of those present was 20 to 17 in favor of the above resolution.) We don't know whether or not the members of this faction got the "peace" which they sought; but they got a piece of the congregation. Meanwhile that part of Pastor Koch's God-given flock which remained true to its shepherd built a neat church, and a fine parsonage was also erected later. Pastor Koch and his people believe what we believe and confess what we confess. They differ from the faction which ousted its pastor in refusing to be muzzled in their protest against creation of division and offense against the doctrine which we have learned in the Missouri Synod.

"It must needs be that offenses come; but woe to that man by whom the offense cometh!" (Mt. 18, 7.) The reason why God in His divine Providence permits divisions or schisms and offenses to arise is clearly stated in I Cor. 11, 19: "There must be also [even] heresies among you, *that they which are approved may be manifest among you.*"

Shall we heed those words and continue to *manifest* ourselves?

● John Eich Dies

With much sorrow of heart we must record the death of John Eich, president of the Confessional Lutheran Publicity Bureau. The death of Mr. Eich occurred on May 23.

John Eich, attorney by profession, was above all a consecrated layman, whose sincere devotion to our common cause in the work of the C.L.P.B. we shall never forget. We extend sincerest sympathy to his bereaved family.

As God transports us one by one from the Church Militant to the Church Triumphant, reminding us that our Commonwealth is in heaven, where we shall dwell eternally with the Great Captain of our Salvation, we shall by His grace but redouble our efforts in contending for the faith once and for all delivered to the saints in a world of which even a Goethe has said: "The real and sole and profoundest theme in the history of the world and of man, to which all others are subordinate, will ever remain the conflict of faith and unbelief."

☛ Change of Address

Readers are kindly asked to note the change of address of our subscription department, as indicated in our masthead. Subscriptions and membership fees are to be addressed to: *The Confessional Lutheran* (or the Confessional Lutheran Publicity Bureau), 2046 N. Fremont Street, Chicago 14, Ill. We shall be grateful for proper attention to this change of address which will also expedite transactions between the bureau and subscribers.

In this connection we may also call attention to another matter. If you are a pastor and have received two copies of the June issue of the *Confessional Lutheran* or of some previous issues, the explanation is as follows: occasionally we mail copies of the *Confessional Lutheran* to all pastors of the Synodical Conference. At such times pastors who are subscribers receive two copies because it entails less work for us to make our regular mailing in addition to the special mailing. Please pass on your extra copy to where you think it will do the most good.

☛ Sample Copies

If you desire sample copies of the *Confessional Lutheran* for distribution among friends, we shall be happy to supply them on request. If you desire that we send copies to others, please supply us with their names and addresses, and we shall comply with your wishes so far as possible.

Requests are to be addressed to: *The Confessional Lutheran*, 2046 Fremont St., Chicago 14, Illinois.

Help, that His Truth goes marching on!

☛ Do You Want a Speaker?

If you wish to have some member of the Confessional Lutheran Publicity Bureau address your congregation or some group, we

shall be happy to accommodate you. On request, further information will be supplied. Please address requests to Rev. Arn. Kuster, Wanatah, Indiana.

SUBSCRIBE FOR THE CONFESSIONAL LUTHERAN

Box 27, Morrison, Ill.

\$2.00 a Year

☛ What Our Readers Say

"For many years I have felt that our synod in many respects is drifting in the wrong direction. At times I spoke out against this trend, but with no success. As long as our officials condone error and errorists instead of using the sword of the Spirit courageously and faithfully against them, conditions will not change, but will become worse. God help us! You are doing a good and able work by exposing and protesting against this false trend. I now join you. May God give success to your efforts." — Pastor, Kansas.

"At our joint circuit pastoral meeting last month the Scharlemann case was brought up. The men are disturbed that quicker action is not being taken. As one man said to me privately, it takes the joy out of working for Synod's financial program. Pray God He may still save our synod." — Pastor, Wisconsin.

"Enclosed is my subscription and membership in the CLPB for the purpose of identifying myself with sound Lutheranism and above all, Biblical Christianity. Twenty-six years ago I left the Evangelical Church because it adopted the Enthusiasm, Emotionalism, and Modernism of the sects. I joined the Missouri Synod because I felt it was sound in doctrine and practice. Now I find the same Isms knocking determinedly at the door of Missouri. This time I cannot conscientiously leave and identify myself with another body; there are too many other factors involved. But henceforth I shall let my voice be heard on the side of all those who stand solidly on the Lutheran Confessions. You need not hesitate to print my name if you use this letter for publication." — (Rev.) W. H. Tensmeyer, West Covina, California.

"I would like to subscribe to the *Confessional Lutheran* so that I too may keep abreast of the attempted changes of basic doctrine of our beloved Lutheran Church—Missouri Synod. I do not feel that this debate

must be left in the hands of some of the chosen few, but also I believe that the voice of true thinking laymen as well must be heard. I am a convert to the Lutheran faith and I feel compelled to enter into this problem of departure from sound doctrine as authored by Dr. Martin H. Scharlemann. I am sure you will agree that the basic doctrine of God's inspired Word is elemental enough for any layman to comprehend." — Layman, Wisconsin.

"Enclosed are two checks in a total of \$350, one from the congregation and one from the Bible Class." — Illinois.

"I am a layman from —. I was alternate delegate from our circuit but did not get to attend the San Francisco synodical convention. Today I received . . . a copy of the *Confessional Lutheran*, March issue. Indeed, I had not been exposed to the sad state of affairs at our St. Louis seminary. I am shocked and amazed. Needless to say, also frightened. One can but wonder how far the cancer of Modernism, backed, it seems, by an attitude of indifference, has penetrated into the ranks of our young ministerial students and to what extent their minds and hearts have been poisoned by the seeds of doubt and error. May God have mercy on all of us for not being as vigilant as we should have been and may He in His goodness and wisdom again restore sound Christian doctrine in all its truth and purity, not in accordance with man's wisdom, but according to God's wisdom in all places where His Word has been corrupted." — Layman, Kansas.

"I am a teacher in the parochial school system of the Lutheran Church—Missouri Synod. I, like many others, am also concerned by the tendencies within our church which would threaten its doctrinal stability. I was most pleased to be introduced to your news letter. Here, I feel, is an effort to inform our church's workers of the current problems. . . . You will find enclosed a check for \$5.50. You may enlist my subscription as that of a contributing member. The additional fifty cents is for the two back issues I would like to have." — Principal, Chicago.

"Recent issues of the *Confessional Lutheran* have been excellent, and I trust that they will have their salutary effect in ever-widening circles." — Professor.

"Thank you for sending sample copies to the people I had on my list. I feel anxious to have as many as possible to subscribe for the *Confessional Lutheran*, for it is so important for us all to know what really is troubling our church and I have asked my friends to subscribe for the *Confessional Lutheran*, where we really learn true conditions. All too many pastors either don't know the true condition or they are indifferent about it, and they don't inform the lay people in their congregations as they should. The Church is in serious trouble in these times, and we need to watch and pray." — Lay woman, Minneapolis.

"Keep up the constructive work. We are with you." — Pastor, Missouri.

"Your voice is heard!" Pastor, Milwaukee.

"You are having much support." Pastor, St. Paul, Minnesota.

"I think the *Confessional Lutheran* should be going to every home in Synod." — Layman, St. Louis suburb.

Send

GET-ACQUAINTED SUBSCRIPTIONS to your friends.

You can have the *Confessional Lutheran* sent to a number of your friends and acquaintances, for a "get-acquainted" period of four months, at nominal cost.

Simply send in a list of any number of names and addresses, headed
GET-ACQUAINTED SUBSCRIPTIONS,
enclose remittance of 50c for
each subscription, and mail to —

The *Confessional Lutheran*,
Subscription Department,
2046 Fremont St.,
Chicago 14, Illinois.

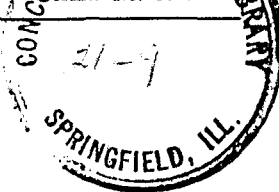
A Donor Card, informing each recipient that you are the donor of the Get-Acquainted Subscription, will be sent by our office, if you so specify.

Concordia Seminary 12-43e
Library
Springfield, Ill.

Non-Profit Org'n

U. S. Postage

PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

September, 1960

Number 9

IN THIS ISSUE: Josh. 1:8 — "Miss Ecumenia" Is Enthroned — The Attack on the Word of God — A Brief Summary of Issues in the Scharlemann Case — Dr. Scharlemann Propagandizes His Views at Detroit on June 8 — False Teachers Dare Not Be Trusted — Dr. Behnken Voices Regrets for Synod's Doctrinal Discipline — Synodical Conference Convention Recesses Until Next Spring — Review of Publications — The Rise of Post-Liberal Theology — Please Disseminate! — The Biblical Concept of Truth — "Vilification and Abuse" of Dr. Scharlemann — President Behnken Announces His Position in the Scharlemann Case.

● Josh. 1:8

"This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success."

How long, O Lord, how long wilt Thou suffer destructive teaching and lax discipline to continue in our midst? Thou dost command us to keep Thy Word, and art Thou withdrawing it from us? We cannot keep it without Thy help. Indeed, without Thee we can do nothing. Graciously preserve Thy Word unto us, O Lord, for the sake of Thy dear Son, Jesus Christ our Lord!

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office:.....1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 2046 Fremont St., Chicago 14, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D. P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 2046 Fremont St., Chicago 14, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

"MISS ECUMENIA" Is Enthroned

"Miss Ecumenia" was enthroned at the first
World-Council-of-Churches-sponsored European
Youth Assembly, which was recently held
in Lausanne, Switzerland.

Time magazine described a portion of the
meeting this way: "The French contingent
startled WCC officials by electing a Swedish
sex kitten 'Miss Ecumenia.'" To which we re-
mark, Would *Miss Ecumenia* have been more
fitting? One is sort of reminded of the French
Revolution in which a naked woman was pa-
raded through the streets as its goddess.

Why should WCC officials be startled? Has
not the WCC youth perhaps grasped the real
spirit of the ecumenical *movement* better than
top officials of that Socialistic organization of
our day? And if it has, why shouldn't it, rather
than top officials, be expected to *lead* the
movements? After all, one cannot sow the
wind without expecting to reap the whirlwind.

We have referred to the WCC as a Social-
istic organization. And such it is. This in fact
explains why agents of the Communistic Soviet
Government can hold top positions within it
and why its assemblies and assemblies of con-
stituent bodies can be used for Soviet propa-
ganda. This also explains why the American
arm of the WCC, the National Council of the
Churches of Christ in the USA (don't over-
look that all-inclusive "the" which shows the
arrogance of NCC claims) so constantly echoes
the Moscow political line, and why so many
of its foremost leaders are notorious as fellow-
travelers, in which capacity they can really
serve the Communist cause better for the mo-
ment than can cardholding members of the
Party.

The WCC and the NCC within it are simply
a Socialistic superstructure built on an ecclesi-
astical (and this refers to organization only)
substructure for greater effectiveness. This is
what is really meant by the Social "gospel."

Critics of the National Council of Churches
sometimes say that the Council is liberal in its
theology. Such a charge should perhaps really
not be made; one should rather say that its
leaders are liberal—and how—in their theol-
ogy. For, listen to what the Council itself has
to say of such a charge: "These critics dis-
regard the fact that *the Council has no the-
ology of its own.*" (*The National Council of
Churches: What It Is; What It Does.* Pub-
lished by the Office of Information, National
Council of Churches, 475 Riverside Drive, New
York 27, N.Y. Our emphasis. This ought to be
authoritative!)

The National Council (rather inconsistent-
ly, but then what does that matter these

days?) does speak of "Jesus Christ as Lord and Savior" in the Preamble of its Constitution. The Preamble reads: "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior by the creation of an inclusive cooperative agency of the Christian Churches of the United States of America *to continue and extend the following general agencies of the churches and to combine all their interests and functions*: Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education [became the Division of Christian Education of the NCC, initiated the Revised Standard Version of the Bible and holds the copyright on it], Missionary Education Movement of the U.S. and Canada, National Protestant Council on Higher Education, United Council of Church Women, United Stewardship Council." (Our emphasis.)

That "oneness in Jesus Christ as divine Lord and Savior" in the Preamble of the NCC Constitution is just so much window-dressing. For "*The Council is forbidden by its Constitution to determine theological matters, which are the sole concern of its member churches.*" (Official publication, cited above.)

Ask the Council *what it means by manifesting oneness* in "Jesus Christ as Divine Lord and Savior," and there is your answer. It actually *forbids* manifestation of such oneness. Each constituent group within the Council is left to "interpret" the statement about Christ in its Preamble as it pleases. Unitarians, and there are Unitarians within the Council, interpret it as meaning no more than that Christ is "divine" in the sense that he was the most *god-like man* who ever lived; etc. And thus things *must remain* within the Council according to its Constitution.

The Youth Assembly sponsored by the WCC at Lausanne (1400 young people from 15 European countries and hundreds more from other parts of the world) did some "interpreting" of its own. "In the emotional drive for unity the delegates ignored the well-laid plans of their elders, who had promised certain of the participating denominations (notably the Eastern Orthodox churches) that there would be no celebration of common Communion. Dutch Reformed Theologian Johannes Hoekendijk, 48, exhorted his young listeners to disregard and rise above their confessional loyalties. 'For God's sake, be impatient,' he urged. 'There will be no movement in the ecumenical movement unless we are ready to step

out of our traditions.' Although the assembly's president, Anglican Canon Edward Patey, formally refused to sanction joint Communion, more than 1000 young people commandeered the Reformed Church of Switzerland's St. Francis Cathedral and celebrated Communion together. Said one German student: 'This is the most tremendous thing of the entire assembly.' " (*Time* magazine.)

The Lutheran theologian J. Conrad Dannhauer, who died in 1666, said: "By one's carelessness one strengthens an opponent of whom one does not take notice. Precisely such carelessness once bore the Antichrist (the pope is meant) and let him sow his tares while men slept." And then the pious Dannhauer added, *already before 1666*; "The same carelessness, with an indolent, dull, or at least too little distrustful eye, is likewise leaving unnoticed also the intrigues of the unionistic spirit which has raised its head at this time, and there is hardly anything missing to enable this spirit to rule. *Perhaps the world will soon be amazed so suddenly to have become unionistic and, as a consequence, atheistic.*"

With the Federal Council of Churches, continued in the NCC, the great Protestant Antichrist was born.

Like the Roman papacy, the NCC demands really but one thing: that one bow to its all-inclusiveness. "The Council has no theology of its own." Everything theological is, so far as the Council is concerned, a great *Open Question*.

Of this theory of Modernism about Open Questions, Dr. Walther rightly said that it is "*the most dangerous unionistic principle of our time, which must necessarily lead to skepticism and finally to Naturalism.*" (*L. u. W.*, XIV, p. 319.)

Time has long since shown that men like Dannhauer and Walther, whose principles are so much despised in our day, after all knew what they were saying. Far from being behind the times, as some like to think, *they were ahead of their time*. Some of our own "intellectuals" of today just have not yet caught up with them.

Let us say one thing more, with an eye on top men in the Ecumenic Movement—men like Oxnam and others who vehemently protest the very fundamentals of the Christian faith. With just such men in mind, a Chinese leader recently said something like the following: We are not against your keeping your religion; we want to root out superstition. But you yourselves loudly proclaim that what most Christians believe is not true; that it is mere superstition! What reasonable ground do you then

have for complaint if we are determined to destroy that?

Don't you see how Socialistic ecclesiastics within the Ecumenic Movement are in more ways than one playing right into the hands of godless Communism today? After all, a Communist is only "a Socialist in a hurry."

☉ The Attack on the Word of God

Dear Fellow-Member of the
Lutheran Church—Missouri Synod

Modernism (Existentialism, Neo-orthodoxy, etc.) is today centering its attack against the historic Christian faith on the concept of *the Word of God*.

Within the Missouri Synod we are facing this selfsame all-out-attack of out-and-out Modernism, which is being waged in the Church throughout the world, in the Battle over the Bible, the Controversy concerning the Word of God, which Dr. Martin H. Scharlemann of Concordia Seminary has been spearheading.

President Behnken is reported as having said, according to the Minutes of the College of Presidents (May 5), regarding the "Scharlemann Case": *"This is the one important issue at this time for which all other matters must be delayed, if need be."*

With such a statement we are in wholehearted agreement.

Understanding Dr. Scharlemann

In a recent written statement to the Board of Control of Concordia Seminary Dr. Scharlemann has said that discussion of two of his essays has shown that *they contain sentences which are "readily misunderstood."* (By "two of his essays" there are no doubt meant his "The Bible as Record, Witness and Medium" and his "Revelation and Inspiration," the latter of which was presented to pastors of the Western District in October, 1959.)

To be forewarned is to be forearmed. *Let us make sure that we are understanding rightly statements by Dr. Scharlemann which are couched in a use of language wholly foreign to its historic Christian usage by the Church!*

Here are some basic definitions of Dr. Scharlemann, emphasized in his essay, according to which certain words are employed to the present day, also in more recent statements to the Board of Control.

"Word" means *work, act, action*; "the Word of God" means *the great acts of*

God of which the Scriptures tell, not the Scriptures themselves. Only insofar as they are a record of, and witness to, and interpretive medium of the great acts of God — and so, really only improperly — can the Scriptures be called "the Word of God."

So, too, "truth" and "inerrancy" refer *only to God*, not to the Scriptures themselves. The Scriptures are "a recorded testimony of the Truth of God Himself" rather than a collection of truths. The various Biblical writers were by no means inerrant in all that they have written; the Bible contains many mistakes.

Dr. Scharlemann's Essays

Dr. Scharlemann has since February, 1958, been presenting his views in essays and statements to the Faculty and the Board of Control of Concordia Seminary, to Synod's Council on Bible Study, and to pastoral conferences. In these he has been propagandizing the false and deceptive sense in which he uses the expression "the Word of God" and trying to secure a place for it within the Missouri Synod. Nor dare we forget his article "God is One" in the (NLC) *Lutheran Quarterly* of August, 1959. Applying his theological method, based on his false fundamental concept of revelation, in this essay, he arrives at such shocking conclusions as that "Even the first of the Ten Commandments (Exod. 20:3) seems to presuppose the existence of other gods outside the confines of Israel." At the present time we shall confine our references chiefly to his best known essay, *The Bible as Record, Witness and Medium*. Concerning this essay he has in a special Author's Note expressly emphasized that it "presents the Biblical point of view."

Dr. Scharlemann is emphatic in denying — and this modern denial is the basis of his whole un-Scriptural theology — what Scripture claims for itself and what the Lutheran Church confesses concerning it, viz. that the Scriptures are the Word of God in the sense that they are in themselves *the revealed Word of God*. To cite but one of numerous examples concerning this matter from its Confessions, the Lutheran Church in the Formula of Concord (Thorough Declaration, XI:52; Trig., 1081) admonishes us concerning the doctrine of Election to "adhere entirely to the revealed Word of God." Dr. Scharlemann, on the other hand, is just as insistent in contending that *"the Scriptures themselves are not a revelation."* (P. 1. 19. 21. Emphases are ours throughout this letter.) In other words, The

Holy Scriptures are to Dr. Scharlemann not the Word of God in the historic Christian sense that they are indeed the Word of God itself, the Word of the Holy Spirit, speaking to us often as we read or hear them.

To Dr. Scharlemann the term God's "Word" really means the acts of God. The Bible is not in itself regarded by Him as constituting one of the great revelatory acts of God. To him the Scriptures are rather "God's Word" only in the sense that they "convey" to us the only "authentic" interpretation of God's ACTS. P. 20.)

So also the term Inerrancy (for which he prefers the word "reliable") is by Dr. Scharlemann *restricted to God* — God is inerrant in carrying out His will: "The time has come to insist that the word 'inerrancy' is *inappropriately used of the Scriptures*." (P. 13.) Concerning alleged limitations of the Biblical writers, which are said to have led them to make many mistakes, of which Dr. Scharlemann supplies numerous supposed instances, compare e.g., his essay, *The Bible as Record* etc., p. 14:4. Here Dr. Scharlemann insists that these are part of the "scandal" of the Bible and disparages attempts "to remove this obstacle" and to *make the Bible* — a divine and human document, in the plainly indicated sense of this word — *seem to be what it isn't*.

The Fuerbringer Letter of Feb. 11, 1960

In the Fuerbringer Letter of Feb. 11, 1960 to Missouri's clergy the fateful issue confronting us here is represented precisely as it is in Dr. Scharlemann's essays.

In his Statement appended to the Fuerbringer Letter Dr. Scharlemann says: "Anything you may have read or heard to the effect that I have denied *the doctrine of inerrancy* is without foundation in fact."

Here is one of those sentences of Dr. Scharlemann which according to his own admission "are readily misunderstood"!

"The doctrine of inerrancy" which Dr. Scharlemann says he holds is one thing. The doctrine of the inerrancy of the Scriptures which the Lutheran Church confesses, and the Missouri Synod and we with it, is quite another thing. Dr. Scharlemann's "doctrine of inerrancy" is limited to God; and the Bible is not to Him the very Word of God in the literal sense of that term. When the Lutheran Church on the other hand says that "the Word of God cannot err" (so in its Large Catechism, *Trigl.* p. 747) it is undeniably speaking of the Scriptures themselves as "the revealed Word of God."

A More Recent Statement of Dr. Scharlemann

In his paper on the Inerrancy of Scripture to the faculty of Concordia Seminary in 1958 Dr. Scharlemann said: "I want to direct myself to that sentence in the first paragraph of the *Brief Statement* which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35.' . . . I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions."

In his Statement in the Fuerbringer Letter of Feb. 11, 1960, Dr. Scharlemann has similarly said, of the term Inerrancy: ". . . if it must be used, it should be carefully defined."

In a recent written statement to the Board of Control of Concordia Seminary Dr. Scharlemann has *carefully defined* the term Inerrancy. (To define a word means to *set limits to its meaning*.) Faculty representatives have been presenting this statement (*orally*) at district conventions through the summer months in an effort to restrain them from taking proper action condemning Dr. Scharlemann's false doctrine of revelation and of Scripture — his doctrine denying the latter's true nature and the full extent of its authority, and its inerrancy.

The written statement of Dr. Scharlemann to the Board of Control reads as follows: "My own conviction is that we must continue to use the word Inerrancy; for *this term signifies* the awe and respect that we all must have for the Scriptures as the Word of God."

Here is another one of those sentences of which Dr. Scharlemann must admit that they are "*readily misunderstood*." We have been sufficiently forewarned in this fateful matter, so that it would in good part be our own fault if we were still to misunderstand Dr. Scharlemann after all that he has said.

Note then how Dr. Scharlemann has "carefully defined" or limited the meaning of the word Inerrancy in his use of it in this recent statement to the St. Louis Board of Control. As from the beginning of this controversy, it is not the Scriptures as *such* that are inerrant to Dr. Scharlemann, but just the Scriptures "as the Word of God." And just what this limitation means to the St. Louis professor

has been made more than sufficiently clear. His essay, *The Bible as Record* etc., was admittedly written for the purpose of setting forth Dr. Scharlemann's answer to this Question: *In what sense is the Bible "the Word of God"?* Only in Dr. Scharlemann's own limited sense of those critical words dare we honestly understand him. "The words of God" mean *His mighty acts*. (P. 15:5.) *By these* "God reveals Himself as utterly dependable in keeping His promise and carrying out His will." (P. 14:2.) "The Scriptures themselves are not a revelation." (P. 21:3.) "The Scriptural documents serve as witnesses to this revelation. They must, therefore, be understood as reliable within the framework of the single function of the Bible, which is 'to make us wise unto salvation.'" And why even only this? For no more reason than that "There can be but little doubt of the fact that the sacred documents under discussion, as well as the decisions on their canonicity, imply and assume the complete faithfulness of their respective authors as witnesses to the saving events recorded there." (P. 14:2.)

The Present Status of the Controversy Confronting Us

In other words, the issue confronting us in this fateful Controversy concerning the Word of God — and the life or death of the Missouri Synod as an historic Christian body hinges on it — remains precisely what it has been from its beginning.

There is just one difference today—thanks to the "long and dangerous digressions" (Book of Concord) to which Missouri's highest officialdom has permitted us to be subjected in this most critical and decisive hour in the history of our beloved church: Pres. Fuerbringer boasts (so e.g., at the recent commencement exercises of Concordia Seminary) that his faculty, inclusive of Dr. Scharlemann stands united on the doctrine of *Holy Scripture*; and faculty representatives have been permitted studiously to present orally at district conventions, Dr. Scharlemann's recent statement to the Board of Control embodying his unchanging position in such a way as to give the assurance that *they are quite satisfied with it and expect others to be as content with it*.

And what of the Board of Control itself? In a letter dated Aug. 2, Dr. Frederic Niedner, secretary, refused to answer the following inquiry of a member of the *Confessional Lutheran* staff: "Has the Board of Control accepted Dr. Scharlemann's statement as satisfactory in view of his well known essays?"

And the Presidium of the Missouri Synod? We shall leave it to the members of the Presidium themselves, or to you if you have heard them, to say what answer they are giving in this matter in which they have been owing us an unmistakable answer all this while.

"Let no man deceive you with vain words" (Eph. 5:6; cp. also Rom. 16:17-19) — or by untimely silence!

No one less than Christ our Lord Himself vouches for the inerrancy of the Scriptures as such, John 10:35. It is for this reason that the Missouri Synod solemnly confesses in the Brief Statement of its doctrinal position: "We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith." (Par. 1.3.)

One cannot truly retain the Christ of the Scriptures without retaining the Scriptures of Christ.

It was in just such a situation that Elijah of old called on the people of Israel, members of the visible Church of his day, to make an unhesitating decision between the false "lord" (Baal) proclaimed by the many "recognized" theologians of that day on the one hand, and the only true Lord (Jehovah-Christ) represented by his own lone "troublesome" voice on the other hand. (I Kings 18, 21.)

If Dr. Scharlemann's "Bible" is God's, then follow him; but if Christ's is, follow HIM! Should we not all rise up and serve notice to whomsoever it may concern, that answering the challenge "How long halt ye between two opinions?" we have, as we always have had, the only right answer to the life-or-death question, In what sense is the Bible God's Word?

All of us have, with the Confessions of the Lutheran Church, pledged ourselves to the Scriptures as the revealed Word of God. We have, moreover, by our subscription to the Confessions pledged ourselves to "the defense of this work of concord" represented by the Confessions. By our subscription we have moreover bound ourselves to "take pains, if either controversies already composed should be renewed, or new controversies concerning religion should arise, to remove and settle them betimes, for the purpose of avoiding of-

fense, *without long and dangerous digressions.*" (Book of Concord, Trigl. Edit., p. 25.) We have also bound ourselves synodically to a "*united defense against schism and sectarianism.*" (Constitution, Missouri Synod, Art. III.) *You and I* have done all of this. Can anyone of us at this late hour do less than *distinctly repudiate* Dr. Scharlemann's false doctrine concerning the Word of God and insist that our elected officials do as much in our name? Should that doctrine not already long ago have been officially, publicly repudiated?

Let this be decried as "legalism" by such as do not seem to know how altogether unevangelical it is to allow souls to be exposed to faith-destroying error and to demand submission to human "procedure" which makes protraction of such an evil possible—as though this in itself were not the worst kind of legalism! Where the evangelical Lutheran spirit of truth, unity, love, and peace reigns supreme "no room is given to the least error." (Formula of Concord, Trigl., p. 1095.) And there professors, pastors, and teachers "must—*must*—be able by sound doctrine both to exhort and to convince the gainsayers" rather than that they should be permitted themselves to go on obstinately resisting such conviction. (Tit. 1, 9.) This is why some of us have long since been insisting not only on distinct repudiation of Dr. Scharlemann's doctrine, but also on his removal from the teaching ministry of our church, and (in view of the fact that such a situation as confronts us today could be permitted to develop and to be continued for so long a time) on a thorough investigation of the administration of our St. Louis seminary and of the doctrinal position of all members of its faculty.

Shall we not one and all rise up in this evangelical spirit and demand that our synodical house be put in order without further delay, in accordance with the clear, inerrant standard of the Scriptures as *the revealed inerrant Word of God*?

Yours for the Christ of the Scriptures and the Scriptures of Christ.

The Confessional Lutheran

② A Brief Summary of Issues in the Scharlemann Case

Revelation—The Word of God

The basic issue in this case lies in opposite teachings regarding *divine revelation* and resultant mutually contradictory answers to the all-important question, *In what sense is the Bible the Word of God*?

The doctrine of the Lutheran Church is that the Bible is *the revealed Word of God*. (Cp. e.g. Formula of Concord, Trigl. Edit., p. 1081:52.)

The doctrinal position of the Missouri Synod likewise is that the Holy Scriptures are the Word of God because *the holy men of God who wrote the Scriptures wrote ONLY that which the Holy Ghost communicated to them by inspiration*, II Tim. 3, 16; II Pet. 1, 21. . . . *verbal inspiration*. . . . II Tim. 3, 16; John 10, 35; Rom. 3, 2; I Cor. 2, 12." (Brief Statement, Par. 1.) Verbal inspiration is a form of *revelation*: God speaks to us in every word of Scripture.

The position of Dr. Scharlemann is that the Scriptures are not the Word of God in the sense that they are in themselves divine revelation: "The Scriptures themselves are not a revelation." (The Bible as Record, etc., p. 21:3; 19:2.) Using the term (God's) "word" as meaning *work or act or action* ("the 'Words of God,' His mighty acts," p. 15:5), Dr. Scharlemann insists that the Bible is to be called the "Word of God" only in the limited sense that it is a record of, and a witness to, and a medium which conveys to us the only authoritative *interpretation of God's redeeming will and actions*. (P. 19:2; 20:3.)

Inerrancy

The position of the Lutheran Church is that "*the Word of God*"—and it is the Scriptures as such that the Lutheran Church confesses to be the revealed Word of God—"cannot err." (Large Catechism, Trigl. Edit., p. 747:3.)

The doctrinal position of the Missouri Synod likewise is that Scripture—Scripture as such—is inerrant. Compare the Brief Statement, Par. 1b and 3, which we shall not repeat here.

The position of Dr. Scharlemann is that both truth and inerrancy are to be limited to God and denied *the Bible as such*: "The time has come to insist that the term 'inerrancy' is *inappropriately used of the Scriptures*. In the first place, it obscures the nature of Biblical revelation." (What is Dr. Scharlemann's conception of "Biblical revelation"? "The Scriptures themselves are not a revelation." Cp. reference above.) "*God reveals Himself* as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as *witnesses to this revelation*. They must, therefore, be understood as *reliable within the framework of the single function of the Bible, which is to 'make*

us wise unto salvation." (Ps. 14:2.) "My own conviction is that we must continue to use the word 'inerrancy'; for *this term signifies* the awe and respect that we must all have for the Scriptures as the Word of God." (Recent written statement to the Board of Control.)

Inspiration

The Lutheran Church in its great Confessions identifies the very words of Holy Scripture as words of the Holy Spirit: "Truly, it is amazing that the adversaries are in no way moved by so many passages of Scripture. . . . *Do they think that these words fell inconsiderately from the Holy Ghost?*" (Apology, IV:108; Trigl., p. 153.)

Such is also the doctrinal position of the Missouri Synod. In addition to what is confessed in its Brief Statement about this matter (Par. 1 and 3), the position of the Missouri Synod is clearly set forth in Question 10 of its Short Explanation of Luther's Small Catechism. Here we read: "*God the Holy Ghost moved the holy men of God to write, and put into their minds the very thoughts which they expressed, and the very words which they wrote.*"

The doctrinal position of Professor Scharlemann as set forth in his more recent written statement to the Board of Control of Concordia Seminary reads: "I do not personally hold any other view of verbal and plenary inspiration than that which is held by our Synod. *That is to say*, this inspiration applies to both content and form of *every word in Scripture*. I say *this* with reference especially to Questions 9 and 11 in the Catechism and paragraphs 1 and 3 in the Brief Statement. I do not hold any other views than those expressed there." Question 9 of the Catechism reads: "Why is the Bible the Word of God although it was written by men? The Bible is the Word of God because these men wrote it by inspiration of God." Question 11 reads: "Whose word, then is every word of the Bible? Every word of the Bible is God's word, and therefore the Bible is without error."

We know that "every word in Scripture" means according to Dr. Scharlemann's essays: "the 'Words of God,' *His mighty acts.*" (The Bible as Record, etc., p. 15:5. Cp. all of p. 14ff.) In the light of such a definition one can readily say: "and therefore the Bible is without error," restricting "this" inspiration to both content and form of "every word in" Scripture. "*This*" one can then also say with reference to Par. 1 and 3 of the Brief Statement, and thus assert what Dr. Scharlemann has always said: "I do not personally hold any

other view of verbal and plenary inspiration than that which is held by our Synod." "Interpretation" is a mighty weapon in the hands of Liberalism!

(Note that Dr. Scharlemann does not declare agreement with Q. 10 of the Catechism—as it reads and as it is meant to be understood—which does not lend itself so readily to misinterpretation.)

In his essay on Revelation and Inspiration, read before pastors of the Western District in October, 1959, Dr. Scharlemann, rejects as "Reformed Fundamentalism" the formulation which follows from the formal principle (which means that the whole Bible *as such* is the Word of God): "The Bible is inspired, therefore it is the Word of God." He specifically declares: "Unhappily the Brief Statement is usually interpreted in the light of the formal principle. That is why the whole question of the Scriptures, particularly its inerrancy, needs a great deal of airing before we commit ourselves to a final formulation." He insists on "interpreting" the Brief Statement in the light of the material principle, that is, in the light of the material contained in it, restricting its inspiration thus: "The Scriptures are the Word of God and *as such* they are inspired." (P. 16. Almost the whole of this page should be read.)

Note: It must be readily seen how Prof. Scharlemann's doctrine curtails the divine authority of Holy Scripture, restricting it to what he falsely calls "God's Word.")

Dr. Scharlemann's Attitude toward the Brief Statement

Concerning his attitude toward the Brief Statement of the Doctrinal Position of the Missouri Synod with regard to Scripture more particularly, Dr. Scharlemann has in his recent written statement to the Board of Control set forth a whole complex of restrictions which actually spell its rejection.

He has said: "I do not personally have any difficulty in accepting the Brief Statement *as an interpretation of the points there presented in the light of Scripture*. Furthermore, I am aware that since the San Francisco Convention it is a very special responsibility of mine *to reflect the attitude and approach toward Scripture that is represented by this document.*"

Dr. Scharlemann does not here disclose just what to him are "the points there presented in the light of Scripture." (We know what "Scripture" is to him.) And what is said about *these points*—whichever they may be—he "accepts" only *as an interpretation*.

He is moreover aware of no more than of a responsibility to "reflect" the *attitude and approach* toward Scripture that is represented by this document; and this, indeed, only since the San Francisco Convention of 1959 — as though *all of the doctrine* concerning Scripture which is to be found in the Brief Statement were not to be accepted as such because it is derived from Scripture, and as though all that is briefly stated here had not been the publicly confessed doctrinal position of the Missouri Synod through the many years of its history, to the exclusion of anything and everything contrary thereto.

How others are meanwhile lending yeoman's assistance toward ridding the Missouri Synod wholly of its Brief Statement and of the very possibility of any and every corporate confession like it, if not of the Confessional Principle itself, can be seen from reports of the recent conventions of the English and Atlantic Districts, not to forget the Valparaiso University Cresset, edited by Dr. O. P. Kretzmann. (Cp. July-Aug. 1960 and Dec. 1959 issues of the Confessional Lutheran. Order from: 2046 N. Fremont St., Chicago 14, Ill. \$2.00 per year; 25 cents per copy.)

Dr. Scharlemann in the Classroom

The Presidium of the Missouri Synod is reported, according to the Minutes of the College of Presidents (May 5), as having "taken the firm stand that Dr. Scharlemann will not enter his classroom again until matters have been straightened out."

Upon completion of his year of sabbatical leave, which was spent as a "Faculty Fellow" at the notorious Union Theological Seminary in New York, Dr. Scharlemann returned to St. Louis and (on June 21) entered his classroom again in order to "interpret" the Epistles of Peter during the summer sessions of Concordia Seminary.

In his Second Epistle, St. Peter says: "We have not followed cunningly devised myths," chapt. 1, 16. (That is the exact word—*muthois*—in the Greek.) Dr. Scharlemann says that the Bible contains much myth. In his essay on The Inerrancy of Scripture (in which he rejects its inerrancy), read before the St. Louis faculty in February, 1958, e.g., he says: "Beyond Noah are the accounts of creation and the fall. What shall we make of them? This is the area, I would suggest, where the dimension of the symbolic (or mythical, if you wish) bulks large." He makes similar contentions in his essay, The Bible as Record, Witness and Medium.

In II Pet. 1, 19-21, the Apostle directs us to the "more sure Word of prophecy" (the whole Scriptures of the Old Testament are meant) and exhorts us, in our reading of Scripture, to recognize this principle, concerning all prophecy of Scripture, that it does not come of private interpretation; that is, it was not by the will of man that prophecy once came, but borne along by the Holy Spirit men spoke forth from God. And then the holy Apostle says: "But there came to be also pseudo-prophets (pseudo-spokesmen of God) among the people, even as there shall also be among you false teachers, such as shall alongside (the true doctrine) bring in destructive heresies." (2, 1.)

Shall we heed this warning?

To see how Dr. Scharlemann explains away the true meaning of this passage compare his essay, The Bible as Record, etc., p. 21:2-3. He here again comes to the conclusion that "the Scriptures themselves are not a revelation" and reduces them to a mere "medium of" revelation limited to the following function: "whereby we today are brought into contact with God's redeeming acts in their claim on us."

Is this what we want taught in our seminary classrooms?

● Dr. Scharlemann Propagandizes His Views at Detroit on June 8

On June 8 Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis met with a group of pastors from the Detroit, Mich., area to present what he referred to as an extended note on Scripture, specifically Problems of Interpreting. The meeting was arranged by Pastor C. Brueggemann. Approximately 30 pastors were present, some of whom had merely come to hear at first hand Dr. Scharlemann's aberrations of which they were already convinced from his writings. Dr. Scharlemann is reported to have announced at this meeting that he had just finished speaking to pastors in St. Louis on this same subject and that when he had finished no one disagreed.

One of our Detroit brethren told us: "*Es war schrecklich*; the same old stuff" From the written report of a careful correspondent we have culled the following on the presentation of Dr. Scharlemann:

"While the Scriptures are not intended for history, there is a historical side to the Scriptures. Thus God reveals Himself in the petty, stumbling, bumbling historical events." Here, as an aside remark Dr. Scharlemann is report-

ed to have mentioned his paper "God is One" which appeared in the *Lutheran Quarterly* (Aug., 1959). He is reported to have said that that paper was an attempt to look at this business and that he showed therein that what the Scriptures present is "an accumulative revelation."

The St. Louis professor made much of his contention that the term *theopneustos* (Greek for "God-breathed") is not the proper term for inspiration. "The term 'inspiration' as we use it arose in the second century," he is reported to have said, "and comes from a Greek-Jewish concept as conceived by Philo. If you insist on every word of Scripture being *inspired in the sense that God revealed every word* and that it is therefore inerrant you get into trouble." As an example Dr. Scharlemann referred to I Cor. 7, 25, saying: "Obviously God did not inspire these words since Paul clearly says he has no commandment of the Lord." Other alleged examples were adduced. "And the many discrepancies within Scripture prove an insurmountable difficulty for all who insist upon the *inerrant* inspiration of Scripture. . . . Paul often got himself all snarled up in his writings. Habakkuk 3 is full of grammatical errors. . . ." He also mentioned in the Gospel according to St. John, in reference to the trial of Christ before Caiphas, an aorist translated (presumably from the Hebrew or Aramaic supposed to have been spoken during this trial, when rendered into the Greek of the New Testament) as a pluperfect and therefore an error in point of time.

"The fact of the matter is that the writers of Scripture were not concerned with truth as we understand it in this scientific age. It simply does not mean factual precision. When Jesus said, 'I am the truth,' He meant that in Him God proved that He was faithful. It does not mean, 'I have the truth or I possess the truth.' It means God is faithful in keeping His promises."

"In my visits with pastors throughout Synod I have found that the word 'inerrancy' really means to them the holy awe and respect they have for the Scriptures and I can go along with that. If that is what 'inerrant' means to the clergy of Synod, then let's keep the word."

Referring to the first eleven chapters of Genesis and to the Creation account in particular, Dr. Scharlemann is reported to have said: "This is a literary gem. It is not necessarily true in a literal sense at all. If one takes it as literally and historically true, then again we

run into difficulties. . . . The account is nothing more than a literary offering."

"The problem of our day is that the Lutheran Church must develop a doctrine of the Scriptures for contemporary times. The *Brief Statement* is a 19th century document answering 19th century problems in the 19th century language. . . . My job as a professor on New Testament interpretation is to develop our understanding of the Bible for our time."

Answering the question of Scriptural authority, Dr. Scharlemann said: "For me Scripture has authority. Each one has to answer that problem himself." In reply to the question as to how we became branded as "Fundamentalists," his answer was simply that some of our leaders back in the 19th century arbitrarily classified ourselves as such in defense against the rise of scientific research, criticism, etc.

Our correspondent reports that "Interestingly, Dr. Scharlemann said the rumor about June 1 spread by a district president has been exaggerated; I had a meeting with the President and Vice-Presidents, and it was very lovely."

One of his local followers distributed copies of Dr. Scharlemann's essay on Revelation and Inspiration.

❶ False Teachers Dare Not be Trusted

Under the heading, "False Teachers Dare Not Be Trusted, Even Though They Retreat a Bit, But One Must Keep at Them Until They Roundly and Clearly Confess and Retract Their Error," Dr. C. F. W. Walther adduces Luther's discussion concerning the case of the arch-heretic Arius as an illustrative example of this truth (St. Louis Edit., XVI, 2208-2214; worth reading in its entirety). To Luther's discussion Walther then adds the following comment: "Would that all of those would only take this to heart who are immediately for making peace when opponents of pure doctrine begin to speak but halfway in such a manner that one can give it a good meaning. Had the ancient fathers been minded thus, then so far as they were concerned, the pure doctrine would have been lost already more than a thousand years ago, whereas it is worth more than heaven and earth; for on the pure Word of God there hinges our salvation, the consummation of which is to begin just when heaven and earth shall have passed away. Where such a great blessing is at stake, however, there the thing to do is to watch and see

that one is not cheated out of it by false spirits. For false spirits are slippery. They first admit as much and yield as far as they have to, and then wait for the time and opportunity again to move into the stronghold out of which they were driven." (*Lehre und Wehre*, XIV, 376-380.)

In the Missouri-Iowa Colloquy of 1867 Walther similarly said: "You know how the Church has always dealt with its teachers when they adhered to errors contrary to the foundation of faith. She could then not accept the fairest assurances if she did not have the certainty that they did not after all associate with them the old opinions. The Church has never found it possible to trust such men." (Beyer, p. 157; cp. also 174f.)

Another thing, most timely for our day of controversy concerning the Brief Statement that Walther said, is the following: "*It is not sufficient simply to say Yes to a proper confession. If this has been done, well and good. But then one must also arrange everything accordingly and seek to do what follows therefrom and what pure doctrine entails. Otherwise an oral and signed confession is nothing but sham-fighting, meant to rid one's neck of the uncomfortable counter-testimony of the orthodox and to stop their mouths.*" (L. u. W., XIV, 379.)

With all of this we are in fullest agreement. Not because Walther said it; but because it is simple, practical, life-and-death truth borne out by 1900 years of Church history.

Shall the San Francisco Resolution of 1959 with regard to the Brief Statement of the Doctrinal Position of the Missouri Synod go down in history as mere sham-fighting because of failure on the part of officials evangelically to put it into practice, perhaps from fear of the accusation that it is being used "as a club"?

● Dr. Behnken Voices Regrets for Synod's Doctrinal Discipline

THIENSVILLE — One of the climaxes in the discussion on matters of doctrine at the Synodical Conference Conclave of Theologians meeting at the Wisconsin synod seminary here for the last two weeks occurred last Thursday morning. Dr. John W. Behnken, president of the Lutheran Church-Missouri synod, apologized for the fact that some in the Missouri synod have caused tensions in the Synodical conference.

Dr. Behnken told the conclave:

"We, of the Missouri synod, realize that there are some individuals in our synod, who

have acted in violation of our resolutions at Saginaw and also in violation of Synodical Conference principles and practices. We realize that some of these men have not been disciplined as firmly and as quickly as they should have been. Discipline is not perfect and it is not perfect in the Missouri synod.

"Our meetings of the Synodical Conference committees and also this conclave have convinced me all the more that it is necessary to emphasize and put into practice firmer discipline. We shall do this as the grace of God enables and permits us to do it.

"We realize that the independent action on the part of a few—who by some are called intellectuals—has caused misgivings in the minds and in the hearts of our brethren and has contributed to the tensions within the Synodical Conference. We are sorry for these actions and we beg your pardon."

Badger Lutheran, Aug. 4, 1960.

● Synodical Conference Convention Recesses Until Next Spring

The Synodical Conference, convened in Milwaukee, Aug. 2-5, decided to recess until after Easter, 1961. *The entire program of the recessed convention is to be devoted to doctrinal issues disturbing the Conference.*

This resolution came about during discussion of an unprinted memorial from the Evangelical Lutheran Synod, on the last day of the convention. Discussion showed that there was considerable dissatisfaction over the recommendation (III) regarding this memorial by the floor committee, which had not met previous to the convention and seemed to have difficulty getting its reports before the convention until a late hour. The resolution for a recessed meeting next year, submitted by the Presidium of the Synodical Conference and the Synodical Presidents, was read by Prof. W. Bouman, secretary, and introduced by a substitute motion.

During discussion of the substitute motion calling for a recessed convention, Pres. Behnken repeated in substance the apology concerning failure of discipline within the Missouri Synod which had already been offered at the Conclave of Theologians in Thiensville, July 20-30. (Cp. previous article.) Transgression of the Saginaw Resolutions of 1944 concerning Prayer Fellowship by unnamed individuals was emphasized by Pres. Behnken. He also promised that, if this would be of any help toward saving the Synodical Conference, he would see to it that there would be no joint

prayer at conferences with National Lutheran Council Lutherans. A Milwaukee pastor, the Rev. Herman W. Cares (Wisconsin Synod), then rose to state that he did not want the impression left as though Prayer Fellowship were the only issue before the Synodical Conference; that there are many more issues. The Rev. Carl A. Gaertner, of Dallas, First Vice-president of the Texas District (Missouri Synod), with the fact in mind that the same delegates who were at this convention are to return next spring, stated: Many of us who have come here have a sense of frustration; when I come back, I don't want to hear discussion of just a lot of committee reports. I want to have a chance to *discuss the real issues that are involved*, on the basis of the Word of God. A Wisconsin Synod layman, Paul Hennig of Morton Grove, Ill., called attention to the fact that a special meeting of laymen at the convention had been called the previous evening. At this meeting, he said, the one thing that was deplored was that *laymen of the Missouri Synod are uninformed* as regards issues threatening the continuance of our fellowship.

No objections were voiced to the substitute Motion. A few nays which were heard when the motion was called were by men who were obviously impatient with any kind of further delay. (One of these few, who sat near us, was a Missouri pastor.)

Overseas brethren, in England, Germany, Australia, Brazil, and India, who were at the recent Theological Conclave, are to lend assistance by evaluating issues before the recessed convention. The full resolution regarding a recessed convention is as follows:

Resolution Regarding a Recessed Convention

WHEREAS, It is obvious that the time remaining at this Convention is insufficient to deal with the central problems of the Synodical Conference, and

WHEREAS, Time is required to carry out the resolutions of the Convention regarding the assistance of our overseas brethren, and

WHEREAS, Every possible avenue should be explored for the purpose of being led to God-pleasing solutions of our problems, therefore be it

Resolved, That this Convention be convoked for a recessed meeting after Easter, 1961, and be it further

Resolved, That the Praesidium of the Synodical Conference together with the several Synodical Presidents, be empowered to determine exact time and place, and be it further

Resolved, That the entire program of the recessed Convention be devoted to the doctrinal issues, and be it further

Resolved, That the Synodical Conference Praesidium and the Synodical Presidents be designated the interim committee to deal with all matters related to our current problems, and be it finally

Resolved, That all members of the Synodical Conference be asked to keep the welfare of the Synodical Conference and of the Kingdom of our Lord, Jesus Christ in their unceasing intercessions before our heavenly Father.

Submitted by
The Praesidium of the Synodical Conference
and
The Synodical Presidents

● Review of Publications

Woman to Woman, by Eugenia Price. Zondervan Publishing House; Grand Rapids, Mich. \$2.95.

Miss Price says of her book: "I have tried to show the altogether amazing difference it makes whether or not a woman's life is Christ-controlled." She succeeds in doing this, in 18 informal, frank, and easy to read chapters, which "cover the potential trouble areas in a woman's life all the way from her disposition to the ways she faces death." Any woman will profit spiritually by reading this splendid book, which would make an appreciated gift. Many a minister might also be helped by the suggestions given by Miss Price, in his ministry to the women in his congregation.

Revelation and the Bible, Contemporary Evangelical Thought, edited by Carl F. H. Henry. Baker Book House, Grand Rapids 6, Mich. 413 pages 6½x9½. \$6.00.

This book is a veritable library comprehensively dealing with the dominant and crucial issue of today: Are the Scriptures the supreme and final authority in all matters of religious faith and practice? Over against neo-orthodoxy which denies that the Bible is the written revelation of God, the *inerrant* Word of God, twenty-four conservative theologians from England, Scotland, Holland, France, and America have joined hands in defending and upholding plenary verbal inspiration.

Seventy years ago Dr. G. Stoeckhardt could still tell a Missouri Synod Pastoral Conference,

"Thank God, no sympathy for the modern theological wisdom is noticeable in our circles." But this year (1959) a Concordia Seminary professor publicly and openly attacked plenary verbal inspiration before the Northern Illinois District Pastoral Conference and espoused the rationalism of neo-orthodoxy as the teaching of Scripture. He denied that in a primary sense the Scriptures are in themselves a revelation and contended that the sacred writers under "special illumination" gave their witness to God's faithfulness "from within their personal limitations in terms of historical, geographical, or scientific information." The St. Louis professor declared that "the time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures. . . . The proper Biblical concept for this aspect of the Scriptures is reliability." He also repeated the charge of bibliolatry or worshipping the letter of the Bible.

In view of the fact that plenary verbal inspiration has now become a public issue within our circles we would heartily recommend *Revelation and the Bible* to all of our readers. It is a book that must be studied in order to receive its full impact. So that our readers may get at least a taste of what is in store for them if they acquire this book, we are, immediately following this review, publishing extensive excerpts from the chapter entitled "Contemporary Views of Revelation."

D.

● The Rise of Post-Liberal Theology

"The first World War seemed to explode quite decisively the eschatology of inevitable progress, and led to a deep-seated uncertainty as to the rightness of the anthropocentric view of religion which had so gaily sponsored it. In this situation, two significant theological movements appeared, each stressing from complementary angles of approach the reality of the revealing action whereby God speaks to sinful man in judgment and mercy. The first was the dialectical 'crisis-theology' of Karl Barth, which summoned the Church in the name of God to humble herself and listen to his catastrophic Word. The second was the 'Biblical theology' movement, which first became articulate in English through the work of Sir Edwyn Hoskyns, calling the Biblical scholar in the name of historical objectivity to recognize that the Bible cannot warrantably be treated as a book of mystical devotion, nor as a hard core of non-supernatural history overlaid with unauthentic theology, but that it must be read as a churchly con-

fession of faith in a God who has spoken and speaks still. These two movements, linked together in all manner of combinations, are the parent stems from which the theology of the past generation has grown. Taking as their own starting-point the reality of divine revelation, they have forced the Church to reconsider this theme with renewed seriousness, and to recognize that the proper task of theology is not reading off the surface level of the mind of man, as subjectivism supposed, but receiving, expounding and obeying the Word of God.

"But this raises a crucial and complex problem for the theologian of the 'post-liberal' age: how are we to conceive of the Word of God! in what relation does it stand to the Bible, and the Bible to it? The complexity of this issue in the minds of present-day theologians arises from the fact that they suppose themselves to be standing amid the wreckage of two fallen idols. On the one hand, the older orthodoxy, which recognized the reality of revelation and sought to build on it, was founded on belief in verbal inspiration and inerrancy; but these beliefs, it is said, have collapsed before the onslaught of Biblical criticism, and are no longer tenable. On the other hand, nineteenth century liberalism, with all its devotion to Biblical science and the study of the religious consciousness, left no room for revelation at all; and that is seen not to be satisfactory either. A new synthesis is held to be required, incorporating what was right and avoiding what was wrong in both the older views. The problem, therefore, as modern theology conceives it, is this: how can the concept of divine revelation through the Bible be re-introduced without reverting to the old, 'unscientific' equation of the Bible with the Word of God? It is admitted that the Biblical idea of revelation must be in some sense normative; and the main strands in the Biblical idea — that revelation is a gracious act of God causing men to know him; that his self-communication has an objective content; that faith and unbelief are correlative to revelation, the former meaning reception of it, the latter, rejection; that the subject matter of revelation concerns Jesus Christ; and that the act of revelation is effected, and its content mediated, through Scripture — are matters of general recognition. It is seen, too, that Schleiermacherian mysticism, which denies the reality of revelation *in toto*, and naturalistic rationalism, which substitutes for faith in what God has said faith in what I think, are both wrong in principle. Yet, it is said, we cannot go back

on the liberal view of the Bible. Hence the problem crystallizes itself as follows: how can we do justice to the reality and intelligibility of revelation without recourse to the concept of revealed truth? How can we affirm the accessibility of revelation in Scripture without committing ourselves to belief in the absolute trustworthiness of the Biblical record? How can we assert the divine authority of Biblical revelation without foreclosing the possibility — indeed, it would be said, the proved reality — of human error in Scripture. Or, putting it the other way round, how on the basis of the nineteenth century view of the Bible can we vindicate the objectivity and givenness of revelation, and so keep out of the pitfalls of mysticism and rationalism? Plainly, this is a problem of some difficulty. *Prima facie*, it would seem to be an inquiry after ways and means of having one's cake and eating it. The aim proposed is, not to withdraw the Bible from the acid-bath of rationalistic criticism, but to find something to add to the bath to neutralize its corrosive effects. The problem is, how to enthrone the Bible once more as judge of the errors of man while leaving man enthroned as judge of the errors of the Bible; how to commend the Bible as a true witness while continuing to charge it with falsehood. . . .

" . . . It is said, for instance, that modern study has proved that Scripture errs. . . . Again, it is held that to regard the Bible as written revelation is bibliolatry, diverting to Scripture honor due only to God. . . . 'There is no such thing as revealed truth. . . . There are truths of revelation, that is to say, propositions which express the results of correct thinking concerning revelation; but they are not themselves directly revealed.' . . . We are to regard Scripture as a human response and witness to revelation, but not in any sense revelation itself. . . . The effect of following the modern approach has naturally been to encourage a kind of Biblical double-talk, in which great play is made with Biblical terms, and Biblical categories are insisted on as the proper medium of voicing Christian faith, but these are then subjected to a rationalistic principle of interpretation which eliminates from them their basic Biblical meaning (e.g., a story such as that of the Fall is treated as *mythical*, significant and true as a symbol revealing the actual state of men today, but false if treated as the record of an objective historical happening). Thus theological currency has been debased, and a cloud of ambiguity now broods over much modern 'biblicism.' "

James I Packer, tutor at Tyndale Hall, Bristol, England, in *Revelation and the Bible*, pp. 93-98.

● Please Disseminate

Malone, Texas, Sept. 9, 1959.

To the Brethren of the Missouri Synod
Brethren in Christ:

I have talked at length with Dr. J. W. Behnken and Pres. Albert Jesse (without betraying confidences) and have been assured that much more has been done and is being done to safeguard our confessional standard than I had supposed. I was assured that action is contemplated also in matters not covered by my open letters. This all was a great comfort to me. I shall be comforted to a greater degree when the errors that have been publicly proclaimed by Missouri Synod men will have been publicly retracted.

In the interest of safeguarding our confessional standard I submit for your prayerful consideration the following propositions:

1. If we would retain pure Scriptural doctrine in a sinful world we must ever be mindful of our Lord's admonition: WATCH AND PRAY! Not one of us is immune to false doctrine! Matthew 26, 41.

2. Error publicly proclaimed becomes the responsibility of every one of us and it should be rebuked IMMEDIATELY and PUBLICLY. I Timothy 5, 20. PUBLIC action against the errorist MUST NOT CEASE until the error is PUBLICLY retracted.

3. It is wrong to rebuke only PRIVATELY a brother who proclaims error PUBLICLY. The error continues to do its damage if PUBLICLY unrebuked.

4. A sharp public rebuke is not inconsistent with love (*agape*) or with the spirit of meekness demanded by Gal. 6, 1, when dealing with one who proclaims error publicly. Paul rebuked Peter. Jesus rebuked Peter. Jesus rebuked the Pharisees. How sharp these rebukes! Yet who was more loving than Jesus in the state of humiliation, who had greater meekness? Meekness must not thwart necessary rebuke.

5. A rebuke need not be administered in person. Think of all the rebukes that occur in the *letters* of the New Testament.

6. A man who refuses to be bound by our confessional standard, and is ever straining against it, MUST NOT BE PERMITTED TO TEACH AT ANY OF OUR SCHOOLS.

7. Our schools are not open forums in which we train our workers to have ears always itching to hear new things. II Tim. 4, 34. Acts 17, 21. Their task is to inculcate a body of doctrine (among other things)—that which we KNOW to be the truth of God. The students must be taught to teach, spread, and defend this truth. That which opposes this truth may be used only to bring the truth into sharper focus. TO THIS END ONLY MEN WHO HOLD THIS TRUTH IN COMMON WITH US MAY LECTURE AND SPEAK TO THE STUDENTS. If the trumpet give an uncertain sound, who shall prepare himself to the battle? I Cor. 14, 8.

8. It is wrong for our publications to spread error and to recommend books that contain error without cautioning against it. It is doubly wrong for those same publications to refuse to publish rebukes of the errors they publicly proclaimed or recommended (by recommending the books).

9. To be soft on the public errorist is to be hard on the Truth of our Lord and on those whose souls are threatened by the error. We must not "love" the errorist more than we love Jesus.

10. We must never become anti-anti-errorist. I.e., we must never be soft on the errorist and hard on his rebuker.

11. No man, however wise, however many degrees he may have, is bigger than the Bible, bigger than our true confessional standard.

12. The Bible is the great leveller. Armed with the Word of God the lowly parish pastor is more than the equal of the learned errorist.

13. Our congregations must be informed of the bad as well as the good in our corporate body. Error is the concern of every individual Christian. This is especially true of error proclaimed publicly. To withhold such information from our people is to play into the hands of the errorist, and of the devil. It is like training a soldier to fight without identifying the enemy.

14. How horrible and morally indefensible it is for a member or a committee of Synod to use money dedicated to the defense and spread of truth to publish books attacking that truth!

15. LET NOBODY EVER, EVER, EVER TRY TO SILENCE ANYBODY WHO PUBLICLY DENOUNCES ERROR THAT IS PUBLICLY PROCLAIMED. PRAY THAT GOD GIVE HIM A HOLY ZEAL, A HOLY WISDOM, A HOLY COURAGE. PRAY, AND JOIN HIM, BE HE AN OFFICIAL, HUMBLE PASTOR, TEACHER, OR LAYMAN.

16. If a rebuker of error is misinformed, inform him. If the rebuker himself errs, rebuke HIM.

17. If we are not concerned over error, it is because we do not believe. By the grace of God I believed and believe, therefore have I spoken. Will you speak? Psalm 116, 10. II Cor. 4, 13.

One who is not worthy of the least of God's mercies,

Francis Machina

P.S.: I pray that it will not be necessary to send you any more letters.

[Edit. Note: Previous Open Letters by Pastor Francis Machina appeared in the Oct. and Nov. *Confessional Lutheran*.]

✪ The Biblical Concept of Truth

God is Truth, inasmuch as He really is as He manifests Himself, wills what He professes to will, and does what He has promised to do, His works being in full agreement with His words. (A. L. Graebner, *Doctrinal Theology*, p. 37.)

The words that denote *truth*, (*emeth* and *emunah* in the O.T., *aleetheia* in the N.T.), mean not only faithfulness, truthfulness, and loyalty as ascribed to persons, but also, objectively, accuracy of performance and certainty of fact. We say, for instance, that the resurrection of Christ is a divine truth, that is, a divine act, fact or event, most certainly true.

That *truth*, besides being the content of the Gospel, means "factual precision," will appear from the study of the following passages: When Jesus insisted that someone had touched Him, a woman came forward and "told Him all the truth," namely, what she had said to herself, and that she had touched His garment and was immediately cured. Mark 5:33. Here *truth* means an historical, clearly stated fact.—"I tell you the *truth*: It is expedient for you that I go away." John 16:7. Jesus is pointing up the specific fact that His going to the Father is to our advantage.

When Pilate asked: Art Thou a King? Jesus answered: "I am a King . . . I bear witness unto the *truth*." Here the specific truth, the precise fact, is that He is a King, a Ruler, who brings salvation to sinners and tells the world about it. John 18:37. In II Cor. 7:14 Paul says that his boasting on behalf of the Corinthian Christians "is found a *truth*," is found to be a reality.

Truth is *opposed to lie, error, mistake*. "I speak the truth in Christ, and lie not." I Tim. 2:7. "No lie is of the truth." I John 2:20. "The anointing teacheth you of all things, and is truth, and is no lie." I John 2:27. "Hereby we know the Spirit of Truth and spirit of error." I John 4:6. Truth is *all truth*, not mixed with error. Abraham's servant thanked the Lord because He had "led me in the *right way*" (Hebrew: *way of truth*) to fetch a wife for Isaac." Gen. 24:28.

Truth implies *certainty*. "Have not I written to thee excellent things in counsels and knowledge that I might make thee know the *certainty of the words of truth*, that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:20, 21. In the Hebrew Bible the idea of certainty is expressed by *qosht*, which means *strict correctness, verity*, the strict correctness of the words of truth. Note also that here *written* instruction is referred to as truth. Not only the *spoken word*, but also the *written word*, Holy Scripture, is truth.

Truth *guards against being misled*. Is. 35:8 speaks of a highway, the way of holiness, "the wayfaring men, though fools, shall *not* err therein."

The *entire Word of God* is truth. Ps. 119:160 says, according to the original, "The sum of Thy word is truth." Luther's translation: "*Dein Wort ist nichts denn Wahrheit*," Thy Word is nothing but truth. And we appreciate the Son's prayer: "Sanctify them through Thy truth. Thy Word is truth." John 17:17.

Truth is *precious*. "Buy the truth, and sell it not." Prov. 23:23. "Buy wine and milk without money and without price." Is. 55:1.

—Contributed

❶ "Vilification and Abuse" of Dr. Scharlemann

Dr. Martin H. Scharlemann has recently written in the Summer, 1960 *Lutheran Chaplain*:

"Ordinarily, a column of this kind should omit what is too personal. But we shall make

an exception here. These past months have been a time of the most incredible personal vilification and abuse of this particular scribe. During this period many hundreds took out time to give assurance of their personal intercessions at the throne of grace. For these countless prayers and all other forms of encouragement my family joins me in saying, "Thank you! And God bless you!" (P. 26)

The Praesidium and Board of Control of Concordia Seminary have permitted Dr. Scharlemann to return to the classroom on return from his year of sabbatical leave. The above quotation from the *Lutheran Chaplain* again clearly indicates that Dr. Scharlemann still insists that his essays and articles have not contained false doctrine.

Dr. Scharlemann may now be willing to use more carefully guarded and deceptive phraseology. No new statement should be acceptable to the responsible officials of Synod unless Dr. Scharlemann has first acknowledged the false doctrines contained in his faculty essay of 1958; his essays, *The Bible as Record, Medium, and Witness and Revelation and Inspiration*; and his article *God is One*. If Dr. Scharlemann had recognized that these writings contained false doctrine, he would not consider himself "abused" or "vilified" when these writings are rejected, as they must be.

We too have prayed for Dr. Scharlemann, and we pray that the "hundreds who took time out to give assurance of their personal intercession at the throne of grace" asked the Lord to lead Dr. Scharlemann to acknowledge and retract his false doctrine.

❷ President Behnken Announces His Position in the Scharlemann Case

Toward the close of the district convention season President Behnken sent a letter (dated Aug. 22) to all pastors and teachers of the Missouri Synod in which he has announced his position regarding the Scharlemann Case. The letter reached us while this issue of the *Confessional Lutheran* was in the process of being printed. In a later issue we shall discuss the letter, which leaves the most critical issues unsettled. Meanwhile, the Confessional Lutheran Publicity Bureau has requested a meeting with President Behnken to make clear that the proposed settlement of the Scharlemann Case is Scripturally unacceptable.

Concordia Seminary 12-432
Library
Springfield, Ill.

Non-Profit Org'n

U. S. Postage

PAID
CHICAGO, ILL.
Permit No. 9648

21-10

SPRINGFIELD, ILL.



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

October, 1960

Number 10

IN THIS ISSUE: A Prayer for Unity in Christ through God's Word — The Day of the Phony Dialog — Letter of a Congregation to Pres. Behnken — The Present Status of the Scharlemann Case in the Conflict With Modernism Within the Missouri Synod — A Word of Thanks — Dr. Scharlemann's Definition of Basic Terms in the Conflict With Modernism Within the Missouri Synod — Congregational Church Polity and the True Faith — Principles Concerning Synodical Membership — Lutherans at the Conference Table — Lutheran Catholics Within the Missouri Synod.

● A Prayer for Unity in Christ Through God's Word

Lord Jesus Christ, Thou didst once come from Thy heavenly Father to give unto Thy chosen Apostles the words of Life which He gave unto thee. Thou didst pray that He should, through this Word, which is Truth, set them apart from an evil world unto the service to which they were chosen to be given unto Thee.

But Thou didst not pray for Thy blessed Apostles alone. Thou didst pray also for all

who, to the end of time, should believe on Thee through their Word, the foundation of the Apostles and Prophets in which Thou Thyself art the Chief Cornerstone. Thou hast, by faith in Thee through that Word, separated us from a world that hates us because it hates Thee and Thy Word, unto that innermost unity of faith which an unbelieving world does not know. Graciously grant that we may never be drawn aside from Thee by anything in this world, least of all by any mere external union that falsely poses as love in Thy Name. Keep us truly in Thy Word

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 2046 Fremont St., Chicago 14, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D. P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 2046 Fremont St., Chicago 14, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

and Work, ever sanctified by faith that is in
Thee through the Apostolic Word, unto Thy
witness and service, to which Thou hast called
us by Thy Spirit, even as we were chosen by
God in Thee from all eternity. To that end,
O Lord, we graciously pray, preserve unto us
the divine Word in its purity in these false,
evil days. Let nothing ever take that Word
from us. Amen. — (John 17.)

☛ The Day of the Phony Dialog

A politician was complimented on a speech
he had made. "That was an excellent talk,"
his admirer said; "I liked the straightforward
way you dodged the issues."

There are church politicians, too. "Organi-
zation Men" who have been elected or ap-
pointed to office without due regard for their
theological qualifications for the particular
position they are to fill; or even precisely be-
cause of their lack of them, in a mere concern
to hold an ecclesiastical organization togeth-
er or to expand it. To what a high degree the
fine art of using many words to say nothing,
at least nothing to the point, has been de-
veloped by church politicians is almost unbe-
lievable, particularly where doctrine is con-
cerned; yet innumerable examples testify to
this.

"The day of the phony dialog" is the way
one writer has described it.

What makes this all the more strange,
and serious, is that this is happening precise-
ly in a day when the importance of "*com-
municating*" is being so strongly emphasized.
We should make sure, we are told, when
writing or speaking, that we are really "get-
ting through." What makes things even more
serious is the fact that there never was a
time when the Church needed to speak out
more plainly than it does today.

Let's make sure that we talk to the point
and *communicate*, especially in controversy
on which the life of our church may depend.
And let's insist that opponents do the same
in this day of the "phony dialog."

☛ Letter of a Congregation to President Behnken

Pres. J. W. Behnken, D.D. Trinity Ev. Luth. Church
210 N. Broadway Ridgeland at Erie
St. Louis 2, Missouri Oak Park, Ill.
Sept. 13, 1960

Dear President Behnken:

On March 11, 1960 Trinity Evangelical Lu-
theran Church, Oak Park, Ill., addressed three
requests to you on matters vitally affecting

our Synod. To date we have received no answer to our queries regarding association with the National Council of Churches. Our petition for a prompt investigation of the doctrinal situation at our St. Louis seminary has brought us no response beyond your statement of April 2 that you had seen fit to turn the matter over to the president of the seminary. We have had no further word on the subject from either you or him. These facts demonstrate once again the propriety of our remarks on administrative delays in an earlier letter, to which you took exception.

Our pastor has acquainted us with your attempted resolution of the matter of Dr. Scharlemann's false teaching, as you report it in your August 22 letter "to all pastors and teacher of Synod." We are compelled by Holy Scripture's standards to reject the statement you have made as a resolution of the case. To mention at this time some of the considerations involved:

You quote Dr. Scharlemann as assuring you: "I have at all times [our emphasis] insisted on the verbal and plenary inspiration of Scripture." That must mean, then, that he defines "verbal," "plenary," "inspiration" differently than do we and our fathers, since he found it possible during those "all times" to speak freely and repeatedly of "factual mistakes" in the autographs of Scripture. As well, his reference to a "dynamic doctrine of inspiration" that is so popular among those who deny the inspiration of Scripture in all its parts and words.

Similarly, the Doctor's statements regarding the *Brief Statement* do not meet the issue. They do not define what he includes in "the doctrinal content of the *Brief Statement*," nor what meaning he attaches to "the attitude and approach toward Scripture that is represented in this document," nor do they suggest any regret for his disparaging comments of recent years on the *Brief Statement* and those who framed and adopted it.

The expression of willingness to retain the word "inerrancy" for the reason stated does not give assurance of a return to correct teaching, since false teachers have more than once used this word as referring to God and His revelation of Himself in His acts, instead of to Holy Writ, and have then found it possible, in view of God's "inerrancy," to speak of the "truthfulness and reliability" of Scripture, even while regarding it as a basically human production, with what that implies.

The plea that the essays in question were "exploratory," as so stated in the author's note to his Northern Illinois essay, is counter-

balanced by his insistence at the same time upon his "conviction," after "more than six years of investigation and reflection," that the essay mentioned is soundly biblical. Modern liberal theologians' practise of calling all theology "exploratory," on the premise that truth really cannot be arrived at in this life, may not be overlooked in this connection. Nor is the vigorous and repeated public advocacy of "exploratory" heresy to be tolerated in the church.

In your letter we find no reference to the article "God Is One" which was widely circulated in *The Lutheran Quarterly*, no recantation and repudiation of its blasphemous statements, just as there is no clear rejection or repudiation of the many antiscritptural assertions in the Doctor's several essays. Nothing less than such penitent repudiation, together with the removal of one so theologically unstable from professorial office, is essential for a God-pleasing clearance of the present shocking situation and for a beginning of restoration of doctrinal unity and peace in our midst.

We note your repeated reference to "attacks." We hold that such a description of the defense of God's Scripture against subversive error, as well as general reflections upon unnamed persons or groups, is not in place. We must ask you specifically: 1. Do you include Trinity Congregation among those whom you characterize in paragraph 3 of your letter? 2. The Texas District? 3. Do you hold that error publicly and repeatedly proclaimed may not be and is not to be promptly and publicly exposed and repudiated?

In closing we wish to repeat our regret that a scriptural conclusion of this perilous situation has not been effected. We insist that the explosion of error in our midst must be promptly and properly dealt with by true evangelical discipline, which takes into account both God's honor and the welfare of all souls affected. We pray that our Lord in mercy will yet bring that to pass in our dear, suffering church.

Yours in Christ's truth,
Trinity Evangelical Lutheran Church
E. L. Kreft, Secretary

• The Present Status of THE SCHARLEMANN CASE in the Conflict With Modernism Within the Missouri Synod

A Factual Presentation and an Urgent Appeal

"Modern theology finds its starting-point in a denial that Scripture, as such, is revealed truth."

James I. Packer, an evangelical scholar, in Carl Henry's *Revelation and the Bible*, p. 96. "There is no such thing as revealed truth." Wm. Temple, a Modernist, in *Nature, Man, and God*, p. 317. "The Scriptures themselves are not a revelation." "An appreciation of the Scriptural view of truth is of considerable import for the interpreter. The Biblical documents reflect an understanding of truth as being bound to a personal relationship. What the sacred writers record and what they give their witness to is God's faithfulness in keeping His promises. They do so, moreover, from within their own personal limitations in historical, geographical or scientific information." Martin H. Scharlemann, *The Bible as Record, Witness and Medium*, p. 21:3; p. 12:4.—"The Word of the Lord is unto them a reproach; they have no delight in it." Jer. 6, 10.

The "Bend in the Road"

In the Christmas issue of the *Lutheran Chaplain*, 1958 (Missouri Synod) Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis wrote: "As members of our church begin to focus their attention on the San Francisco convention, a pronounced change of mood seems to be taking place in our ranks. There appears to be a growing awareness that the time of pat answers in our theology is coming to a close. Ahead of us seems to be a sharp bend in the road, whose direction at this moment is not quite clear . . . we are suffering from all symptoms of imminent change . . . official attempts to hold the line at all costs. These are not new to church life. They always attend the birth of NEW MOVEMENTS. . . . No church body has as yet got through its adolescence without the growing pains that precede maturity. It is not likely that we shall escape them either." (Our emphases.)

What could this "bend in the road," this "imminent change," this "NEW MOVEMENT" be that Dr. Scharlemann talks about?

The St. Louis professor had already implemented what he speaks of. In February 1958 he presented to the faculty of Concordia Seminary St. Louis a paper on *The Inerrancy of Scripture*, which he denies therein. In this paper one can already see what Dr. Scharlemann had been envisioning beyond "the bend in the road," of which he has been speaking. That bend would indeed bring imminent change; it would bring movement, from the high road of confession of the historic faith of the Christian Church that the Bible is the Word of God in the sense of revealed truth, to the low road of Modernism, with its dim view of Scripture, which makes it deny that it is as such divinely revealed truth.

High synodical officials and seminary administrators are much averse to seeing this faculty paper discussed. They beg to have such a discussion dismissed on the plea that this document was to remain a top-drawer secret "within the faculty." There seems to be little concern about ascertaining just how the revealing document leaked out to others. An inquiry to Faculty President A. O. Fuerbringer regarding the paper elicited a reply from Faculty Secretary Rich. Caemmerer, dated Jan. 20 1960, which reads in part: "Its language and position is (sic) not necessarily that of Dr. Scharlemann or any member of the faculty at this time." Our readers will note a strange vagueness in this statement; no assurance is given that the rest of the faculty reject the position taken in the paper.

Facts in the Case

Dr. Scharlemann next implemented what he had written about the "bend in the road" in an essay on *Modern Theological Problems Regarding the Doctrine of the Word*, which was presented before pastors of the Atlantic District on Sept. 30 and Oct. 1, 1958, at Pocono Crest. To their credit, let it be said, Dr. Scharlemann's views ran into opposition by members of the Atlantic District.

The Atlantic District essay of Dr. Scharlemann was followed by an essay on *The Bible as Record, Witness and Medium*, which he read in full to Synod's Council on Bible Study on April 3, 1959, and in part to the Northern Illinois District Pastoral Conference on April 7 and 8, 1959, in Melrose Park. In this essay Dr. Scharlemann advocates essentially the same views which were contained already in the former documents mentioned. Above all, he is most insistent in contending that the Bible as such is not the Word of God in the sense that it is revealed truth; and that indeed, "the Scriptures themselves are not a revelation;" that the Biblical concept of "truth" means TRUTHFULNESS or FAITHFULNESS (not factuality) and is to be restricted to God's Self-disclosure or revelation of Himself by His ACTIONS; that inerrancy is likewise to be restricted to God IN THIS REVELATION, and that the Bible's RELIABILITY is to be limited to its being the record of and witness to such actions. This is the basis of Dr. Scharlemann's whole theology and determines other teachings in his system of things. It coincides with the starting-point of present-day Modernism's theology which is DENIAL OF THE FACT THAT THE BIBLE, AS SUCH, IS REVEALED TRUTH. We shall later speak of the opposition with which Professor Scharlemann's de-

structive doctrine met within the Northern Illinois District.

In October, 1959, Dr. Scharlemann appeared before pastors of the Western District, the district in which our St. Louis seminary is located, to present identical views in an essay on *Revelation and Inspiration*. Dr. A. O. Fuerbringer, president of the seminary faculty, and as such a member of its Board of Control, was among those present. It has been reported that when a number of pastors questioned Dr. Scharlemann's denial, Pres. Fuerbringer came to his defense by stating that apparent disagreement was merely a matter of definition. With gratitude to Dr. Scharlemann, the District Office made copies of his paper available "as a guide" in "private studies and at Circuit Pastoral Conferences."

"A Great Stir and Disturbance" Is Caused

The above, together with what is yet to follow, is the real answer to the question, What are the facts in the Scharlemann Case?

Three of the members of the editorial staff of the *Confessional Lutheran*, who had heard Dr. Scharlemann at the Northern Illinois Pastoral Conference and one or the other of whom had obtained the floor and actively engaged in discussion with him on that occasion, promptly got in touch with the essayist (as did also others). Denying them a copy of his essay (*The Bible as Record, Witness and Medium*), even though they offered to pay any expense that might be incurred in this, the St. Louis professor wrote one of them (April 15, 1959): "I believe I made it abundantly clear at the sessions of the Northern Illinois District Pastoral Conference that no copy of my paper was available, because it is the first draft of a chapter in a book."

Correspondence between Dr. Scharlemann and one subscriber to the *Confessional Lutheran*, a professor of one of our institutions, culminated in a letter by Dr. Scharlemann (May 22, 1959) from which we have taken the following. "... I did not want this correspondence to descend to the ridiculous. It is getting that way. When you indicate that you are asking a second person to join you in admonishing me, you are completely out of order. You have neither occasion nor authority for that kind of activity. I want that very clearly understood at this point. I will not be present at any such occasion. In fact, I think it rather presumptuous on your part even to make such a suggestion. I am charitably assuming that this remark of yours is not to be taken too seriously. ... If you really have any justification for misgivings, the

proper channels are through your District President to our Board of Directors. I am under an ordination and installation vow, which was repeated when I took up the job here at the Seminary. To this I have been completely true. For you to assume otherwise is a breach of the Eighth Commandment, particularly when there is no shred of evidence for anything, except your own suspicion. I will not continue this correspondence unless it shifts to a different level. ..."

Persistent efforts of a large number of pastors within the Northern Illinois District resulted in Dr. Scharlemann's releasing his essay, and multigraphed copies were provided through the District Office.

In November, 1959, Dr. Scharlemann returned to the Northern Illinois District, to defend his denials most vehemently against strenuous objections which continued to be voiced against them by a considerable number of members of the conference. The meeting was held at First St. Paul's Church in Chicago. Since the host congregation was the one in whose church the Missouri Synod was organized, in 1847, one of the pastors who was present expressed his deep concern lest the place where Missouri's cradle once stood might also prove the site of its demise.

Meanwhile, the St. Louis Lutheran had already on March 21 (1959) announced that the Graduate School of Concordia Seminary was "emerging," as revealed by Dr. Scharlemann, who was Director of Graduate Studies until recently. "In addition to serving Lutherans of every synod," the announcement explained, "The department has also enrolled students from other denominations including Episcopalian, Methodist, Baptist, and one Mennonite. ... At the present time the school is also directing a research project in the area of PRINCIPLES OF INTERPRETATION. The results of the project are expected to be in print in 1962. Working on the project are Dr. Otto A. Piper of Princeton, Dr. Krister Stendhal of Harvard, and Drs. Paul Bretscher, Martin H. Franzmann, Alfred von Rohr Sauer and Martin H. Scharlemann of the local seminary, and Dr. Horace Hummel, presently of Heidelberg University in Germany." (Our emphasis.) Dr. Piper and Dr. Stendhal are complete Modernists. Dr. Hummel, who is afflicted with the same disease, was permitted to teach at Concordia Seminary for a while; he is now a member of the faculty of the ALC Wartburg Seminary in Dubuque. Dr. Scharlemann, who received a \$2,500.00 grant for this purpose from the Lutheran Brotherhood, spent a year of sabbatical leave (1959-1960)

in research as a faculty fellow of the notorious Union Theological Seminary in New York.

Of his essay, *The Bible as Record, Witness, and Medium*, Dr. Scharlemann himself says (Author's Note): "Frankly, the essay is an attempt to thread a solid path through all the discussions in contemporary theology on the nature of the Bible. It is the product of more than six years of investigation and reflection." The professor seems to have made the "bend in the road" quite some time ago!

The San Francisco Convention

Meanwhile, protests had reached such proportions in our synod that the well-known resolution reenforcing the requirement that professors teach in harmony with Missouri's doctrinal position as contained e.g. in its Brief Statement was adopted at the 1959 convention in San Francisco. Strenuous efforts by Dr. Scharlemann and Dr. Repp, the Academic Dean of Concordia Seminary, to beat down that resolution were overwhelmingly defeated. (One member of the convention, Pastor Robert Lindemann of New York, requested that his "Nay" be recorded in the Minutes.)

In reporting Missouri's San Francisco convention, the *Lutherischer Rundblick*, the quarterly Lutheran Review of our Lutheran Free Church brethren in Germany, commented: "The statements of Dr. Scharlemann in a youth magazine (the *Walther League Messenger* is meant) concerning the conduct of Missouri in its negotiations with other churches as reported by the Press Service of the Lutheran World Federation, do not become less incorrect because they are given out by a chagrined (*veraergert*) Missourian who did not succeed in changing the course of his church." (The Summer, 1960, *Lutheran Chaplain*, by the way, lent itself to similar remarks by Dr. Scharlemann.)

In other words, the Missouri Synod did not take the "bend in the road" at its San Francisco convention. On the contrary. The right kind of people seemed to be in the driver's seat; delegates were not at all in the "pronounced change of mood" that Dr. Scharlemann had been envisioning. They were anything but bent on "imminent change," and the new "MOVEMENT" which Dr. Scharlemann forecast. Instead, the convention presented Missouri's officialdom with a mandate for evangelical discipline based on Missouri's confession of its doctrinal position as contained e.g. in the Brief Statement. (Note: Dr. Repp renewed his attack on the Brief Statement resolution at the recent Fiscal Conference at Valparaiso, Sept. 7-14.)

After San Francisco

What has happened since the San Francisco Convention?

While Dr. Scharlemann has continued to press his false views concerning revelation—his denial that the Scriptures as such are revealed truth (to mention but one instance, at Detroit on June 8 of the present year)—the English and Atlantic Districts have jumped openly into the fray at their recent conventions with resolutions seeking to overthrow the San Francisco resolution regarding the Brief Statement. Efforts of officials toward applying evangelical discipline in line with the San Francisco resolution are in such places being met by liberal resistance. Reporting action of the English District to his congregation in its parish paper (Grace Church, Oberlin, Ohio, July, 1960), Pastor Wayne Saffen, a member of that district, who in August removed to Chicago to accept a call as campus pastor at Chicago University, has stated: "Synod's Vice-President, Rev. R. Wiederanders, was present to defend the Synodical position and plead for the strengthening of executive disciplinary powers. He was listened to respectfully, but *rebuffed*, when the District resolved to memorialize Synod in Cleveland in 1962 to declare its previous resolution unconstitutional." (Our emphasis.) Pastor Saffen, by the way, reports that he "has written the discussion guide for Lutheran student groups on the Brief Statement for the Commission on College and University work." In reply to a request for a copy of this guide we were informed by the executive secretary of the commission that it is currently undergoing censorship by a member of Synod's committee on Doctrinal Unity. We have been promised a copy "if and when" it is "released to campus pastors for their Special Interest Group Work in the area of Christian Doctrine."

Throughout the 1960 district convention season, which began in April (1960), members of the Presidium and/or representatives of the St. Louis faculty presented (*orally*) statements which Dr. Scharlemann had given to the Seminary Board of Control in writing. These were used toward restraining districts from adopting resolutions adverse to the professor's position. Toward the close of the convention season, on Aug. 22, 1960, the President of Synod finally released a letter to pastors and teachers of the Missouri Synod in which his position in this fateful matter was announced. Since our many lay readers did not receive a copy of this letter we are publishing it, as follows:

President Behnken's Letter

To all Pastors and Teachers of Synod
Dear Brethren in Christ:

You should have received these lines about a month sooner. I realize that pastors and teachers throughout Synod have been waiting for the information which this letter contains. Meetings, meetings, and more meetings prompt me to ask you to pardon me.

Dr. Martin H. Scharlemann, a member of our Seminary faculty in St. Louis, delivered two essays: "The Bible as Record, Witness and Medium of Revelation" (*sic*) and "Revelation and Inspiration." Dr. Scharlemann has told us repeatedly that he intended these essays to be of an exploratory nature only and were not to be construed as the last word on the subject under discussion.

However, the essays caused a great stir and disturbance in many hearts. Letters received clearly indicate that. Unfortunately, some resorted to all manner of attacks both orally and in print, as well as in so-called "open letters," without getting in touch with the essayist. Some of these attacks were directed even against the entire faculty, the Board of Control, and the *Praesidium* of Synod.

What are the facts? This matter has received proper attention, not in a legalistic but in a true evangelical manner. The executives and members of the faculty, the Seminary Board of Control, and the *Praesidium* of Synod have had thorough interviews with Dr. Scharlemann.

We herewith wish to report that we are grateful that Dr. Scharlemann, who stated, "As one feature of my exploratory essays, I made the suggestion that the term 'inerrancy' ought no longer to be used," has experienced a change of mind and heart. He assured us as well as the Board of Control: "From my correspondence, however, and from various discussions with pastoral conferences (notably on Easter Monday in St. Paul-Minneapolis), with the Seminary faculty, and with the *Praesidium*, I came to the conclusion that we must continue to use the word, because, among us, this term stands for the complete truthfulness and utter reliability of every word in Scripture. And I, for my person, want no part in any activity which would tend to destroy this view of the perfection and majesty of the Scriptures."

Dr. Scharlemann gave us also the following assurances: "I have at all times insisted on the verbal and plenary inspiration of Scripture. In fact, I have tried to point out that it is impossible to uphold and retain an ade-

quate view of the authority of the Bible without a dynamic doctrine of inspiration that applies to the Scriptures in all their parts. That is to say, I accept every word of Scripture as being fully inspired and therefore the word of God."

Furthermore, Dr. Scharlemann voluntarily assured us that he accepts the *Brief Statement*. He states: "I am fully aware of the fact that all of us teachers at synodical institutions have a very special responsibility to reflect the attitude and approach toward Scripture that is represented by this document. I have personally always accepted and believed the doctrinal content of the *Brief Statement*."

Brethren we are thankful that God led Dr. Scharlemann to speak as he did. We believe him. We feel convinced that he will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy and the unquestionable authority of Holy Writ. Our prayer is that God may graciously bless him and all our professors with deep loyalty to Holy Scriptures and our Lutheran Confessions, with ever-increasing determination to train future workers in Christ's kingdom who will be faithful and conscientious in preserving the precious heritage which God graciously entrusted to our beloved Synod.

I sincerely hope that the above information may put an end to the disturbance and to the many attacks mentioned above, and that it may lead us all to thank God that His truth has prevailed and to pray more earnestly and more fervently for our colleges and seminaries, our professors and students. "The effectual fervent prayer of a righteous man availeth much."

Yours in Christ,

J. W. Behnken

Attacks

It is indeed true in a sense "that pastors and teachers throughout Synod have been waiting for the information which this letter contains"—and laymen, too, and whole congregations, for at least a year and more. And yet, frankly, we have not been looking for "the information which this letter contains." We shall have to say a great deal about this letter. For the present we shall have to confine ourselves to just some matters in it.

The letter speaks of "attacks" (three times), "all manner of attacks," which are deplored.

Yes, unfortunately, there *have* been attacks and no one can deplore this fact more than we do. As has been shown, Dr Scharle-

mann has been attacking the BIBLE. He says that it is not as such the Word of God speaking to us.

But, plainly, this is not what is deplored in the letter before us. What is deplored is rather the fact that there are those—thank God!—*who out of love for Holy Writ have promptly and publicly rejected Dr. Scharlemann's public attacks on Holy Scripture, which have indeed "caused a great stir and disturbance in many hearts."* The situation being what it unfortunately is, such rejections will have to be continued. We must lament, "Woe is me, my mother, that thou hast borne me a man of strife and of contention to the whole earth!" But we take comfort in the fact that Jeremiah (15, 10) and other true spokesmen of God had to voice this same lament before us. No one less than our Lord Himself, whom the highest church dignitaries of their day consigned to the Cross, has moreover, assured us that His disciples should, also in such a respect, not expect to be above their Master. We believe His Word implicitly and absolutely.

The letter before us states: "Dr. Scharleman has assured us that he accepts the Brief Statement." The evidence offered for such a statement, however, fails to bear this out; it, in fact, testifies to the contrary. For this evidence cites the following *cautiously guarded statement which contains a most careful limiting clause: "I have personally always accepted and believed the doctrinal content of the Brief Statement."* (Our emphasis. More on this at a later date.)

This striking statement, "I have *always* accepted and believed the doctrinal content of the Brief Statement" and the equally striking statement, "I have *at all times* insisted on the verbal and plenary inspiration of Scripture," are in fact the most revealing statements in this entire letter. (Our emphasis.)

These two statements demonstrate most convincingly Dr. Scharlemann's determined insistence THAT THERE IS REALLY NOTHING ESSENTIALLY WRONG IN HIS VARIOUS ESSAYS AND IN HIS ARTICLE, "GOD IS ONE." This is possible only because he has his own "dynamic" doctrine of inspiration.

As stated in the Presidial Letter, Prof. Scharlemann's statement of his doctrine of Inspiration reads: "That is to say, I accept every word of Scripture as being fully inspired and therefore the word of God."

Now, what can be wrong with such a statement?

Luther complained that already in his day false teachers were changing everything by false definitions. In a written statement to the Board of Control Dr. Scharlemann has admitted that his essays contain many sentences that can be "readily misunderstood." There is, however, no need to misunderstand Dr. Scharlemann. For *WE KNOW HIS DEFINITIONS, from his essays, concerning which he contends to this day that there is really nothing wrong in them.* In another article in this issue of our journal we are briefly reviewing Dr. Scharlemann's definition of such basic terms as "revelation," "word—Word(s) of God," "Scripture," "truth," "inerrancy," "inspiration—verbal and plenary inspiration." On the basis of these he continues to restate over and over again, in ever new formulation, what he has been contending for all this while. We have referred to Dr. Scharlemann's definition of "inspiration" in that article. *THE EVANGELICAL CAUSE, the faith which was once delivered unto the saints, for which we are in the Lord and in the power of His might contending in the Conflict against Modernism in our synod is too stupendous to permit ourselves to be deceived or to deceive ourselves about it in this matter.*

The Presidial Letter in the Scharlemann Case must, of evangelical necessity, be REJECTED as a settlement of the issue of Modernistic teachings about the Bible, or as a truce, with Dr. Scharlemann and with anyone else who may be supporting his fundamentally false views by which he has now for several years been causing division and offense contrary to the doctrine which we have learned.

This must be done because, regardless how the statements cited in the Presidial Letter may be understood by the one party to the 'agreement,' *there is no excuse for not knowing what they mean to Dr. Scharlemann.* This is crystal-clear from the incontrovertible and overwhelming evidence presented in what Dr. Scharlemann has written about revelation, inspiration, and related matters, in his essays and in his article "God is One."

Nor can it be overlooked that responsibility for protraction of the Controversy with Modernism in the Missouri Synod, not to say capitulation, must be borne by those who have been subjecting us all this while to just such "long and dangerous digressions" as the Lutheran Church warns against in its Christian Book of Concord. Had such warning been heeded from the beginning, the long continued offense to which our Church has been subjected and still is being subjected would have been avoided.

And it is here alone that the road to restoration to true evangelical God-pleasing unity still lies; anything to the contrary must prove terrible self-deception at best.

We remain pledged with our whole being to an evangelical Scriptural program, which requires us earnestly to contend for the faith which was once delivered to the saints. And we stand ready, under God, to move forward in that program with any and all who unequivocally share it. We cannot do otherwise, so help us God!

The issue is one of either remaining true to Christ and His Word or yielding to men.

SANCTIFY US THROUGH THY TRUTH, O LORD; THY WORD IS TRUTH. (John 17, 17.)

THE "BEND IN THE ROAD" DARE NOT BE MADE!

Our Unrelenting Plea

We continue our insistent and unrelenting plea —

That the destructive errors confronting us in this conflict with Modernism within the Missouri Synod be distinctly repudiated; (that the Bible is not the Word of God in the sense that God speaks to us in its every word; that the Scriptures themselves are not a revelation; that they are not, as such, revealed truth,—in the sense of factuality; that the term "inerrancy" is inappropriately applied to Scripture, by insisting that it means *truthfulness* restricted to God and *reliability* within a limited sphere of Scripture; etc.)

That Dr. Scharlemann be removed from the teaching ministry of our Church, because of doctrinal instability;

That there be an immediate, impartial, and thorough investigation of the administration of our St. Louis seminary to determine what has made the present situation possible;

That there be a thorough examination of the doctrinal position of every member of the St. Louis faculty;

That, through proper evangelical discipline, true doctrinal unity be restored to our Church forthwith.

Note: Increasing demands for a general call for a larger free conference continue to arise while realignment of Lutherans, through unionistic mergers on the one hand and organization of at least one confessional group (The Church of the Lutheran Confession) on the other hand are in progress.

☉ A Word of Thanks

We wish sincerely to thank our constantly increasing number of *lay subscribers* for their efforts in enlisting the attention and earnest support of others in the great evangelical cause for which we are being forced to contend in this darkest and most critical hour in the history of our beloved Missouri Synod. May God for Christ's sake redouble such efforts and rouse our good people everywhere to take a most active and unyielding part in this great Battle for the Bible that is going on within our Church so that His Truth may prevail among US. Cp. Luther's explanation of the first three Petitions of the Lord's Prayer in the Small Catechism!

"Dear Father, we pray, give us first Thy Word, that the Gospel be preached properly throughout the world; and secondly, that it be received in faith, and work and live in us, so that through the Word and the power of the Holy Ghost Thy kingdom may prevail among us, and the kingdom of the devil be put down, that he may have no right or power over us, until at last it shall be utterly destroyed, and sin, death, and hell shall be exterminated, that we may live forever in perfect righteousness and blessedness." (Luther, Large Catechism, Second Petition of the Lord's Prayer; Book of Concord, Trigl. Edit., p. 713:54.)

☉ Dr. Scharlemann's Definition of Basic Terms in the Conflict With Modernism Within the Missouri Synod

"Go to, let us go down and there confound their language, that they may not understand one another's speech."—Gen. 11, 7.

In another article we have stated that Dr. Scharlemann has in a written statement to the Board of Control of Concordia Seminary in St. Louis admitted that his essays (which are destroying the unity of our church) contain many sentences which can be "readily misunderstood." We have added that there is, however, no need to misunderstand the professor in this Controversy with Modernism within the Missouri Synod. For, *we know his definitions* of basic theological terms from his essays, concerning which he contends to this day that there is nothing essentially wrong with them.

We shall here review some of Dr. Scharlemann's basic definitions of theological terms. This review may at the same time serve to some extent as an introduction to Modern theology for such as may feel the need of such an introduction.

Note: All emphases in this article are ours.

Revelation

"Revelation may be described as that divine action which caused the mighty acts of God to take place." (The Bible etc., p. 20:5.)

"Revelation is event in the sense that it is God at work offering Himself in communion through those ACTIONS that are recorded by and witnessed to by prophets, apostles, poets, wise men, and evangelists." (The Bible etc., p. 22:2.)

"The Scriptures themselves are not a revelation." (The Bible etc., p. 21:3.)

Word—Word(s) of God

"The whole distinction between *logos* and *ergon*, between word and work, is a Greek idea which is not reflected in Biblical usage." (The Bible etc., p. 14:6.)

"The expression 'word of God' is used with particular reference to those ACTS of God by which He manifested His redemptive power. . . . The 'Words of God,' His mighty acts." (The Bible etc., p. 14:6; 15:5.)

Scripture

(Cp. above: "The Scriptures themselves are not a revelation." The Bible etc., p. 21:3.)

"We may, therefore, confidently speak of the Bible as the record of and witness to THE SAVING WILL AND REDEMPTIVE ACTIVITY OF GOD. It is in this way that the Scriptures serve as a medium of revelation in every generation." (The Bible etc., p. 2:3.)

—Note here Dr. Scharlemann's double limitation: The Scriptures are only a "medium of" a revelation which is limited to the saving will and redemptive activity of which the Bible is a record and to which it witnesses. It may be added that Dr. Scharlemann speaks of Christ Himself in like terms: "Now, if even this life was one of witness, how much more is the record of it a witness to revelation rather than a revelation in itself." The Bible etc., p. 20:1. (Over against which cp. e.g. John 1, 14; I John 1, 1-3.)

Truth

"An appreciation of the Scriptural view of truth is of considerable importance for the interpreter. The Biblical documents reflect an understanding of truth as being bound to a personal relationship. What the sacred writers record and what they give their witness to is God's FAITHFULNESS in keeping His promises. They do so, moreover, from within their own personal limitations in terms of his-

torical, geographical, or scientific information." (The Bible etc., p. 12:4.)

"In no instance does it (the Biblical concept of truth) signify factual precision, as truth is usually understood today." (The Bible etc., p. 12:2.)

Using the term "inerrancy" suggests that the primary concern of the Bible is to furnish information of some sort or another. If the Scriptures were a collection of truths rather than A RECORDED TESTIMONY TO the Truth [faithfulness] of God Himself, there might be some justification for this term." (The Bible etc., p. 14:4.) —Actually, the Bible is both, divinely revealed truth from beginning to end, and God's own exhibition of His faithfulness in Christ; in Dr. Scharlemann's definition of Truth we have one of the common fallacies of opposition with which Modernism operates.

Inerrancy

"The time has come to insist that the word 'inerrancy' is INAPPROPRIATELY applied to THE SCRIPTURES. In the first place, it obscures the nature of Biblical revelation; for it is a term used on the level of observation and factual precision. But THIS notion of truth is not found in the Scriptures." (The Bible etc., p. 14:1.)—Note that it is his false basic conception of revelation that determines for Dr. Scharlemann his equally false conception of truth and inerrancy. To him God is truthful and inerrant; Scripture, not being in itself a revelation or, what is the same, God speaking to us in its every word, is not as such, inerrant, according to Dr. Scharlemann.

(Immediate continuation of the above): "Moreover, using the term 'inerrancy' suggests that the primary concern of the Bible is to furnish information of some sort or another. If the Scriptures were a collection of truths rather than a recorded testimony to the Truth [truth, to Dr. Scharlemann, means faithfulness] of God Himself, there might be some justification for the use of this term. As the case for revelation now stands, any use of the term is at best misleading."—Note, first again, that Dr. Scharlemann's false views are based on his false fundamental concept of revelation. Then remember, in the second place, that to him the word "truth" is limited to meaning faithfulness. And, finally, note that the professor limits his assertion of this faithfulness to God Himself, denying it to the Scriptures as such as though they were not indeed God's Word in the sense of God's speaking to us, or revealed truth, in their every word.

(Again continuing immediately where we broke off above, Dr. Scharlemann goes on to say in the next paragraph): "The proper concept for this aspect of the Scriptures [that is, its being a mere recorded testimony to the faithfulness of God] is reliability, [instead of 'inerrancy']. God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as *witnesses* to this revelation. They must, therefore, be understood as reliable within the framework of the single function of the Bible, which is to 'make us wise unto salvation.'"—Here note first of all how Dr. Scharlemann *limits the function of the Bible*. (Over against which cp. e.g. II Tim. 3, 16f; Tit. 1, 9.) Then note the narrow field to which he reduces the reliability of the Scriptures. He goes on immediately to repeat this limitation: "There can be little doubt of the fact that the sacred documents under discussion, as well as the decisions on their canonicity, imply and assume the complete faithfulness of their respective authors as *witnesses to THE SAVING EVENTS RECORDED THERE*." (The Bible etc., p. 13f.)

In his Statement in the Fuerbringer Letter to our clergy on Feb. 11, 1960, where he reasserts all of the above notions, Dr. Scharlemann says: "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact." Only because he professes *Modernism's* "doctrine of inerrancy" of GOD, while denying the inerrancy of *Scripture* as such (denying, with present-day Modernism that Scripture is *revealed truth* and that *this doctrine is "the doctrine of inerrancy"*) can Dr. Scharlemann make such a statement, which has proved so dumbfounding to ever so many of our pastors. Keep in mind Dr. Scharlemann's definitions, and you will have little trouble understanding his otherwise perplexing statements.

In a later written statement to the Board of Control of Concordia Seminary (reported by Pres. Fuerbringer, who at the same time reports that his faculty, inclusive of Dr. Scharlemann, "stands united on all parts of the doctrine of the Sacred Scriptures") Dr. Scharlemann has said: "My own conviction is that we must continue to use the word '*inerrancy*' [note: not the term inerrancy of the Scriptures]; for *this term signifies* the awe and respect that we all must have for the Scriptures as the Word of God." Note Dr. Scharlemann's persistent limitation of Inerrancy to "the Word of God," which in his language means the redemptive acts of God by which He is said to have revealed Himself

and, using the expression "the Word of God" in a secondary sense, the Scriptures limited as witnesses to *the saving events recorded there*. The whole purpose of his essay, *the Bible as Record*, etc., *admittedly* is to set forth the professor's answer to the question, *In what sense is the Bible "the Word of God"?* He denies that the Bible as such is the Word of God, or, what is the same, divinely revealed truth. By ever new formulations he is most persistent in pressing this fundamental denial. Dr. Fuerbringer's boast that his whole faculty agrees with Dr. Scharlemann, that it "STANDS UNITED ON ALL PARTS OF THE DOCTRINE OF THE SACRED SCRIPTURES," shows undeniably how bad things are at St. Louis today.

In his Presidial Letter of Aug. 15, 1960 (that is the date of a copy used, orally, by Vice-President Nitz to restrain the Iowa District East convention from taking action imploring Synod distinctly to repudiate Prof. Scharlemann's doctrine, etc.) Dr. Behnken reported a statement of Dr. Scharlemann in which he again defined the term Inerrancy as he has been defining it through these years. This definition reads: "*This term stands for the complete truthfulness and reliability of every word in Scripture and I, for my person, want no part in any activity which would tend to destroy this view of the perfection and majesty of the Scriptures.*" By now, certainly, all of us ought to know what such terms on "truthfulness" and "reliability" in the usage of Dr. Scharlemann MEAN!

Inspiration

Let us remember that Dr. Scharlemann has *always* said, as he says now: "I have at all times insisted on verbal and plenary inspiration of Scripture. . . .", *even while making the denials which he does make in his essays* which he continues to defend to this day. *This fact must convince every open-minded person that what Prof. Scharlemann professes to be "verbal and plenary inspiration" is something radically different from what the Christian Church has, on the basis of Scripture itself, professed to be such and what the Missouri Synod confesses to be such to this day.*

With all the evidence of Dr. Scharlemann's denials before us (concerning revelation, the Word of God, the nature of Scripture, truth, inerrancy, inspiration, etc.), the Board of Control of Concordia Seminary, St. Louis, has defended Dr. Scharlemann's use of the terms "verbal and plenary inspiration of Holy Scripture." We have insisted that the Board tell us whether in receiving Dr. Schar-

lemann's declaration IT was understanding the terms "verbal and plenary inspiration of Scripture" in the sense in which the Missouri Synod confesses this doctrine in the Brief Statement of its Doctrinal Position (#1 and 3) and in Questions 10 and 11 of the synodical Catechism. The Board not only failed to answer this question, but broke off correspondence with us and requested the district president of the editor of the Confessional Lutheran "to initiate action against him." (We never heard what became of this.) Cp. CL. Jan.-Feb. and Mar., 1960.

Just how does Dr. Scharlemann define Inspiration—Verbal and Plenary Inspiration?

"God raised up individuals who were given special illumination, sometimes called inspiration in contemporary theology, so that they might SEE THE THEOLOGICAL SIGNIFICANCE of, let us say, the capture of Jerusalem by Nebuchadnezzar, or of Israel's return from captivity. By being so interpreted these historic occasions became events." (The Bible, etc., p. 15:4.)

What is said about the more sure word of prophecy in II Pet. 1, 21 ("Holy men of God spake as they were moved by the Holy Ghost") "does not actually speak of inspiration in the sense of some special guidance which was given to the individual Biblical writers as they composed their documents, but only to the speaking of prophecies." So says Dr. Scharlemann. (P. 12:2.)

II Tim. 3, 16 ("All Scripture is theopneustos," God-breathed, given by inspiration of God—divine expiration would perhaps reproduce the original even better) does not, according to Dr. Scharlemann, say and mean what it has usually been understood to mean. "It would probably be more correct to say that the theopneustos of II Tim. 3, 16 refers to God's creative activity and guidance in all the factors and ingredients that went into the making of the Biblical documents. These would include oral tradition, liturgical practice, documentary sources, and, of course, the research and investigation undertaken in the course of preparing a Biblical book, as well as the work of translation." The Bible etc., p. 20:5. (This, in substance is little if anything more than what Modernism refers to as its 'Living Tradition.' Concerning this matter, more at some other time.)

Now, what of verbal and plenary inspiration?

In his essay on Revelation and Inspiration, presented to pastors of the Western District of the Missouri Synod in Oct., 1959, Dr. Scharlemann says: "Now, in a way, I suppose, it would be much more interesting to have a

book unmarred by human limitations, a book so unique in its formal aspect that it was obviously different from every other book. [We want to pause here to point out that these words are practically a reference to the very words of the opening sentences of the Brief Statement of the Doctrinal Position of the Missouri Synod.] But it just doesn't happen to be that way. It is the MATERIAL in the Scriptures that makes them unique. That's what makes the Bible inspired: it says what can only be said 'in the Spirit,' [This, limited as it is in what follows, is apparently Dr. Scharlemann's definition of inspiration:] It testifies to the Christ. Every last syllable of it does. THAT is verbal inspiration; and that is what makes it the Word of God. . . . I want to add here two formulations. One is Lutheran; the other is Reformed. One follows from the formal, the other from the material principle. It has been said, 'The Scriptures are the Word of God [in Dr. Scharlemann's sense of the meaning of that term], and as such they are inspired.' That is Lutheran. [?] The other formulation has it [so the Brief Statement] 'The Bible is inspired; therefore it is the Word of God.' That is Reformed Fundamentalism. [?] Between these two statements is a great gulf fixed. Unhappily the Brief Statement is usually interpreted in the light of the formal principle. That is why the whole question of the Scriptures, particularly its inerrancy, needs a great deal of airing before we commit ourselves to a final formulation." (P. 16.)—To this let it be said that the Brief Statement is by no means merely "interpreted" as Dr. Scharlemann says it is; it says exactly and unmistakably: "They (the Holy Scriptures) are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration." Dr. Scharlemann's essay on Revelation and Inspiration was, with gratitude to the professor, made available to pastors by the Western District office "as a guide" for private study and at circuit pastoral conferences. It is in this district that our St. Louis seminary is located, and Pres. Fuerbringer was present when the paper was presented. From all such facts one can get some idea as to what things are like in the Western District. Voices were of course raised against the paper; also, later (inclusive of laymen's voices) at the district's convention. However, these were told that the matter at issue was being "handled" by "authorities" in our Church charged with such responsibility and that judgment concerning it was "not within the province" of the 1959 convention of the district. Just as though the members

of our church who had come together there and who as original possessors of the Office of the Keys have been *entrusted BY GOD* with such a privilege and right and duty did not have the authority to judge doctrine which is being taught in their midst! *Have things really come to such a pass within the Missouri Synod today?*

Thanks to the "long and dangerous digressions" (Book of Concord, Trigl. Edit., p. 25) in our synod's fateful contest with Modernism, to which we have been subjected by our officialdom and which have been proving most offensive to ever so many within our beloved synod, "the whole question of the Scriptures [as though this *were* still a QUESTION! Do you not see what "*exploratory*" means as used by Dr. Scharlemann?], particularly its inerrancy," received a great deal of "airing" by St. Louis faculty members, administrators, and by certain officials before committing themselves to a final formulation agreeable to Dr. Scharlemann.

For some of this "airing" compare in the September issue of the *Confessional Lutheran* our discussion of a written statement by Dr. Scharlemann to the Board of Control on Scripture, Inerrancy, and the Brief Statement of the Doctrinal Position of the Missouri Synod, as propagandized by Dr. A. O. Fuerbringer, President of the St. Louis faculty.

More of this "airing" was reported in the letter of Pres. Behnken (dated Aug. 15) already referred to, which was used *orally* in his name by Vice-President Nitz, e.g. at the convention of the Iowa District East (Lowden, Aug. 15-18) toward moving delegates to refrain from taking action which would have resulted in distinct repudiation of Prof. Scharlemann's errors, his removal from the teaching ministry of our Church, investigation of the administration of our St. Louis seminary, an examination of the doctrinal position of every member of its faculty, and restoration of the full teaching of the truth, and of the truth only, of God's revealed Word to that institution of ours. (The President's letter was later sent, essentially unchanged, under date of Aug. 22, to all pastors and teachers of the Missouri Synod.)

Synodically, "1. the President has the supervision regarding the doctrine and administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. . . . 3. The President has, and *always shall have* the power to advise, admonish, and reprove. He shall conscientiously *use* all means at his command to promote and maintain unity of doctrine and practice in all Districts of Synod. 4. The President shall see to it that

the resolutions of Synod are carried out." (Constitution of the Missouri Synod, Art. XI.) To construe this as though it meant that congregations or individual members of the Church themselves no longer had the authority to judge doctrine which is being proclaimed in their midst is truly Romanizing. If such a Romanizing tendency were to prevail because of indifference on the part of members, they would have to blame themselves for being subjected to such a papistic principle.

Now remember, in the Presidial letter referred to above Dr. Scharlemann has continued to insist that what has been set forth in his essays can be taught *while accepting "the verbal and plenary inspiration of Scripture" AS HE UNDERSTANDS THESE TERMS*. From this everyone must see just what the professors's statements in the Presidial Letter MEAN. *They mean nothing less than that out-and-out Modernism could continue to be taught in our Church—if the statements of Dr. Scharlemann were to be accepted as a truce or as a settlement of the Conflict with Modernism within the Missouri Synod.*

May God in His infinite mercy forbid that such a catastrophe should ever befall our dear Church! To that end let us not only pray, but also testify on every possible occasion, and reject the destructive error that confronts us in the Modernistic Movement spearheaded by Dr. Scharlemann in our Church.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." May history never record of us, "But they said, We will not walk therein"! (Jer. 6, 16.)

❁ Congregational Church Polity and the True Faith

The Christian Faith is not preserved merely by having each family own a leather-bound Bible, nor only by good confessional paragraphs in church constitutions, nor merely by having each person confirmed on the basis of having once studied the chief doctrines of the Bible (catechism), nor by relying on the teachers in the church as though they but not the members for themselves should know what is right or wrong, nor by having the local church turn over the need of proving the spirits to synodical officials. . . .

Where the congregational polity is not upheld and exercised, the people of the local church lose their sense of obligation in doctrinal matters. They will then imagine that

doctrinal matters are for the teachers to think about and in case of any dispute for the synod to decide—even also when the synod operates in doctrinal matters by the majority vote practice.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." Formula of Concord, Trigl., p. 853; copied from the masthead of the *Confessional Lutheran*, which in its July-Aug. issue 1960 brings up the duty of common people.

As a matter of fact, there is nothing in the world today that better exemplifies the exercise of the rights and duties of the common people (church members and pastors) than the 21 volumes of the CONFESSIONAL LUTHERAN. It advocates church government by the Word of God, and it proves that this is Lutheran and Biblical by its use of the Lutheran Confessions.

From an article on Church Polity: Congregational—Synodical, in the *Clergy Bulletin*, edited by Geo. Schweikert.

❶ Principles Concerning Synodical Membership

At its recent convention the Iowa District East of the Lutheran Church adopted a report of its Committee on Constitutions setting forth the following important principles for framing constitutions of congregations:

As over against membership in a local congregation, which is of divine order, membership in a synod as an organization is of human order. (Cp. F. Pieper, *Christian Dogmatics*, III:420-422.) Synods like the Missouri Synod represent both a fellowship and an organization. God demands of us no more than that we recognize as fellow-Christians all who agree to the doctrine of His Word, in teaching and in practice, whether they happen to be united with us in our organization(s)—for instance, the Missouri Synod and the Synodical Conference—or not. (There are congregations and whole church bodies, for instance, whom we recognize as being in fellowship with us although they are not members of our organizations.) We can and should therefore agree to a confession like that of the *Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod*, which will not change, also in constitutions of congregations. This is one thing. To bind ourselves unconditionally to an organization

(like the Missouri Synod) is quite another thing. This is the case because an organization may conceivably change its confessional position in doctrine and/or in practice. This whole matter is really simple and clear.

Such is also the testimony of Dr. C. F. W. Walther in his essay at the constituting convention of the Iowa District in 1869, as shown by the following statement, adopted at that time:

"We have always said that our dear congregations should not accept the statement 'We shall at all times adhere to the Missouri Synod.' we don't want this. The name of the Missouri Synod ought not at all occur in the constitution of congregations. This indeed is no sin. BUT only then not if there is added: as long as the Missouri Synod retains the pure doctrine which it now has. Without this addition it is WRONG. No one should bind himself to men, but reserve the freedom again to step out of a synod at any moment, so that it cannot be said, You are traitors if you step out. A congregation is free every moment, if it steps in today, to step out again tomorrow, and no man can make this a matter of conscience to it. For God has given no law to the effect that at least three, five, or ten congregations should constitute a unit, send delegates, and let these formulate resolutions for them." "But we desire this, that there is always to be read in the constitution of a church: When quarrels break out in a congregation those are to retain the congregation's property who abide by the true doctrine, the confession of a Lutheran Church." ("Concerning the Chief Obligations which a Synod Has if it Rightly Wants to bear the Name of an Evangelical Lutheran Synod," *Proceedings* 1869, pp. 59f; 112; 114f.

Edit. Note: Readers may want to check in the light of the above principles the model constitution which is being supplied by Concordia Publishing House today. We believe that Walther was a true Missourian.—CL.

❷ Lutherans at the Conference Table

In a closed meeting on July 7-9 "top leaders" of the National Lutheran Council and of the Lutheran Church—Missouri Synod met in an historic session in Chicago "to explore the theological implications of inter-Lutheran cooperative relationships."

Thus the News Bureau of the NLC reported in a release dated July 11.

At the conclusion of the meeting, which began with a dinner and a "fellowship" hour, so reports the NLC, "the two groups issued

a joint statement which expressed the unanimous opinion of those present that "the meeting was profitable and would lead to better understanding and *closer relationships* between the two groups.'" (Our emphasis.) Plans were made for further conversations, with a next meeting to be held in St. Louis on Nov. 18-19.

On Missouri's side the following participated in the meeting: Pres. Behnken and Vice-Presidents Harms, Wiederaenders and Wittmer; Dr. Lawr. Meyer (Planning Counselor); Drs. Fuerbringer, Franzmann, H. J. Bouman, and Pastor Theo. F. Nickel, all representing the Committee on Doctrinal Unity. A considerable number of elite, headed by Dr. Franklin Clark Frey, represented the NLC.

Discussions were based on Art. VII of the Augsburg Confession. Papers on the Missouri Synod group and of the NLC participants were read respectively by Prof Franzmann and by Dr. Bergendoff.

The fact that discussions were based on Art. VII of the Augsburg Confession was, it seems to us, already something of a mistake.

Discussions should have been based on Art. X of the Formula of Concord. This would have made matters relatively simple and could no doubt have saved colloquists much time and effort, not to say serious mistake. For, Art. X of the Formula of Concord speaks of *churches* and of the requirements for external fellowship between them. "Thus," the article (Thorough Declaration) says in its last paragraph, as it points back to the principles it had just enunciated regarding matters which in themselves are matters of indifference, though they may not always remain such in view of attendant circumstances — "Thus the churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, *provided they are otherwise agreed with one another in the doctrine and ALL its articles*, also in the right use of the holy Sacraments." (Trigl. Edit., p. 1063.)

Art. VII of the Augsburg Confession treats of *the Church*, the one holy Church of all time or the Communion of Saints, and of its true or inner unity, and its outward marks (the pure Word and the right use of the Sacraments); not of churches and the requirements of external fellowship, at least not directly. It is possible to speak also of this on the basis of Art. VII of the Augsburg Confession (and its Apology); but, as stated, this is not as relatively simple as it is to do this on the basis of Art. X of the Formula of Concord. For reasons that must be clear to every-

one, unionists shy away from discussions on the basis of Art. X of the Formula of Concord.

But let us see what is to be said with reference to Lutherans at the Conference Table on the basis of the report before us.

What Did NLC Spokesmen Say?

In the thoroughly unionistic fashion that we have long ago become accustomed to expect from such quarters, the NLC spokesmen said: "The proposition of complete unity or none at all cannot be defended on Scriptural grounds."

This, as everyone must see, is a clear rejection of what is confessed by the Lutheran Church in its Formula of Concord.

But such a statement at least shows that NLC leaders know what they want.

What Did Missourians Say?

The heart of the paper representing Missourians present at this meeting, read by Professor Franzmann, according to the NLC report pointed out that "The imperative that is over us in our uncertainty and dividedness would seem to be the imperative of II Cor. 13, 11; and that is a present imperative, a durative one: 'Be amending!'"

We don't know for whom, if anyone, other than the Missourian colloquists present Professor Franzmann was confessing "uncertainty," and the passage referred to does not condone anything like that. Nor do we know why he spoke of an imperative that "would seem to be" over us. We do recall here what Dr. Wm. Oesch of Germany has recently written concerning the *Concordia Theological Monthly*, edited by the St. Louis faculty: "It has *failed in leadership* for some time. In spite of many very good articles it has had, on the whole, a rather *indistinct* and of late in certain areas even a *confused* record. The journal's whole *relationship to Ecumenism*, including the Lutheran World Federation, as spelled out also in book reviews, has shown a *basic uncertainty in regard to the doctrine of the Church*. [That is what Art. VII of the Augsburg Confession, which was under discussion in the paper read by Dr. Franzmann, is all about.] The editorial policy has seemed to lack an over-all doctrinal and historical instinct and a wholehearted determination to fight those that fight Christ." (*Memorandum inter Nos*, First Installment, p. 15. Our Emphasis.)

The rather arbitrary rendering of II Cor. 13, 11, "Be a-mending!" (quite similar to the RSV's "Mend your ways") reminds us, moreover, of what Luther said about some men being good grammaticians but poor theolo-

gians. The tense of the word in the passage referred to is indeed present and durative. It's meaning, we believe, would however be better rendered: "Be in the process of being perfected!" Luther did right well in translating "*Seid vollkommen!*" The word here used (in the Greek) is the same word which is used in I Cor. 1, 10, where we read (AV): "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; that ye *be perfectly joined together* in the same mind and in the same judgment." It is significant, moreover, that in II Cor. 13, 11 (the passage quoted only in part by Prof. Franzmann, as reported in the NLC News release) the Apostle goes on to say: "Be encouraged, *be of one mind!*"

Did the Missourians present at this conference table really know what they wanted? If so, this does not appear from the NLC report.

What Did Luther Say?

Luther, too, sat around the conference table with would-be Lutherans; many a time. In 1536 and thereabouts Luther sat around a conference table with Bucer and others in an endeavor to bring about "better relations" if possible. And what did Luther say at that time?

This—

"*Either true concord (unity) or none at all!*" (St. Louis Edition, XVII, 2094:10.)

And now, what was it again that NLC spokesmen said? This: "The proposition of complete unity or none at all cannot be defended on Scriptural grounds."

How different that, and also the uncertainty reported as concerns Missourians, from what Luther said and what the Lutheran Church confesses in its Formula of Concord!

A conference table can make clear that there is a difference between Luther and some Lutherans today.

We are left wondering just what sort of "closer relationships" were envisioned by the two groups about the Missouri-NLC conference table, as reported by the NLC News Release.

❶ Lutheran Catholics Within the Missouri Synod

Those who worshipped in Holy Trinity Church in North Bergen, N.J., "Evangelical-Lutheran-Catholic" (Missouri Synod) the Rev. Daryl Johnson pastor, the first four Sundays in July were treated to the following bits of High Churchism, which is just another name for Catholicism, in its church bulletin.

(All emphases *there*; omissions ours.)

"THE SANCTUARY VIGIL LIGHT burns this week in Memory of . . . ; placed by the . . . Family. May his soul rest in peace, and may Light perpetual shine upon him. Amen."

"THIS WEDNESDAY at 9:00 A.M. Pastor Johnson will celebrate a Votive Mass for the Anniversary of Ordination."

"Also our Church has preserved all the old customs and ceremonies of the Catholic Apostolic Church, for example: Mass Vestments, Candles, Statues, the Sign of the Cross, Kneeling, chanting the Service, the Elevation, the Stations of the Cross, ringing of bells, holy oil, etc. That is why our Church is called part of the Catholic Church, because we have the old Catholic faith and customs. HOLY TRINITY CHURCH, NORTH BERGEN, IS AN EVANGELICAL, LUTHERAN, CATHOLIC PARISH."

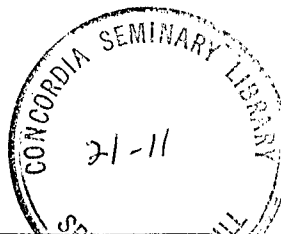
"THE SACRAMENTS OF THE BIBLE—*Holy Baptism*: 'Go ye therefore, and teach all nations . . . ' St. Matthew 28, 19. *Holy Communion*: 'The Cup of Blessing which we bless. . . ' I Cor. 10, 16. *Holy Absolution*: 'Whose soever sins you (Apostles) forgive . . . ' St. John 20, 23. *Holy Ordination*: 'And when they had fasted and prayed, and laid their hands on them, they sent them forth.' Acts 13, 3. *Holy Confirmation*: 'Then they (the Apostles) laid their hands on them and they received the Holy Ghost.' Acts 8, 17. *Holy Unction*: The Priests (*sic*) are to pray and anoint the sick with oil in the Name of the Lord. St. James 5, 14."

"THE SOCIETY OF THE INCARNATE WORD, which many of you know about already from their meeting here last year and from the tracts which that Society has printed and which are on our tract rack, will hold its Annual Chapter Meeting at our parish church this coming week. Any and all of our parishioners are most welcome to attend the Services which will be held. . . . The Holy Eucharist on Wednesday at 8:30 a.m. will be a Solemn High Mass, celebrated by Pastor Johnson. THE SOCIETY OF THE INCARNATE WORD is an Association of Lutheran Catholic pastors and seminarians who have joined together to help advance the Liturgical and Sacramental Movements in the Lutheran Church. To this end they are active in printing Liturgical tracts and booklets for the use of our Lutheran parishes. . . . Pastor Johnson is a member of the Society of the Incarnate Word."

Mere adiaphora, i.e., matters of indifference?

Are such things being officially tolerated within the Missouri Synod?

Concordia Seminary 12-13c
Library
Springfield, Ill.



Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — I Cor. I, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

November, 1960

Number 11

IN THIS ISSUE: Under the Banner of the Cross (Eph. 6, 10-20) — St. Louis Seminary Faculty Adopts a Position of Its Own on Holy Scripture — Why the Bible is God's Word — What the Bible Has to Say about Dr. Scharlemann's Exploratory Theology — A Grim Fairy Tale — Looking Back at Our District Conventions — Who Was Meant — A Letter to Pres. Behnken concerning Publication Standards — How to Suggest What is False — Must Members of Our Church Submit to Synodical Officials? — A Curious Position — The "Oneness" That is Manifested through Inclusion in the "Co-operative" Agency Known as the NCC — Is the Missouri Synod's Board for Missions in North and South America Merely Cooperating in Externals with the NCC? — "Smear"-Talk in the AMERICAN LUTHERAN — How Low Can They Get? — The Recent Meeting of the Central Committee of the WCC.

● Under the Banner of the Cross (Eph. 6, 10-20)

Lord God, Thou Thyself dost assure us through Thy holy Apostle that our wrestling is not against flesh and blood, but against

spiritual wickedness in high places. And Thou dost therefore bid us constantly to be strengthened in Thee and in the power of Thy might. Thou dost, moreover, bid us once and for all to take unto ourselves Thy whole armor, that we may be able to with-

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: 422 Main Avenue, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 2046 Fremont St., Chicago 14, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D., P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, 2046 Fremont St., Chicago 14, Ill. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription to the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112. 114.

stand in our evil day, and, having done all, to stand. We therefore pray Thee for the grace that, having our loins girt about with truthfulness, and being clothed with the breastplate of a righteous life, and having our feet sandalled with the Gospel of peace that makes for preparedness, we may, added to these, take unto ourselves the protective shield of a lively trust in Thee wherewith we may be able to quench all the fiery darts of the wicked one, and the helmet of the sustaining hope of our final salvation, and that great spiritual sword, Thy Word, so that we may be found standing in Thy sight. Grant also that, like faithful sentinels at our post, we may be constantly found praying in every need and alertly watching, by Thy Spirit, and making supplication for all the saints, especially for such as may be suffering for Thy Name's sake and yet should be speaking out boldly in the service of Thy Gospel. Hear us, O Lord, even as we are praying in accordance with Thy gracious will in Christ. Amen.

St. Louis Seminary Faculty Adopts a Position of Its Own on Holy Scripture

The faculty of Concordia Seminary in St. Louis has adopted a position of its own on Holy Scripture radically different from that of the Missouri Synod as confessed e.g. in the Brief Statement of its Doctrinal Position. The faculty statement is the "studied" product of two years of deliberations during which one of its members, Dr. Martin H. Scharlemann, appeared before various pastoral conferences in an effort to condition them for fundamental doctrinal change.

The faculty pronunciamento, which appeared under the title "A Statement on the Form and Function of the Holy Scriptures," will no doubt prove unintelligible to our congregations and to uninitiated pastors. Modernism's denials can find shelter within it. To single out this one example, as to the extent of Scriptural inerrancy it is said: "In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable." (Our emphasis.) In which sense, and in the fulfillment of which function? This is the question. The immediately preceding words, with which the paragraph under discussion begins, and to which the this in "this sense" and "this function" refers, reads simply: "The Scriptures express what God wants them to say and accomplish what

God wants them to do." We suggest that anyone who may want to see this matter pursued further, do so for himself.

To such a theological conglomeration as the faculty Statement consists of we oppose the simple statement of faith, that *the Scriptures as such are divine truth revealed for the purposes or function stated in II Tim. 3, 14-17*, and, if anything more should seem necessary, as a witness of our corporate confession of faith, we refer to what is solemnly documented as the Missouri Synod's confession as to Scripture in its Brief Statement of its Doctrinal Position. (Par. 1-3.)

It has been revealed that the faculty statement was adopted as an expression of "its position" on the form and function of Holy Scripture already on April 26, 1960. However, it was not published until early October (in the *Concordia Theological Monthly*) at the end of the district convention season. During the convention season, district presidents were asked "to hold all judgment in abeyance" as regards action concerning the known teaching of Dr. Scharlemann. Publication of the faculty statement was preceded by a letter of the President to the Missouri Synod (Aug. 22, 1960) to all pastors and teachers, in which an official imprimatur was put on Dr. Scharlemann's teaching, and in which the plea was made to retain him as a professor at our seminary, at which young men are prepared for the Christian ministry in our Church, in the expectation that his teaching would prove to be a teaching and defense of "the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy and the unquestionable authority of Holy Writ."

The St. Louis faculty Statement on Scripture, copies of which may be obtained on request from Pres. A. O. Fuerbringer (801 De Mun Avenue, St. Louis 5, Mo.), has deepened the great gulf that seems to have become fixed between the faculty and the rightful heirs of the Scriptural heritage of our founding fathers. It has widened the cleavage between the faculty and Synod as such. For, the first great object of the Missouri Synod has been documented in its Articles of Incorporation (IIa) as follows: "To unite in a corporate body the members of the Evangelical Lutheran Church *who acknowledge and remain true to the Book of Concord of the year 1580 as a true exhibition of sound Christian doctrine.*" (Our emphasis.) The *sound Christian doctrine* concerning the nature of Holy Scripture which is exhibited in the Book of Concord of 1580 by the Lutheran Church is: that Scripture as such is

the revealed Word of God (Formula of Concord, Trigl. Edit., p. 1081:52; often elsewhere); that the words of Holy Scripture are to be identified as words of the Holy Spirit (Apology IV:108; Trigl. Edit., p. 153; also elsewhere); that "the Word of God cannot err" (Large Catechism, Trigl. Edit., p. 747:3). The sound Christian doctrine concerning one of the functions or uses of the Scriptures which is clearly exhibited in the Lutheran Church's Book of Concord of 1580 is as follows: "All Scripture, given by inspiration of God, is to serve, not for cherishing security and impenitence, but for reproof," etc., II Tim. 3, 16; "for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3; II Tim. 3, 16; Tit. 1, 9." (Pp. 1067:12; 855:14.)

There are indeed those who object to such a use of Holy Scripture as "legalism." But this is the case only because *they do not understand the proper distinction between Law and Gospel*, the proper use of the two, and the power of the Holy Spirit working through the Word when Law and Gospel are properly used side by side. Indeed, such objectors understand neither how to preserve the Law in its proper use nor the Gospel in its purity. And they certainly *do not remain true* to the "true exhibition of sound Christian doctrine" in the Lutheran Church's Book of Concord of 1580. For the sound Christian doctrine here exhibited is as follows: "St. Paul says, *All Scripture given by inspiration of God is profitable for doctrine, for reproof, etc., and to reprove is the peculiar office of the Law.* Therefore, as often as believers stumble, they are reproved by the Holy Spirit from the Law, and by the same Spirit are raised up and comforted again with the preaching of the Holy Gospel . . . when a man is born anew by the Spirit of God, and liberated from the Law, that is, freed from this driver, and is led by the Spirit of Christ, he lives according to the immutable will of God comprised in the Law, and so far as he is born anew, does everything from a free, cheerful spirit; and these are called not properly works of the Law [legalism], but works and fruits of the Spirit." (P. 967.)

In its Constitution, the Missouri Synod has guaranteed us, as its first object, "The conservation and promotion of the unity of the true faith (Eph. 4, 3-6; I Cor. 1, 10) and a united defense against schism and sectarianism (Rom. 16, 17)"; and it has guaranteed "The protection of pastors, teachers, and con-

gregations in the performance of their duties and the maintenance of their rights." (Art. III — Objects: 1. 8.)

Fellow Missourians, rise up and insist that your constitutional guarantee be honored and made good today. Bring this matter before your congregation, your conference. Write the President of Synod and insist that your officials who *have been elected to serve you in this capacity* repel and rid our fellowship of the invasion by Modernism that has infiltrated our St. Louis seminary and that now threatens to take over our whole Church!

❶ Why the Bible is God's Word Holy Scripture is Divine Revelation

When we say that the Bible is God's Word, we mean just that. In accordance with the good old rule, we say what we mean, and we mean what we say.

Why is the Bible God's Word?

The Bible is God's Word because *it is divine revelation*.

With Holy Scripture, genuine Lutheranism (the Church of the Reformation in its historic Confessions, Luther himself, great dogmatists like Calov and Quenstedt, the Missouri Synod in its Brief Statement of its Doctrinal Position and in its Catechism Explanation, Question 24C, F. Pieper, etc.; so also the Synodical Conference in its latest confessional document, the Statement on Scripture, Proceedings, 1958, p. 42ff) has always taught and confessed, and teaches today, *the only right concept of revelation in this respect*, namely, that Holy Scripture is a *revelation in the formal sense of the word: it is revelation in action*. When I read (or hear) Holy Scripture, *GOD speaks to me*. "We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God." (Brief Statement, Par. 1.)

Anti-thesis: "We reject the doctrine which under the name of (theological) science has gained wide popularity in the Church of our day, that Holy Scripture is not in all its parts the Word of God, but in part (that parts of it are) the Word of God and in part (parts of it) the word of men and hence does or at least might, contain error. We reject this doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith." (Brief Statement, par. 3.) That the Scriptures are given to the Church for the foundation of its faith, the faith once delivered to the saints (Jude

3), and hence as the sole source and norm and rule of doctrine, is expressly stated in Ephesians 2, 20.

In speaking to me in Holy Scripture, God reveals to me not only Himself, but all that He speaks about at all in the Holy Book. To reveal Himself to me is indeed God's main purpose as He speaks to me in Holy Scripture. "In the beginning God." (Gen. 1, 1.) He reveals to me His holy will and His gracious will, in Law and Gospel, in truest words concerning sin and grace. But this is not His only purpose. He gives to me absolutely reliable information about all other things which He would have us know with divine certainty, from the creation of the universe as He reveals it especially in the first book of the Bible, Genesis (cp. Hebr. 11, 3 in the AV; not in the RSV, where it is falsely rendered), to Christ's final coming in glory at the end of the world for the consummation of all things as He tells of it especially in the last book of the Bible, which deals wholly with "the Revelation of Jesus Christ, which God gave unto Him" (according to His human nature), Apoc. 1, 1.

The Bible is not in its length and breadth purely revelation in the *material* sense of the word (communication of truths before unknown). There is revelation of that kind in Scripture, too. Beside what has already been referred to, there is above all that great mystery of faith, the Gospel, which Paul writes about in I Cor. 2, and which is the heart and center of all Scripture. But much of what we know with divine certainty from the Bible can be known also from other sources. (Cp. Luke 1, 4.) The holy writers, even before writing, knew much more of this than we possibly could; for they were themselves largely eye and ear witnesses of not a little of what they recorded. Yet even all of this is told in words which are the words of God Himself. That same Holy Spirit, that Blessed Counselor (the "Comforter"; Gr.: the *Paraclete*) of whom Jesus said to His Disciples that the Father would send Him in the Savior's name and "He shall teach you all things, and bring all things to remembrance whatsoever I have said unto you," and "show you things to come," and that He would be in them (cp. John 14, 16-18. 26; 16, 12-15); that selfsame Spirit who on that first great Pentecost Day miraculously put proper words into their mouth so that they "prophesied" or *spoke forth from God* (Acts 2) things of which they had been witnesses during these blessed years in the course of which they had companied with Christ, — that Spirit is the

One who speaks through them also in Holy Scripture.

What Makes the Bible the Revelation That It Is?

The Holy Scriptures "are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21," Brief Statement, Par. 1. (This is called *real* inspiration, from the Latin word *realis*, which means, pertaining to the *things* contained in Scripture, "that"; and this inspiration is "plenary," which means that *all* that is contained in Scripture is inspired — the holy writers wrote "only" that.) "We also teach that the *verbal* inspiration (the inspiration of the very words themselves) of the Scriptures is not a 'theological deduction' (a truth or a mere theory which theologians have arrived at by a process of deduction, as many so-called, modernistic Lutherans absurdly charge it is), but that it is *taught by direct statements* of the Scriptures, II Tim. 3, 16; John 10, 35; Rom. 3, 2; I Cor. 2, 13." (Brief Statement, par. 1; emphasis ours.)

For an undeniable testimony from the historic Confessions of the Lutheran Church to the verbal inspiration of Holy Scripture, we may refer to its Apology of the Augsburg Confession (Art. IV, according to the German; the Latin is, if anything, even stronger — *Trigl. Edit.*, p. 152, our emphasis) where, directing itself against its adversaries, it says: "What are the poor people thinking of? Do they think that *Scripture* repeats one and the same thing so often with *clear words*? Do they think that *the Holy Ghost* does not compose *His words* with certainty and thoughtfulness, or that *He* does not know what *He is saying*?" One simply cannot fail to see how through their interchangeable use, first as those of the one and then as those of the other, the words of Holy Scripture are here identified as the words of the Holy Ghost. Anyone who rejects this should be honest enough to admit that he rejects what the Lutheran Church confesses.

In other words, it is through inspiration that the Scriptural revelation is what it is. This is the meaning of the following Latin statement of one of the great Lutheran dogmaticians of the past: *Forma revelationis divinae est theopneustia, per quam revelatio divina est, quod est.* (Calov, *Systema*, tom. I, p. 269; cp. Ad. Hoenecke, *Ev.-Luth. Dogm.*, I, p. 216.) Inspiration is a specific form of special revelation as distinguished from other

forms of that kind of revelation (oral communication, visions, dreams) and from the general revelation in nature by which God makes Himself to some extent known to men.

By virtue of Verbal Inspiration the timeless God not only once spoke through the holy men through whom He wrote the Holy Scriptures, but He also speaks to us. (Cp. Hebr. 1, 1-2.) J. A. Bengel (died 1752), to whom Scripture was revelation and who with the circle of theologians associated with him, known as the School of Biblical Theology, constituted the last bulwark in Germany against the incoming tide of Free Thought and Rationalism, commenting on II Tim. 3, 16, put it this way: "Scripture in all of its parts originated in the breath of God. . . . It is divinely inspired not only while written, God breathing through the writers; but also when read, God breathing through the Scripture, and Scripture breathing Him. It is this that makes it so useful." In other words, God did not merely reveal a body of Truth in the past, leaving it to itself, a more or less closed book so far as He is concerned (revelation in the material sense of the word). In the Bible God rather *speaks to us NOW*.

There is a wonderful constant relationship between the Holy Spirit and Holy Scripture, making it a *continuous revelation*. The words *Dominus dicit*, "Thus saith the Lord," which occur so often in the Bible, are literally as true today, and always will be, as they ever were. Yes, (Hebr. 4, 12) "*living* is the Word of God, and energetic" (Gr.: *zoon gar ho logos tou theou, kai energees*): the Word of God is alive, actively alive, and as the tense indicates, constantly active. As for the fact that the Word of God here spoken of is 'that word of revelation which from the first verse of the Epistle has been in the writer's mind . . . the mention of the word of hearing (*ho logos tees akooes*) in v. 2 and the prominence given in the context to God's promise make it impossible to think of anything else.' (Expositor's Greek Testament.)

The Testimony of the Holy Spirit within Our Heart

It is because the Bible is God's living Word that it can and does beget within us that divine persuasion, *the testimony of the Holy Spirit* Himself, which moves us to assent to its truthfulness in our hearts, so that no denial of Bible critics based on contrary human convictions can shake it. Through assent to His Word (faith) wrought in our heart by the Holy Ghost, the testimony of the Holy Spirit which in Scripture confronts us from without

(objectively) becomes an inner testimony of the Holy Spirit. (John 7, 17 and 6, 40; I Cor. 2, 4f; I John 5, 9f; II Thess. 2, 15; Apology IV, Trigl. 155:13; Formula of Concord, 1073:31; 1087:73f.) To put the same truth somewhat differently, the Word of Scripture, because it is God's Word, is an object of perception (something that can be perceived) which itself creates its own organ of perception, faith, so that it may be perceived, and thereby itself proves its divine authority. It is this that puts the divine seal of absolute authority on all of God's Word for us. (John 3, 33.) Just as in the light of the sun we see the sun, even though a thousand blind men should tell us that it is not to be seen, so the conviction of the elect that God's Word is Truth (John 17, 17) from its first syllable in Gen. 1, 1 to its last syllable in Rev. 22, 21 is a divine conviction wrought by the Word. *Where this conviction is lacking, it is wasted time and effort to try to prove that the Bible is in any sense "God's Word."* Indeed, rejection of the testimony of God by unbelief with respect to any part of Scripture is nothing less than actually to make a liar of Him (I John 5, 10.)

Do We Really Have the Bible?

We may here take note of a futile objection which is often raised when the inspiration of the Bible, and especially also its inerrancy, come to be discussed. It is the objection that since we do not have the autographs of Holy Scripture, its original copies, we cannot rightly speak of its inspiration, especially its verbal inspiration, and its inerrancy anymore; that we are then speaking of "something which we don't have."

After all that has been said, this must be regarded as a foolish objection indeed. Yes, that detractors must resort to such subterfuges for refuge says a great deal. For here we simply have a confusion of the inspiration of Holy Scripture and of its integrity, that is, its preservation in its original form.

Because Scripture claims inspiration and inerrancy for itself (e.g. in II Tim. 3, 16; II Pet. 1, 21; John 10, 35), we, in the first place, reject as blasphemy any and every suggestion of error, inaccuracy, or contradiction in the original text of Holy Scripture, which is the work of God, and wherever we have reason to believe, as we do have reason to believe, that this text has been providentially preserved to us in copies of Holy Writ which have come down to us.

Then, in the second place, wherever irregularities may exist in manuscripts of Holy Scripture as they have survived to our day —

and they do exist — we rightly insist that they belong, not to the original text, but to copyists. As we remove superficial stains from some prized garment, so we carefully remove copyists' blunders where, due to human weakness and unfaithfulness, these can be clearly shown to exist in one or the other of the great number of manuscripts which have been transmitted to us, and where the original text can be ascertained with any degree of certainty, which is in the very most cases.

We want to add here more particularly as concerns the "Received Text" (the so-called *textus receptus* of Erasmus, 1516), from which the German Version of Luther and the King James or Authorized Version in English were made, that it is substantially the same text which men of the greatest learning have by the most unwearied diligence continued to elicit from the since increased vast heap of discovered documents especially of the New Testament; for instance, the very critical and scholarly Nestle text. Also the most recently discovered, and in their way most important, Dead Sea Scrolls have but served to confirm this fact.

The operations of Biblical criticism have served to establish the genuineness of the Old and New Testament texts in every matter of importance. All the doctrines and precepts of the Christian religion remain unaffected by its investigations. To a most surprising degree of purity the very words which the sacred writers once penned have been preserved to us through the ages. It is plain deception when negative Bible critics try to impress unsuspecting Christians by referring without further ado to a vast number of variants in existing manuscripts of the Bible so as to lead them to believe that these mattered a great deal. Only an evil tendency will seek to cast doubt on the integrity of Holy Scripture; and it is simply a mistake to drag such matters into the doctrine of Holy Scripture as though they were of serious consequence to it.

So sure have we every reason to be of the original text of the Bible, that even if the poorest manuscripts in our possession were to be used to restore it, no article of faith would be altered in the least, and the sense of the text would be but seldom changed in any matter at all by variants. By far the most of these — about 95% — are obvious copyists' errors corresponding to comparable typographical errors in some present-day typescripts or publication. Many of them make not a whit more difference than if a period were upside down.

What Finally Matters

We need not entertain the least fear as though the Bible will ever be found untrustworthy. Such fears should rather be reserved for the reputation of unbelieving Bible critics who are constantly seeking to cast doubt and uncertainty on the Bible by their futile denials. When the Bible is attacked in a church, it is not Holy Scripture that is on trial; *it is the members of that church who are on trial*. The Bible is really never on trial; men are. You are going to be judged by that Word on the last day. (John 12, 48.)

To cite once more pious old Bengel, who in an eminent degree possessed the rare gift of meaningful condensation: *Scriptura ecclesiam sustentat, ecclesia scripturam custodit* — "Scripture sustains the Church; the Church guards Scripture.

"Scripture bears within itself the undying ability in all tongues and lands to raise sinners from death, today as it did a thousand year ago. And although unbelief has already tried untold times to assault it, to give to it the lie, and to discover contradictions in it: the Bible has victoriously withstood all attacks. No scoffing of scoffers has been able to scoff it away, no hostility of the hostile has been able to annihilate it; instead, it is still always there and stands in youthful vigor and full of vital energy over the graves of human wisdom in which the dead ceaselessly bury their dead." (W. Rohnert, *Die Inspiration der Schrift und ihre Bestreiter*, p. 16.)

⊕ What the Bible Has to Say about Dr. Scharlemann's Exploratory Theology

The Apostle Paul, who in his ministry himself had to suffer opposition from such men as he refers to, as do also we today, writes in his Second Letter to young Pastor Timothy: "Yea, all that will live godly in Christ Jesus will suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." And then he goes on to say: "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them (namely, from Christ's Apostle himself), and that from a child thou hast known the Holy Scriptures.*"

Here the Apostle sets Timothy, as concerns his faith and ministry, in diametrical contrast to such as have been referred to.

At the same time, the admonition is here included to avoid *the way* of errorists. "But

CONTINUE thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that *from a child thou hast known* the Holy Scriptures," etc. This *continuing* is the counterpart of the *progression* of which he had been speaking. (It is something that Modernism would refer to as "static" over against the "dynamic" theology for which it stands.) In order to continue in that which he had learned, Timothy needs but to learn again and again what he knows from Scripture as over against supposedly more "scholarly" *progressive*, but in actuality far worse than just worthless, because unspiritual, theology.

Yet, what is it that Dr. Scharlemann is trying to tell us? This: "We must all become more aware of the fact that theology *moves*, that we cannot and must not be content to talk about *the Scriptures* in 1959 as though we were living in 1759 or even in 1929." After six years of investigation and reflection, as he attempts to thread for himself (and for us!) a supposedly "solid" *path through all the discussions of "contemporary" theology*, Dr. Scharlemann must admit that he does not have what young Timothy had, and what you and I have, — *a final word on THIS matter, THE NATURE OF THE BIBLE*. On the contrary, his work is *exploratory*. He is still looking for something more final. When the professor, therefore, tells us, in a most challenging way, that it is his conviction that what, in his own uncertainty about THE NATURE OF THE BIBLE, he has to offer us presents the "Biblical" point of view, *this can only be understood in the sense of the theology which he admittedly represents*. It can only honestly be understood in the sense of the kind of theology about the very NATURE OF THE BIBLE that *moves*, and that insists that one *cannot* be content to talk about *the BIBLE*, about the very NATURE OF THE BIBLE, in one and the same way from day to day and from year to year.

In diametrical contrast to Prof. Scharlemann's doctrine concerning this matter, we believe, teach, and confess, as one of the very foundation-stones of our Christian faith, that *the Scriptures themselves are DIVINE REVELATION*; that they are *GOD HIMSELF speaking to us* in their every word. Now, GOD says through His holy Apostle: "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known THE HOLY SCRIPTURES.*"

We have the last word in Christian theology. Aside from all else, Modernism has come too late. Let Dr. Scharlemann, with that theology, investigate and reflect and explore and move. But let not such an one remain in the teaching ministry of our church, not to speak of serving as one of its professors, in our name, at one of our seminaries!

Let Dr. Scharlemann cease trying to continue to force himself on our fellowship; and if he will not do this, then let us, PASTORS AND PEOPLE, to whom the Office of the Keys, and, with that, this grave responsibility, has been committed by our Lord, see to it that there BE done what simple honesty demands to be done, by those who have been entrusted TO SERVE US in official capacities, namely, THAT DR. SCHARLEMANN BE REMOVED FROM THE TEACHING MINISTRY OF OUR CHURCH.

❷ A Grim Fairy Tale

The following letter was on Oct. 6 sent by Dr. Frederic Niedner, Secretary of the Board of Control of Concordia Seminary in St. Louis, to a reader of the *Confessional Lutheran*. It shows to what desperate lengths some officials and administrators within the Missouri Synod are going in an effort to convince people that all is, as it always has been, well on that Western District front within the Missouri Synod. If this should appear necessary, we shall later publish a somewhat fuller discussion of the letter and of the actual facts of the case which should, however, by now be pretty well known to our readers.

Dear Mr. — —

Your letter came to me a few minutes ago and I shall hasten to answer.

I want to assure you that Dr. Martin Scharlemann has been teaching at the seminary exactly what the Lutheran Church—Missouri Synod has always taught, namely that the Holy Scriptures are the inspired Word of God.

"All the fuss in the synod" has been caused by another matter. Some time ago Dr. Scharlemann was invited to say something at a large meeting in Northern Illinois about what we believe about the Bible. Instead of repeating again what he has always taught at the seminary, which everybody knows, he did something else. He read an "exploratory" paper.

I will tell you what this means. In the course of time many people have had different ideas about the Bible. They believed the Bible to be God's Word, but they have wondered whether we must in all cases take the words just exactly as it is written; for instance, in the story of Pentecost it says that 3000 people were baptized, and does that mean that some-

body counted them and that there were exactly 3000 and not 2999, or may we believe that it means about 3000? What difference would it make to us? And there are a number of incidents like that in the Bible. So Dr. Scharlemann asked the people to "explore" with him and to see what people were thinking about such things, and whether they were right or wrong. The whole matter has made our people look into the Bible more than ever before and that is a good thing. After the "exploring" we know now what our people think about such questions, and Dr. Scharlemann will continue to teach at the seminary that the Bible is God's Word.

I am glad about your concern for the teaching at our seminary and I hope that I have helped you to understand this situation better.

Sincerely yours,
s/ Frederic Niedner

❸ Looking Back at Our District Conventions

We have reported on a number of district conventions of the Missouri Synod which were held through the summer months. (Cp. especially the July-Aug. CL.) There are still several things to be said regarding them.

Member of Presidium Said to Have Been "Rebuffed" by "Maverick" District

Synod's Second Vice-President, the Rev. Roland Wiederaenders, D.D., representing President Behnken at the convention of the English District, is said to have been "rebuffed" by that district *when he defended "the Synodical position" and pleaded for "strengthening of executive disciplinary powers."*

That this is what happened at the convention of the English District, which is referred to as "always the maverick in the Missouri Synod," has been reported in the parish paper of Grace Church in Oberlin, Ohio, the Rev. Wayne Saffen, member of the English District, pastor. The report appeared under the heading "English District Convention Makes History," and a subheading in which there is to be read: "Takes Issue with Synodical Resolution on Brief Statement."

Memorials from several pastoral conferences within the district "protesting" last summer's resolution at the San Francisco Convention of the Missouri Synod "hit" the resolutions committee of the English District (at Milwaukee) in June, the paper reports. And then it goes on to say: "Synod's Vice-

President, Rev. R. Wiederaenders, was present to defend the Synodical position and plead for the strengthening of executive disciplinary powers. He was listened to respectfully, but rebuffed, when the District resolved to memorialize Synod in Cleveland in 1962 to declare its previous resolution unconstitutional." (Our emphasis.)

"Always the maverick in the Missouri Synod," the Grace bulletin reports (our emphasis), "the English District is back in business" with its "wing-ding" convention in Milwaukee. Just as it seemed that there was no reason left for its separate existence, it turns out that after all "the voice of protest and prophecy" is left it.

The ten pages of the parish paper of Grace Church devoted to the subject would make a shambles of the Missouri Synod as a confessional body while seemingly interested in its preservation as an organization allowing "free discussion" by its members.

The Brief Statement of the Doctrinal Position of the Missouri Synod, the paper asserts, "reflects the Modernist-Fundamentalist controversy over the Bible as the Word of God." Actually, the Brief Statement was drafted already in 1897, for the fiftieth anniversary of the organization of the Missouri Synod, long before "the Modernist-Fundamentalist Controversy" came into being. Even then already, it merely drew together into a brief compass the doctrine of Holy Scripture which the Missouri Synod has ALWAYS confessed, since its organization in 1847. In 1934 it was submitted to Synod in its present English form as a document which presents "the doctrine of the Scriptures and the Lutheran Confessions in the shortest, most simple manner," and formally adopted as such for the presentation of our doctrinal position in discussions with other Lutherans toward possible unity (not mere union). In its "Loyalty Resolutions" at the Centennial Convention in 1947, Synod solemnly and unanimously reaffirmed "its unwavering loyalty to the Scriptures as the inspired and inerrant Word of God" and once again as solemnly declared "that the Brief Statement correctly expresses its doctrinal position," — to which some members of Synod now no longer want to be bound. (Cp. Proceedings, 1929, p. 113; 1932; 1947, p. 476.)

"More recently," to quote the Messenger of Grace itself, "some were disturbed by the statements of pastors in the field and by some professors at our seminary relative to Scriptures and Church unity." "These statements," the Messenger goes on to say, "were within

the teaching of the Lutheran Confessions and of Scripture, but contradicted, or appeared to contradict, certain statements in the Brief Statement."

So then, according to such a declaration, one can contradict, or appear to contradict, certain statements of the Brief Statement relative to Scriptures and Church unity and yet be "within the teaching of the Lutheran Confessions and of Scripture"! There is no question as to what is meant more specifically. For Pastor Saffen (we assume that it is he who wrote what is contained in the Messenger of Grace, and that publication in any event appeared under his name) expressly admits that Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, has "questioned the term 'inerrancy' as to matters of fact in the Scriptures, and spoke of God's revealing Himself BY HIS MIGHTY ACTS." (Our emphasis. Dr. Scharlemann specifically denies that the Scriptures themselves are a revelation.)

"Those who want discipline and conformity," Pastor Staffen says, "will get it under Resolution 9" (of the 1959 San Francisco Convention). And it is this, he admits, that has brought about what has been referred to as the revolt of the English District, — "always the Maverick in the Missouri Synod."

Since Pastor Saffen, who has since left Oberlin to become Campus Pastor at the University of Chicago, reports that he "has written the discussion guide for Lutheran student groups on the Brief Statement for the Commission on College and University work," readers may want to order themselves a copy of it for careful examination.

Meanwhile, in view of the "rebuff" that a member of the Presidium of the Missouri Synod is reported to have received in presenting the Synodical Position, let us see to it that we prove as helpful as at all possible, under God, toward seeing that the President and his assistants have and exercise to its fullest extent the evangelical discipline entrusted to them toward preserving unimpaired Synod's Position with reference to its Scripture doctrine.

Why District Action Was Not Taken in the Scharlemann Case

In a letter received during September, a district president corroborated information which we had all the while, namely, that efforts were to be made at district conventions to prevail on delegates (largely uninformed with regard to this critical matter) from taking action adverse to the teaching of

Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis. The district president writes that at a meeting of the College of Presidents (Presidents of the various Districts) at the beginning of the month of May (May 5) these were asked "to hold all judgment in abeyance," and that it was for such reasons that his own district, e.g., "took no action, passing no condemnatory resolution" with respect to the teaching of Dr. Scharlemann, although the district was confronted by an overture requesting this.

We want to do no more at this time than to enter this timely testimony into the record.

In another district, a pastoral conference comprising one half of the district's clergy had unanimously adopted a resolution requesting that the district at its convention concur in the Texas District resolution regarding this matter. ("Subscribe to" were the words used.) Although the resolution was properly forwarded for presentation, it was not presented to the district convention at all. The conference subsequently adopted another resolution declaring its determination that in the future all such resolutions as that under discussion, intended for the convention, "appear before the same."

Should This God-given Right and Duty Be Relinquished?

There is still another matter regarding district conventions concerning which we feel we must commend.

The California and Nevada Lutheran, Supplement to the Lutheran Witness, reported in its issue of July 12 something that is almost unbelievable, and certainly deplorable. Speaking of its district convention, it said: "The most sorrowful note of all was the failure on the part of many of the District congregations to send delegates. Only 84 of the District's 180 congregations were represented by lay delegates." (Our emphasis.) The report goes on to say: "Almost all the pastors were present and most of the parish school teachers. While it may be true that pastors and teachers will afford the District good leadership, and we pray that it may be so, it is POOR STEWARDSHIP on the part of the congregations not to be represented by lay people. Lay participation and influence appears to be growing less with the years. This is not wholesome for the church." (Our emphasis.)

These words are well spoken.

It is a sad neglect of their God-given STEWARDSHIP for the members of a church to neglect to participate in the business of

their church and especially also in its doctrinal discussions. The Christian Church is a theocracy, whose one and only head is Christ. Under Him, it is a kingdom of priests. (1 Pet. 2, 9.) It is the God-given prerogative of its general priesthood, that is, ALL MEMBERS of the Church, (pastors and people) to judge doctrine. Synodical officials as officials have a special obligation in this respect, so far as synodical relations are concerned, only because congregations, consisting of shepherd and sheep, have delegated such an obligation to them within certain bounds as to those who in their respective offices are to serve them in this regard and who always remain accountable to congregations. If members of our church should ever have taken from them their God-given right, their prior right (that's what "prerogative" means), to judge doctrine (also that of their officials, as shown by their practice) and, like the Roman Church, become a hierarchical cleric-ridden body, they would have to tell themselves that this is largely their own fault. And this can happen also among us!

Let our people, pastors and lay-members of our church, never relinquish or forfeit by neglect their God-given prerogative at all times to remain under Christ and His Word the final arbiters of doctrine. Rather, let this right be guarded most jealously!

Yes, CHRISTIAN STEWARDSHIP does have to do with more than just money! 1 Pet. 4, 10-11.

✿ Who Was Meant?

In his letter of Aug. 22, 1960, to all pastors and teachers of Synod regarding the Scharlemann Case in the Conflict with Modernism within the Missouri Synod, President Behnken has stated: "Unfortunately, some resorted to all manner of attacks both orally and in print, as well as in so-called 'open letters,' without getting in touch with the essayist."

We do not know just who and what is meant by what is here deplored. We tried to find out. In an effort to get a bit of honest information about this matter, we addressed a letter to the President of Synod (8-23-60), who should know, asking who is meant by what has been reported above. This resulted in no more than the very logical but wholly unenlightening reply (8-31-60): "With reference to your position as to who was meant in my letter when I stated some resorted to all manner of attacks both orally and in print, as well as in so-called 'open letters,' without getting in touch with the essayist, let me say,

I have reference to any and everyone who did this."

So we still don't know who was meant. It is certainly said that somebody did what is being deplored. But how are we going to find out who this is supposed to be if the President won't tell us?

In any case, we do not find ourselves included in what is said. For, after we heard Dr. Scharlemann (on April 7 and 8, 1959), aside from discussion by the one or the other of us right then and there, we promptly got in touch with the essayist. We are prepared to publish our correspondence with the professor if need be. It would make revealing reading.

We shall no doubt have to say more on a later occasion about the "attacks" — "all manner of attacks" — which are being deplored.

Meanwhile, the Confessional Lutheran Publicity Board has requested a meeting with the President of Synod to make clear that the President's proposed settlement of the Scharlemann Case is Scripturally unacceptable. Pres. Behnken has in turn pleaded (Oct. 3) that meetings for the purpose of discussing doctrinal issues "cannot be arranged at present."

❶ A Letter to President Behnken Concerning Publication Standards

October 3, 1960

Dear President Behnken,

In your letter of Aug. 31 replying to ours of Aug. 23, you requested: "Should you wish to quote from the letter, I would ask you to be so kind as to quote it in its entirety." This request refers to your letter of Aug. 22 to all pastors and teachers.

We can assure you, Dr. Behnken, that what you have requested of us would have been done (as it has been done in the October CL) without your asking it, as a matter of simple justice and sheer necessity under the circumstances. For we are concerned about giving people facts, and especially such facts as they are not being given in our official publications although they have every right to have them and compelling reason for their having them exists. It is the priestly prerogative, the right and duty of all members of the Church, at all times to judge doctrine. This they cannot, however, properly do without the necessary facts. A man's judgment simply can't be any better than his information.

In view of such facts, would not your request better be directed to the *Lutheran*

Witness? You certainly know in what a manner the *Lutheran Witness* (Sept. 20) has "reported" your letter. It gave its readers only as much of that letter as, under compelling circumstances, it wanted them to have, and withheld from them what it evidently does not want them to have. As President of Synod you certainly know also that you have a more direct control of, and a more direct obligation to our people as regards, the *Lutheran Witness*, than what is the case as regards the *Confessional Lutheran*, unless you have lost or given up such control and such an obligation, which we sincerely trust is not the case. May we look to you to request of the *Lutheran Witness* the same standard that you have requested of the *Confessional Lutheran*?

And then, what you have written in your letter of 8-22-60 to pastors and teachers about what you regard as "attacks" (in print), "without getting in touch with the essayist" is evidently a more or less serious charge in your estimation. In reply to our inquiry as to whom you meant by your charge, you write: "I have reference to any and everyone who did this." Such a simple begging of the question can of course be understood only as either inability or unwillingness on your part to say whom you meant more specifically in your blanket charge by which you may have cast suspicion on innocent persons. We therefore wish, in the light of the Eighth Commandment, to ask you this simple and direct question, which can and should under the circumstances be answered with a plain Yes or No: Was the *Confessional Lutheran* included in your blanket attack?

Very sincerely,

PHB, Editor CL

❷ How to Suggest What is False

The old Romans had a saying which went "*suppressio veri — suggestio falsi*"; that is: *To suppress the truth is to suggest the false.*

❸ Must Members of Our Church Submit to Synodical Officials?

"The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers [members of the Church], and such administration remains under the supervision of the latter [members of the Church], Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own

notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11." "If, however, the minister [this, of course, goes also for synodical officials], in his teachings and injunctions, were to go beyond the Word of God, it would be the duty of Christians not to obey, but to disobey him, SO AS TO REMAIN FAITHFUL TO CHRIST, Mt. 23, 8. Accordingly, we reject the false doctrine ascribing to the office of the ministry [and so also to synodical officials] the right to demand obedience and submission in matters which Christ has not commanded." — (Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod, 30. 33. Our emphasis.)

"The officers of Synod must assume only such rights as have been expressly conferred upon them by Synod, and in everything pertaining to their rights and the performance of their rights they are responsible to Synod. Synod at all times has the right to call its officers to account and, if circumstances require it, to remove them from office in accordance with Christian procedure." (Constitution of the Lutheran Church—Missouri Synod, Art. XI: Rights and Duties of Officers. Our emphasis.)

⊙ A Curious Position

For some years now doctrinal tensions have existed between Missouri and Wisconsin, and committees of these synods have met to try to resolve them.

These efforts came to a head at a session last May, when Wisconsin, having examined Missouri's statements, declared that the committees had reached an *impasse*. This means that in the opinion of Wisconsin's committee everything worthwhile that could possibly be said by both sides concerning the issue has now been said, and that further discussion would probably be fruitless.

This may be the case, although no Missourian, except the handful who served on its committees or who happened to attend the recent Conference of Theologians on certain days, is in a position intelligently to judge the matter.

In fact, except for these few people, no Missourian is in any position to make any judgment about it at all.

Consider again the curious position in which to prepare a statement of its beliefs on the debated issues. In the course of several years the average person can think through a matter rather thoroughly, discuss it with many other people, at least slowly form a mature judgment about it, and still find some

time to express his conclusions in a relatively brief document. By comparison, the average Missouri minister, preaching for 20-30 minutes each Sunday, has less than a week to prepare his sermon.

But Missouri's committee apparently needs more time to deliberate.

For Missouri went into the May meeting with a statement which it did not consider final, which it has not released, about which we still remain in the dark, and which, to the best of our knowledge, still is not in such form that responsible people feel it can be made public.

Is not our position a curious one? Four months have passed and no one has as yet told us what was said to Wisconsin — in our name!

Even with one's sketchy knowledge of Lutheran history one ventures the question: how often in the centuries of Lutheranism has a Lutheran body, faced with such a crisis, delayed this long in witnessing to its faith?

Some time next spring, six or seven months from now, the Synodical Conference will hold a special session for the sole purpose of discussing doctrinal disagreements. Wisconsin's pastors and laity know or can know what Wisconsin has said. Missouri's can only wait and hope that some day they, too, will know.

Meanwhile four months have slipped by and Missouri's men have been offered no explanation of this situation, nor have they even been notified that a report will be made at some future time.

Perhaps there are valid reasons for these long delays. Perhaps there are even valid reasons for not releasing some of this material at the present time. If these reasons exist, it seems only logical to suppose that we would at least be informed of their existence.

What does Missouri plan to do? You know as much about it as we do.

(Wm. T. Eggers, in his column "To Tell the Truth," in the *Badger Lutheran*, published by the Milwaukee Federation of Lutheran Churches—Missouri Synod, Inc., Sept. 29.)

⊙ The "Oneness" That is Manifested through Inclusion in the "Co-operative" Agency Known as the NCC

Liberals within the Missouri Synod are aching to get into the great unionistic stream of our day which has been falsely labeled the

"ecumenical movement" and its various tributaries, — the National Lutheran Council, the Lutheran World Federation, the so-called National Council of the Churches of Christ in the USA (our emphasis), and the World Council of Churches which it has spawned.

At the moment we want to do no more than to show what kind of "oneness" is manifested through inclusion in the "cooperative" agency known as the NCCCUSA.

The all-important Preamble to the Constitution of this "inclusive co-operative agency of the Christian churches of the United States of America" reads:

"In the providence of God the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior by the creation of an inclusive co-operative agency of the Christian churches of the United States of America to continue and extend the following general agencies of the churches and to combine all their interests and functions: Federal Council of the Churches of Christ in America," etc.

The "oneness" in Jesus Christ as Divine Lord and Savior which is avowedly "manifested" through inclusion in the cooperative agency of the NCCCUSA is based on a totally false doctrine of the Church and finally comes to be a most tragic sort of joke. For, it is left to each church within the Council to say just what this multifarious "oneness" in Jesus Christ is supposed to be.

In an official brochure published by the Office of Information of the NCC, *The National Council of Churches — What It Is, What It Does*, we read, under the heading, What Do Critics Say of the Council? "That the Council is liberal in its theology. These critics disregard the fact that the Council has no theology of its own. The Council is forbidden by its Constitution to determine theological matters, which are the sole concern of its member churches." (Our emphasis.)

There are even Unitarians and Universalists among those who hold membership in Divisions of the Council. Yet, member churches of the NCC, and parent bodies of boards in membership with divisions of the NCCCUSA (so the Missouri Synod, whose Board for Missions in North and South America is a member of the NCC's Division of Home Missions) are said to be recognized as manifesting oneness in Jesus Christ with all other churches which are members of, or parent bodies of boards holding membership in some division of, the NCCCUSA.

From this everyone can readily see what sort of "oneness in Jesus Christ as Lord and Savior" it is that is said to be manifested through inclusion in this ultra-unionistic "co-operative" agency.

Over against such a caricature of the one Church of Christ we are exhorted to keep the unity of the Spirit, the great spiritual unity that has been wrought by God's Holy Spirit (not by so-called "ecumenical" planners) which, though unseen, has always existed between true believers in Christ and will exist to the end of time — regardless of the NCC and its arrogant claims.

❶ Is the Missouri Synod's Board for Missions in North and South America Merely Co-operating in External with the NCC?

Towards the close of last year (1959) the Missouri Synod's Board for Missions in North and South America became a member of the Division of Home Missions of the ultra-unionistic National Council of the Churches of Christ in the USA. (Cp. CL, April 1960, p. 47f.)

What does such membership mean?

Its Basic Meaning

Art. II, Section 3b of the NCC Constitution makes this clear. It reads: "Denominational boards or agencies which accept the basis of membership as defined by each division, general department, or central department of the Council, may, upon their request, become members of any one or more of these units if approved by a two-thirds vote of the members present and voting at any regular meeting of the division, general department, or central department concerned. No board or agency, except as provided in Art. III, Section 2b of this Constitution [the exception provided for in this particular section refers to charter membership, a thing of the past, and is therefore wholly irrelevant to our present discussion], shall be eligible to membership in divisions, general departments, or central departments of the Council UNLESS ITS COMMUNION [in the present case, the Missouri Synod] IS RECOGNIZED BY THE GENERAL BOARD AS BEING IN AGREEMENT WITH THE PREAMBLE OF THIS CONSTITUTION." (Our emphasis.)

How does the Preamble of the Constitution of the NCC read again, with which the Missouri Synod is accordingly recognized as

being in agreement by the General Board of the NCC? It reads as follows:

"In the Providence of God, the time has come when it seems fitting *more fully to manifest oneness in Jesus Christ as Divine Lord and Savior* by the creation of an inclusive co-operative agency of the Christian churches of the United States of America to continue and extend the following general agencies of the churches and to combine all their interests and functions: Federal Council of the Churches of Christ in America," etc. Seven further ecclesiastical organizations are mentioned, completing the Preamble.

Accordingly, the Missouri Synod is being recognized by the General Board of the NCC as being in agreement with the Preamble of the Constitution of the NCC which solemnly declares that *ONENESS IN JESUS CHRIST AS DIVINE LORD AND SAVIOR* (however variously this may be understood) is being manifested through this "inclusive co-operative agency."

To quote a statement from the mouth of this trojan horse within the Church (the NCC), the Associate Secretary of the Division of Home Missions of the NCC, speaking with specific reference to the membership of Missouri's Board in the NCC division, wrote us (Aug. 10, 1960): "It does imply recognition of other member bodies as Christian bodies and the presence of a wide variety of denominations in the National Council means a recognition and a respect for *THE VARIETIES IN THEIR PRACTICE AND FAITH.*"

Its Further, Practical Meaning

It is also to be noted that according to what has been quoted from the NCC Constitution above, a Board like the Missouri Synod's Board for Missions in North and South America, in order to become a member of the NCC Division of Home Missions, must "accept the basis of membership as defined by" that (each) "division." In defining its basis of membership, the Division of Home Missions of the NCC specifies, in its Bylaws and Standing Rules, that any organization, in order to become a constituent member of this Division, "shall agree to cooperate in the purposes and work of the Division and to participate in its financial support." (Our emphasis.) The purpose and work or functions of the Division under discussion are stipulated in Articles II and III of the By-Laws of the Division. A full discussion of these articles would lead us too far afield at the present time; we shall therefore leave their fuller discussion for some later occasion. Let it just suffice for the present to quote

the following from Art. II: "The basic purpose of the Division of Home Missions is found within the divinely-given purpose of the Church itself. It labors to communicate to all people a saving faith in Jesus Christ," etc. To "agree to cooperate" in such a purpose can hardly be regarded as a mere agreement to cooperate in externals. Yet Dr. Hillmer, Executive Secretary of the Missouri Synod's Board for Missions in North and South America keeps insisting that cooperation in externals is all that membership of our Board in the NCC Division of Home Missions implies.

Is Our Board Really a Member of the NCC?

Dr. Hillmer also keeps insisting that the membership of our Board is a "limited" membership. (The NCC makes no provision for "limited" membership whatsoever.) He hesitates to answer embarrassing questions regarding such matters, and also refuses to carry on proper discussion about them.

Now, let us again see what the NCC has to say about this.

In a letter dated Aug. 29, 1960, Dr. Jon I. Regier, Executive Secretary of the NCC Division of Home Missions, has written as follows:

"Your information that the Board of Missions of North and South America of the Lutheran Church—Missouri Synod became a member of the Division of Home Missions is correct. As of December 1959 they are *FULL MEMBERS.*"

And again:

"Concerning the constitution and preamble of the National Council of Churches, I think you would be interested that the Board of Missions of the Missouri Synod [in North and South America] officially adopted a policy in early 1959, recognizing that there are other communions than their own that are doing a most valid work, and on this basis it is my understanding that they recognize that all churches of the National Council of Churches and its Divisions are one in Jesus Christ." (Our emphasis.)

Certainly, this information from the Executive Secretary of the NCC Division of Home Missions ought to be convincing. And what we have shown to be the meaning of membership in a Division of the NCC on the basis of its constitution is unquestionable.

Do you want your Board for missions to be implicated in this kind of religious Unionism? And is it for this kind of thing that you are making mission contributions to the budget of the Missouri Synod? Such ques-

tions not only demand a proper answer; they also demand prompt action.

Remember that *silence is consent*. Let your protest be heard today!

● "Smear"-Talk in the AMERICAN LUTHERAN

In its July issue the *American Lutheran* came to the defense of the National Council of the Churches of Christ in the USA in its controversy with the government concerning the Air Force Manual. The *American Lutheran* said: "At the present time loud voices are accusing another religious organization in the United States of espousing a foreign ideology. The National Council of Churches of Christ in America is charged *both*, with having communist leanings and *with having officials and leaders who are communists*." Concerning this charge which the *American Lutheran* alleges is being made, it says: "What disturbs us is that some of our own people have not only parroted the charges but seem almost to delight in the smear attack on the National Council of Churches." (Our emphases.)

On July 30 a member of our church (John M. Rhame, 1100 17th Ave. N., Clinton, Iowa) addressed an inquiry to the *American Lutheran* regarding its "smear" allegation. His letter follows, in its entirety:

American Lutheran: "On p. 4 of your publication of July, 1960, you say that 'The National Council of the Churches of Christ in America is charged with having communistic leanings and with having officials and leaders who are communist, even though the Council is on record as opposed to communism.' Who do you know of that has made such charges; can you give me a bill of particulars, i.e., who said what and when? I find only a piece in the August 19, 1953, issue of the *Christian Century* by Reinhold Niebuhr, which was occasioned by a statement of Bishop Oxnam which made a sweeping denial of Communist influence in the Churches. 'Such a statement causes difficulties,' writes Niebuhr, 'because there are in fact communist sympathizers and fellow travelers in the church. I wonder whether Bishop Oxnam ought not to have admitted this more freely.' I would appreciate any specific help you can give me on this."

Mr. Rhame received the following reply, dated Sept. 22:

"In your letter dated July 30, 1960, you ask: 'Who do you know of that has made such charges (NCC communistically tainted); can you give me a bill of particulars, i.e., who said what and when?' Dr. [Adolf F.] Meyer has passed on your letter to me for reply. Among other sources I would refer you to the *Christian Beacon* published by Carl McIntire, D.D., Collingswood, N. J., Thursday, February 25, 1960. On page 4 this magazine or newspaper states: '719 of the officers whose names appear on the rolls of the National Council of Churches — Federal Council of Churches, have records of Communist affiliation.' On page 5 an article by Fulton Lewis Jr. is quoted which begins: 'The National Council of Churches of Christ in the USA came into being January 1950 as a face-lifting operation on the old Federal Council of Churches, which had become generously smeared by the pink brush.' In this issue there is a long article attacking Dr. Edwin T. Dahlberg, President of the NCCC. Listing all of this is dreary business, but the above is a sample of some of the literature which lay behind the statement which appeared in the *American Lutheran*. The NCCC has a packet which is sent to all interested refuting the charges made. I am in possession of this material and would be glad to share it with you if you so desired."

It can hardly escape anyone that Pastor Koenig, writing for the *American Lutheran*, substituted for the actual charge which had appeared in its July issue and which Mr. Rhame cited correctly, *something less*; and it then directed itself merely to this sleight-of-hand substitution instead of substantiating its own actual charge.

It is clear as can be that the *American Lutheran* in this dishonorable way failed to supply proof for the charge it has made not only against Dr. McIntire, but in particular also against "some of our own people," and that it in this dishonorable way made *them* appear incapable of supplying proof for what they actually have said.

And so we are left with the question, "Who is guilty of a 'smear attack'?"

● How Low Can They Get?

The Liberalism which thrives in the so-called National Council of the Churches of Christ in the USA has been unable to ignore its exposure by such voices as those of the more evangelical International Council of

Churches, and the Church League of America. The NCC's chief weapon, when it is forced to defend itself, is plain, outright smear. However, the ultra-liberal *Christian Century*, an outstanding defender of the NCC, recently descended to something of a new low. In its issue of Sept. 7, under the heading "Hate-mongering," it speaks of those named (and of the organization known as Circuit Riders) as "apostles of discord and merchants of malice who prey upon suspicious and superstitious people," and of their religious publications as "obscene literature" which the mails still carry.

We believe that just to have apprised our readers of this fact should be enough. No comment on our part should be necessary.

Believe it or not, Dr. Martin S. Marty, a pastor of the Missouri Synod, is associate editor of the *Christian Century*!

⑤ The Recent Meeting of the Central Committee of the WCC

James DeForest Murch, managing editor of *Christianity Today*, compiled a rather comprehensive report of the recent meeting of the Central Committee of the World Council of Churches in Saint Andrews, Scotland (Aug. 16-21), the last annual meeting of this Committee before the great Assembly to be held in New Delhi, India, next year. The report appeared in the Sept. 12 issue of the *Christianity Today*.

In this report, Editor Murch pointed out that "the 90-member Central Committee of the World Council is often said to be the World Council, so great is its constitutional authority and practical importance in the ecumenical structure." "Communist members of the Central Committee Bishop Jan Chabada and Professor J. L. Hromadka of Czechoslovakia and substitutes Bishops Tibor Bartha and Zoltan Kaldy of Hungary actively participated." The Committee "failed to speak any word of caution respecting the shocking leftist social and political views expressed at Lausanne." (Cp. "Miss Ecumenia is Enthroned" in Sept. CL. The Walther League, by the way, sent a group of young people to this first WCC-sponsored Ecumenical Youth Assembly at Lausanne.)

"Major attention was given to reports and pronouncements of the Council's Commission of Churches on International affairs. . . . Admittance of Red China to the United Nations was endorsed." "Left-wing humanitarian Dr.

O. Frederick Nolde" is director of this Commission and at the same time holds a similar position in the Lutheran World Federation; often one cannot tell whether he is speaking for the one or for the other or for both. He is a "pastor" of the ULC. "When asked in a news conference whether there was any theological basis for the Commission's program, Nolde said, 'No,' but insisted that its members had tried to look at world issues from 'a Christian viewpoint.'" So then here the Commission is said to have "a Christian viewpoint" *without a theological basis*. We wholeheartedly believe the last part of this statement; we reject its first part utterly.

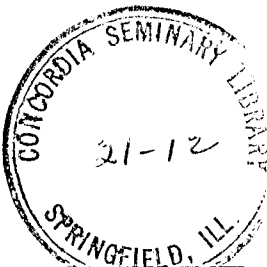
"One of the high points was the Faith and Order Commission report which dealt with ecumenical action. Vice Chairman Henri d'Espine presented a statement which broadly defined the theological nature and organizational form of eventual unity. It should be primarily a local unity said the document or 'one which brings all in each place who confess Christ as Lord into a fully committed fellowship with one another. . . .' The statement indicated that 'there would no longer be in each locality several churches but one church comprising all' Christians. 'The local community would be linked to the Christian community at all times and in all places by the fact that its ministry and members would be acknowledged by all.'"

"Ecumenists at Saint Andrews even discussed seriously eventual union with Rome."

Jesuit Bernard Leeming, who was "an observer at the conference of non-Catholic ecumenists" at St. Andrews, reported in the National Edition of the *Roman Catholic Register* (Denver, Colo., Oct. 9) "that there is no reason to believe that the Orthodox and Protestant Churches are forming a united front against the Catholic Church through their co-operation in the World Council of Churches." "The Orthodox," he reported, who stressed the need for liturgy, prayer, and asceticism as Christianity's weapons against secularism, "spoke the most often of all groups represented." "The Protestant Churches are learning much about Catholicism through Orthodox Churches that belong to the World Council of Churches."

In concluding his report, Editor Murch says: "There is evident a very widespread and increasingly uniform development of a *new form of Christianity* somewhat removed from the pattern of the apostolic church depicted in the New Testament." (Our emphasis.) To which we say, Well said!

Concordia Seminary 12-42s
Library
Springfield, Ill.



Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

December, 1960

Number 12

IN THIS ISSUE: An Advent Prayer — That First Christmas at Bethlehem — President of Synod Still Not Ready to Discuss Doctrinal Issues — What We Have Seen — What They Say — Is Scripture Merely a Record of Revelation? — Dr. Scharlemann's "New" Theology — The LUTHERAN WITNESS Report on the Scharlemann Case — Constrained to Attack — Misplaced Resentment — Ecclesiastical Tyranny — A Perplexing Situation — Misapplying Mt. 18 — Is the Teaching of Our Professors Public? — The Original and True Possessors of All Christian Rights and Privileges — What We Are to Expect of Our Church Papers — "A Unionism of the Elite" — That Other Spirit Within the Missouri Synod — Where Your Mouth Should Be — What Our Readers Say — Review of Publications — Supernatural Truth of Christian Message Denied.

❶ An Advent Prayer

Lord Jesus Christ, at Thy First Coming, in fulfillment of the sure prophecy of Thy Word, in the lowliness of human flesh, Thou didst come to redeem us from all iniquity, by Thy blessed Incarnation. Thou didst come into a hostile world, in which

even the established church was so far removed from Thy Word by its vain interpretations and imagined progress that leading theologians of the day denied the very resurrection of the dead, and its accepted leaders, amid a great show of piety, reduced true worship to a mere keeping of their own traditions. But Thou didst suddenly come to

THE CONFSSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D., P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Thy temple to cleanse it. Thou didst lead Thy people
back to the Scriptures. We beseech Thee, by Thy
constant coming in grace, cleanse The Church again
in this our day. For, once more Thy Word is as
despised and rejected as Thou Thyself wast in Thy
great humiliation. Purge the Church of the dross
of vainly imagined progress and false worship. Lead
men back again to the eternal truth of Thy Scrip-
ture, ere Thou dost come once more, suddenly, vis-
ibly, and in great glory, finally to consummate the
redemption of Thine own and to destroy those who
in the Church and in the world of our day are by
their deceitful corruptions destroying the earth.
We trust alone in Thee, according to the sure
promise of Thy Word. Amen.

☉ That First Christmas at Bethlehem (Luke 2, 8-12)

The King James Version and the RSV

A year ago (12-26'59) the *Cleveland Plain Dealer* had an article on its editorial page
under the heading "A Gentle Suggestion for
Next Christmas." The article reads as follows.

We do not presume to knowledge of matters
clerical greater than that of experts, nor do we
contend that the Revised Standard Version of
the Bible is without its serious defenders who main-
tain stoutly that it is more accurate than the King
James version, that ambiguities have been cleared
up, that events have been given modern meanings.

We are not Greek scholars, as were the men who,
in the retranslation, went back to the original lan-
guage, and perhaps "swaddling clothes" does not
mean "swaddling cloths"—but clothes sounds better
than cloths, when considered in relation to an in-
fant.

But those who love the majestic language of the
King James version do, it seems to us, occasionally
have a point, and none more so than in the story
of the first Christmas. Consider some parallel vers-
es, all from the Gospel of St. Luke:

King James 2-8: And there were in the same
country shepherds abiding in the field, keeping
watch over their flock by night.

Revised 2-8: And in that region there were
shepherds out in the field, keeping watch over their
flock by night.

What is ambiguous in the King James version?
Certainly, the language is more beautiful than in
the Revised version.

King James 2-9: And, lo, the angel of the Lord
came upon them, and the glory of the Lord shone
round about them; and they were sore afraid.

Revised 2-9: And an angel of the Lord appeared
to them, and the glory of the Lord shone around
them, and they were filled with fear.

Again—who could fail to understand the King James version, and who, with any feeling for words at all, would argue that the Revised verse is an improvement?

King James 2-10: And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people.

Revised 2-10: And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people. . . ."

The words, "tidings of great joy" literally sing in a way in which "good news of great joy" does not, and what difference is there in the meaning?

King James 2-11: For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Revised 2-11: For to you is born this day in the city of David a Savior, who is Christ the Lord.

Both mean the same; which rings like a bell?

King James 2-12: And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Revised 2-12: And this will be a sign for you; you will find a babe wrapped in swaddling cloths and lying in a manger.

Perhaps it is age which makes us long for the familiar words—perhaps it's aversion to change. But wouldn't it be nice if clergymen in churches which use the Revised Version during the rest of the year, would give us the Christmas story in the words we know and love?

With this "gentle suggestion," we wish all of our readers a most blessed Christmas-tide!

The Confessional Lutheran

● President of Synod Still not Ready To Discuss Doctrinal Issues

The President of the Missouri Synod has recently informed members of the Confessional Lutheran Bureau executive staff that *meetings for the purpose of discussing doctrinal issues "cannot be arranged at present."* The statement came in reply to a specific request for such a meeting by the executive staff of the CLPB, originally made on Aug. 31, because of the President's letter of Aug. 22 (1960) to pastors and teachers concerning the doctrinal position of Prof. Martin H. Scharlemann at Concordia Seminary, St. Louis, Mo.

Especially since the San Francisco convention of the Missouri Synod (June, 1959) charges of unorthodoxy have been made against Dr. Scharlemann, and his removal

from our teaching ministry has been asked. Many letters have reached the President's office in the matter.

On Feb. 9, 1960 the President released a letter to all District Counselors in which he said: "The matter is in the hands of Dr. A. O. Fuerbringer, president of the seminary, and in the hands of the Board of control." In a meeting of the College of Presidents on May 5, 1960 District Presidents were asked to "hold all judgment in abeyance" in the matter. District conventions, which were held during the spring and summer months, were prevailed on to take no action adverse to Prof. Scharlemann's doctrinal position. (The Texas District had already in April, in the presence of the President of Synod, publicly repudiated Dr. Scharlemann's attack on Scripture and urged his immediate suspension.) Letters which continued to be addressed to the President's office met with the same line which has been cited above, — that the matter was in the hands of certain people, who were "dealing" with respect to it. A reader of the *Confessional Lutheran* who asked, more pointedly, "Why can't people who salary our officials be trusted with these matters?" received the reply (July 6, 1960): "Let me say that there surely is no thought of withholding any information to our constituency. You realize of course that before any information can be given out the matters should be brought to a satisfactory conclusion." Finally, toward the close of the district convention season, on Aug. 22, 1960, the President released a letter to all pastors and teachers of Synod. In this letter, the subversive doctrinal position of Prof. Scharlemann *remains unreputed*. In fact, the heart of this letter consists of statements in which Dr. Scharlemann has briefly formulated his doctrinal position so as to give the unquestionable assurance that what he continues to hold about the Bible, its being "inspired," etc. is no different from what he has *always* taught about this; and that what he accepts of the Brief Statement is no more than that to which he has *always* limited his acceptance of it (namely, what *he* regards as its "doctrinal content"). At the close of his letter the President expressed the hope that such information as he has here given would "put an end" to matters!

Within a few days of receipt of the President's letter, (Aug. 31, 1960), the Executive Staff of the Confessional Lutheran Publicity Bureau addressed a letter to the President *requesting a meeting with him* for the pur-

pose of making clear that the proposed settlement of the Scharlemann Case as it is reported in his letter is Scripturally unacceptable. The President has been given the assurance that the CLPB would "be prepared to present a succinct statement on the issues when we meet." It has been stated that this request was being made "in the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guaranty of Synod's Constitution (Art. III: 8)."

In a letter dated Oct. 13, the President has written: "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, *such meetings cannot be arranged at present*. We shall give consideration to this matter." (Our emphasis. It will be noted that no explanation is given as to why it is being said that "such meetings cannot be arranged at present.")

The President has, moreover, countered with a proposal that a meeting be arranged which would be limited to discussing "attacks" on the St. Louis faculty, individual members of the faculty, etc.

One clearly sees here the suggestion of a technique which has become standard in other churches of our day which have succumbed to Modernism and which, whenever used, has served to protect and to further that destructive cause. The technique is simply to ignore discussion of the real issues and to discredit those who rightly repudiate error in defense of the Truth of Holy Scripture.

Under date of Nov. 5 the CLPB Staff has written the President as follows:

Dear President Behnken: On Aug. 31 we requested an early meeting with you for the purpose of making clear that the proposed settlement of the Scharlemann case as reported in your letter of Aug. 22 to the clergy and teachers of our synod is Scripturally unacceptable. We assured you that we would be prepared to present a succinct statement on the issues at that meeting.

In your letter of Oct. 13 you decline such a meeting for the discussion of the doctrinal issues at this time, writing, "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, *such meetings cannot be arranged at present*. We shall give consideration to this matter." We cannot understand your position, since the doctrinal issues in this whole matter are obviously basic and must necessarily have priority over, and be the foundation for, any other discussions.

In our letter of Oct. 11 we reminded you that our request was made "in the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guarantee of Synod's Constitution (Art. III:8)." To this we add that we are, moreover, *acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod*. Specifically, we call attention to section 30 of that confessional document of our church: "... The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers [the members of the Church], and such administration remains under the supervision of the latter, Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11." (Cf. also Sec. 32.)

In accordance with this Scriptural position, we insist that we may not be denied prompt evangelical discussion of the doctrinal issues confronting us in your letter of Aug. 22.

When you have finished giving consideration to this matter and are ready to implement your interest in a meeting for the purpose of discussing doctrinal issues, we shall be glad to hear from you again. Once that basic matter has been taken care of, it should not be difficult to agree on other matters relative to such a meeting, which we originally requested on Aug. 31. We assure you that you will then hear from us further regarding these.—Yours in Christ, The Executive Staff of the CLPB.

❶ What We Have Seen

"We have seen what happens when men no longer take off their shoes when they enter upon the holy ground of Scripture, when men are no longer filled with holy awe at the speech of God. And we all know that our church is not immune to this seductive mode of thought; we know that these bitter and secular waters are breaking on our shores."

Prof. Martin H. Franzmann, speaking of Biblical criticism, at the 1960 Counselors Conference (Symposium, p. 67).

❷ What They Say What Professor Preuss Says

Dr. Robert Preuss, Concordia Seminary, St. Louis, says: "Scripture is the Word of God because God speaks to us in Scripture. Scripture is God speaking." "All the dogmatists call Scripture revelation. Scripture

was more than merely a record or history of God's revelation; it was revelation, or, to put it more accurately, it was revelation put down in writing." "Revealed, supernatural theology is to be drawn only from the revealed and written Word of God. Otherwise our theology is false and so is our Christ." — *The Inspiration of Scripture*, p. 13. 31. 1.

What Dr. Scharlemann Says

Prof. Martin H. Scharlemann, Concordia Seminary, St. Louis, says: "The Scriptures themselves are not a revelation."—*The Bible as Record, Witness and Medium*, p. 21:3.

What President Fuerbringer Says

Prof. A. O. Fuerbringer, President of the Faculty of Concordia Seminary, St. Louis, says: "Our faculty stands united on all parts of the doctrine of the Sacred Scriptures."—Letter to Concordia Circuit Pastoral Conference, Missouri, May 18, 1960. Also on other occasions; for instance, at the 1960 Graduation Exercises of Concordia Seminary. Cp. A Statement on the Form and Function of the Holy Scriptures, by the Faculty of Concordia Seminary, St. Louis, adopted April 26, 1960; published in the *Concordia Theological Monthly*, Oct. 1960, p. 626f.

What do YOU say?

❷ Is Scripture Merely a Record of Revelation?

"II Tim. 3, 16 reads, exactly: 'Scripture, inspired by God,' and the inspired Scripture is accordingly not merely a telling, an account, a record (Urkunde) of the divine revelation, but is, as such, as Scripture itself, the speaking and revelation of God." "A Scripture inspired by God, II Tim. 3, 16, is a Scripture which is, as such, as it lies before us, breathed by God, breathed into the holy writers, brought forth through God's Holy Spirit according to its form and content."

The above words are taken from an excellent article on II Tim. 3, 15-17 by Dr. Geo. Stoeckhardt, published in the name of the Missouri Synod, in *Lehre und Wehre*. (Vol. 38, Oct., Nov., and Dec.)

In concluding this article, Dr. Stoeckhardt says of the teaching of modern theologians in general concerning Scripture and its inspiration: "It is as though they had agreed among themselves as to how they might, with least loss of face, while preserving a show of piety, rid the world of this troublesome thing, di-

vine inspiration. But we have to consider that they, too, are in a certain sense inspired, not by the Spirit of God, but by a different spirit, who begrudges men the Scriptures, that they may not believe and be saved; methodical error (Eph. 4, 14) here weaves its intrigues."

For anyone who has read the essays of Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis, it only remains to say that such is the coterie with which he has identified himself in these essays.

A Presidial letter of Aug. 22, 1960, has moreover, failed to repudiate Prof. Scharlemann's doctrine; indeed, it has, instead, revealed agreement with, or at least tolerance, of, Dr. Scharlemann's formulation of his doctrine of Scripture.

Of just how much concern is this to you,—measured by your actions?

❸ Dr. Scharlemann's "New" Theology

Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, has in various essays attacked Holy Scripture, insisting that it is not divine revelation and that it contains many errors.

In an Author's Note prefixed to his essay, *The Bible as Record, Witness and Medium*, he has said: "This is an *exploratory* essay." (All emphases in this article are ours.) The essay centers about the doctrine of revelation.

In a meeting of the Pastoral Conference of the Northern Illinois District on Nov. 20, 1959 Dr. Scharlemann explained the remark cited above as meaning, among other things, that he thinks he is offering something *new*, something hitherto unheard of among us. Indeed, he spoke as though what he had "discovered" in present-day Neo-Modernism (or "Neo-Orthodoxy," which is the same thing) were something that had been unknown to the New Testament Church through nineteen centuries of its existence; that with the rise of the Swiss theologian Karl Barth (who has come out of the Reformed Church as one of Protestantism's ace-heretics in our time) there has in his idea of "revelation" entered upon the ecclesiastical scene something unprecedented in its uniqueness. What this "giant" has written in his discussion of *Das Geheimnis der Offenbarung* 'The Mystery of Revelation' (*Dogmatics*, Vol. I, Pt. 2) has been so momentous and well done, Dr. Scharlemann stated with the greatest enthusiasm,

that it is a "challenge" to the whole of theology; it would be sheer "folly" to ignore it.

Dr. Scharlemann made a special point of asserting that there is in his essay nothing contrary to the position of the Missouri Synod, because the Missouri Synod "has no position on revelation." Strangely enough, the professor at the same time repetitiously accuses our church of "confusing" revelation and inspiration, concerning which former matter we are supposed not to have a position. (Inspiration is a form of revelation.)

All of this leads us to say that Dr. Scharlemann must be more at home in modernistic theology, and that his reading of orthodox literature in this field must be rather limited. His references seem to indicate as much; for they are almost without exception of the modernistic variety,—men who enlarge on the theology of Karl Barth: Emil Brunner, John Baillie, G. Ernest Wright, H. Richard Niebuhr, Otto A. Piper, and the like, whose theology Dr. Scharlemann himself constantly echoes.

Just How "New" Is the Doctrine of Revelation?

Reference to sources which we have indicated in a previous article (Why the Bible is God's Word), will bear out more than sufficiently to what an extent the subject of revelation has been dealt with in Lutheran literature. Ever so often, in the literature of genuine Lutheranism, the Bible is referred to as our final and sole absolute authority *because it is "the revealed Word of God,"*—in the historic Confessions of our Church, in the writings of the great Reformer himself, and elsewhere, down to the latest publications of our own day, among which there must be reckoned the recently adopted Synodical Conference Statement on Scripture (Proceedings, 1958).

To cite but an example or two from Luther's Works (St. Louis Edition), in Vol. III: 1907 where the Reformer speaks of a revelation of the Trinity in Dan. 7, 13, he says: "Such a high, holy thing nobody could know if the Holy Spirit didn't reveal it through the prophets; as I have said above, the Holy Scripture is spoken by the Holy Spirit." And in a sermon in the Gospel portion of his Church Postil (XI:678) he says, with reference to the words of I Pet. 1, 11: "Are these the words of a fisherman, or of a clever and wise scribe? No; but the revelation of the self-same Spirit who before revealed it also to

the prophets." In his exposition of John XIV Luther says (VIII:451): "If God didn't reveal Himself to you, you would be and remain blind forever."

An interesting instance, presenting discussion of controversy concerning this matter in Walther's day, already during the last century, will be brought at the close of this article.

To come down to our own time and to our synod, Dr. Ludw. Fuerbringer, in his *Theological Hermeneutics* (German, 1912), which was in use at our St. Louis seminary for many years, until not so long ago (would to God that the Scriptural principles embodied in it were still taught there to the exclusion of all else!), states, p. 3: "As to its essence, Scripture is God's revelation, put into human words, II Tim. 3, 16; II Pet. 1, 21; I Cor. 2, 13; II Thess. 2, 15. Therefore the exegete must always hold fast to the right doctrine of the inspiration and inerrancy of Scripture and of the divinity of its contents. Ps. 119, 160; John 10, 35; 8, 31, 32; 17, 17." Ps. 119, 160 reads, in the AV: Thy Word is true from the beginning. The RSV has translated this passage: The sum of Thy Word is truth. Luther has well rendered its sense: Thy Word is nothing but truth.

Dr. F. Pieper's *Christian Dogmatics*, another ripe fruit of many years of sound Scriptural teaching in our St. Louis Concordia, in Vol. I of the German edition, treats the subject of revelation especially on p. 21f and pp. 233ff, and then constantly in passing.

Still staying within the Synodical Conference, Dr. Adolf Hoenecke in his *Ev. Luth. Dogmatik*, in which he devotes thirty solid pages (and this means "solid" in more ways than one) to the specific subject of revelation (Offenbarung) had to write, Vol. I, p. 216, as long as fifty years ago (1909):

"There is hardly another concept which is in need of as careful treatment as the concept of revelation; for in more recent times there has hardly been as much mischief practiced with another concept. That is to say, no other one has been given as much formulation contrary to Scripture as this one. This is understandable, since, as is known, A FORMULATION OF THIS CONCEPT WHICH STANDS IN THE STRICTEST OPPOSITION TO THE ORTHODOX CONCEPTION OF IT MUST PROVIDE THE BASIS FOR THE WHOLE OF SUBJECTIVISTIC THEOLOGY." (Our emphasis.)

What IS New About Dr. Scharlemann's Theology

All of the above, especially also its last sentence, goes also for Dr. Scharlemann's "new" or "exploratory" theology of "interpretation," which is subjectivistic to the core, and which, as is true of Barthianism in general, is based on a false, modern concept of REVELATION.

That this is true (that Dr. Scharlemann's theology is thoroughly subjectivistic) can be seen already from the fact that, like all Modernists, who oppose their "Christ" to the Scriptures, Dr. Scharlemann insists that "in Lutheran theology, faith comes first" (*Revelation and Inspiration*, Western Distr. Pastoral Conference, 1959, p. 16); and that at the meeting of the Northern Illinois District's Pastoral Conference in Chicago (Nov. 20, 1959) before referred to, he contended: The Word of God is 1) Christ; 2) Preaching the Gospel; and [only] 3) Scripture (and this merely in a secondary sense of the term, since according to Dr. Scharlemann God reveals Himself by His ACTIONS, which are the real "Word of God," while the Scriptures themselves are not a revelation but only a record of and witness to and thus a second- or third-hand "medium" of God's Self-Revelatory actions). The professor alleges that the *sola fide* (by faith alone) principle is "foundational" to the other two—*sola gratia* (grace alone) and *sola scriptura* (Scripture alone). It does not seem to occur to the professor that there had to be grace before there could be any assurance of it (the Word), let alone acceptance of that assurance by faith. Gen. 3, 15 should already settle this.

The only thing really new about such a theology, which Dr. Scharlemann has learned not from Scripture but from such ace-heretics of our time as Karl Barth and Rudolph Bultmann and their following, is the particular manner in which so-called Modernism (as old as Gen. 3, 15) according to its latest fashion, its "new look," known by the high-sounding name of "Neo-Orthodoxy," presents Rationalism's constant denials. All of these are just so many variations of the one ancient theme of his Satanic majesty, "Yea, hath God said?" And this, in an historical setting as real and as fraught with the gravest consequences today as it was in that far off past. Well has Goethe said: The real and sole and profoundest theme in the history of the world and of man, to which all others are subordinate, will ever remain the conflict of faith and unbelief.

Only this is new in Dr. Scharlemann's theology. This, and the almost unbelievable fact that such horrible and blasphemous doctrine as his could actually be taught in the name of the Missouri Synod, for even as long as one single moment, not to ignore that it remains officially unrepudiated to this day.

As Dr. Wm. Arndt pointed out (in the *Concordia Theological Monthly*, 1951, p. 186 ff) in an article on Rudolf Bultmann, to whom just about everything in the Bible is myth—myth which may be used to convey some deeply buried truth which the "interpreter" must search out, but nevertheless myth: "As is universally admitted, German scholars are ingenious and versatile. Not only are their minds fertile to the invention of new theories, but if no hypothesis can be found, the old ones are brought out of the closet, dusted, and supplied with new labels."

This method is employed also by Dr. Scharlemann, to whom for instance the Genesis account of man's creation and fall are myth. (Faculty Paper; *The Bible as Record*, etc., p. 18:3; 19:4.)

As long ago as in 1885 (*Lehre und Wehre*, p. 275ff) Dr. Walther, in the name of the Missouri Synod, categorically denounced the theological position of Dr. Luthardt as set forth in an article, Concerning the Question of Holy Scripture. Statements condemned were such as the following:

It is a "false, un-Lutheran position concerning Scripture according to which it in itself is made the foundation and cornerstone of faith and of revelation instead of putting Christ before all."

Holy Scripture is "the witness and the final crowning summary of the history of the great deeds of God."

"Scripture can be regarded as errorless only insofar as it is a witness and record (Urkunde) of the story of salvation (Heilsgeschichte); and its value and essence are not altered through errors in historical, geographical, scientific, and similar matters." "Scripture is simply something better than a book without mistakes."

In conclusion Dr. Walther was compelled to say: "The most terrifying thing in this matter is that the new prophets want to make Lutheran Christendom believe that the doctrine that the Scriptures of the Prophets, Apostles, and Evangelists are actually inspired by the Holy Ghost as to content and form (our emphasis) and therefore free from everything erroneous, is supposed to be not Lutheran but Pietistic-Reformed! This is real-

ly a terrible fraud that is being perpetrated on Christian folk of Lutheran persuasion."

Every one of the above statements can be duplicated from statements in Dr. Scharlemann's theology. Just substitute the name of Dr. Scharlemann for that of Dr. Luthardt and "the new prophets," and you have Walther's denunciation of the St. Louis professor's doctrine documented as of that date—1885.

And yet Dr. Scharlemann thinks he has something *new* in his mouldy *Schwaermerei*!

• The LUTHERAN WITNESS Report on the Scharlemann Case

The Sept. 20 issue of the *Lutheran Witness* contained a report on the Scharlemann Case. ("Behnken Letter Cites Assurances Given by Seminary Professor," p. 17.) While based on the Letter of Pres. Behnken of Aug. 22, 1960, to all pastors and teachers of the Missouri Synod, the *Lutheran Witness* does not quote the entire letter. From the manner in which the *Lutheran Witness* has reported things, one would never fully know what the situation within the Missouri Synod really is.

In a letter to the editor of the *Confessional Lutheran* (Aug. 31) Pres. Behnken made the request, "Should you wish to quote from the letter, I would ask you to be so kind as to quote it in its entirety." This was done in the October issue of the *Confessional Lutheran*, and would have been done without such a special request. For, members of our Church, as members of the royal priesthood in the kingdom of Christ, must at all times exercise their divinely bestowed and inalienable prerogative to judge doctrine, — always on the basis of Scripture, of course. Their judgment can, however, be no better than their information as to facts. It is the purpose of the *Confessional Lutheran*, therefore, to disseminate important facts in our day, and especially also such facts as are not being given our people in our official publications, to which they are entitled, and which they need to form a proper judgment as to just what is going on in our midst as regards doctrine. For this reason we suggested to Pres. Behnken that his request as regards quoting his letter of Aug. 22, 1960 might better be directed to the *Lutheran Witness*. (Cp. article in Nov. CL, "A Letter to Pres. Behnken concerning Publication Standards.")

Some other reactions to the *Lutheran Witness* article under discussion should be of interest to our readers. There here follows,

first of all, a letter written by Dr. Scharlemann himself to a reader of the *Confessional Lutheran*. We are publishing this letter without comment at this time, except to say that we have underlined the all-important words in it, "*what this means*." Just read his essays and you will see "what this means" (that the Bible is fully "the Word of God") when the professor says it! Notice that Dr. Scharlemann also continues to defend his essays.

Oct. 4, 1960

Dear — —

This is in reply to your letter of September 29. May I say, first of all, that any suggestion or implication on any one's part that I ever believed or held anything except that the Bible is fully the word of God is slanderous and libelous. I have always held this; and the essays I wrote set but to demonstrate *what this means* in its full sense.

Unfortunately, there is a great deal of malice and ignorance in our church; and these essays were misrepresented. It is apparent that this was done to you. The whole point of my essays was just this that the Bible, and it alone, is God's Word — not the Catechism, not the Brief Statement, but the Scriptures. And, of course, when you say that, some people get very upset and even malicious, because their own faith is sometimes built on something outside the Bible.

If it is the item in the *Lutheran Witness* that bothers you, then I would suggest that you write to the editor for whatever information you think he should have given. I can only say that the item is a very garbled version of what the facts actually are. And I suppose, that's why the item doesn't really make much sense. So why don't you write to Pastor Mueller, the editor? He wrote the item; I did not.

Sincerely,

Martin H. Scharlemann

Another letter here follows, written to the Editor of the *Lutheran Witness* by the Rev. Kurt Marquart, a pastor of the Texas District, which at its convention on April 18-22 in the presence of Pres. Behnken repudiated publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture and urged that the professor be immediately suspended from his position at our seminary, and that all faculties at our colleges and seminaries be thoroughly screened to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld. The letter follows without further comment:

St. Matthew's Day, 1960

Dear Sir:

Your September 20 article "Behnken Letter Cites Assurances, etc." foists upon Synod's unsuspecting people an inexcusable mystification of the real, and rather clear, issues.

The Texas District, at its April Convention, resolved, on the basis of clear documentary evidence, to "repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture." It will not do now to pretend that it's all

a matter of using or not using a word, i.e. "inerrancy." Not the *word*, but the *doctrine* of inerrancy was attacked. Willingness (under pressure) to "use (*how?*) the word" proves exactly nothing, especially since Dr. Scharlemann's whole approach to Scripture is the neo-modernistic one, which, with Brunner and Baillie, denies that Scripture itself is divine revelation, and not merely a human witness to it. It is easy to see that this approach in principle destroys all real, objective, dogmatic truth, in favor of a churning and bubbling ("dynamic") porridge of vague and poetic ("christocentric") slogans purporting to be a "witness" to an enthusiastically conceived "revelation."

Under the circumstances, the further assurance that Dr. Scharlemann has "*at all times*" confessed the doctrine of Inspiration, has an effect precisely opposite to the one intended: It amounts to a defense of his previous denials, which are thus presented as being in harmony with Inspiration. But affirmation of Inspiration is incompatible with a negation of Inerrancy. The attempted combination is "a clumsy form of sophistry. It deals with an 'inspiration' which is not real inspiration." (*Concordia Theological Monthly*, January 1939, p. 66.)

And Dr. Scharlemann has *not* always believed and accepted the doctrinal content of the Brief Statement, as he claims. For at San Francisco, for example, he fought vehemently and desperately against the binding force of the Brief Statement!

The indisputable evidence forces me to reject the Behnken letter as a settlement. I hope that many others will do likewise.

● Constrained to Attack

The simple fact is that the Christian ministry is under solemn obligation by its ordination vows to warn against false doctrine, and to warn so emphatically that none will refuse to listen, and so plainly that none can fail to understand. . . .

Under the heading "Lovers of Truth" the *Presbyterian* spoke on this subject as long ago as 1919 in words which we have often reread with keen delight. They are worth reprinting:

"... If truth is possessed of but little value, or if, though it possesses great value, it is a matter of comparative indifference to us whether others possess it, we will not feel ourselves under any special obligation either to defend it against attack or to commend it to others. But if we regard it as a matter of supreme moment, a matter of life or death, whether men possess truth, and if at the same time we be lovers of our fellows, those who desire to promote their best interests, then we will feel constrained not only to defend the truth against attack, but to attack

those tendencies that lead men to stay their souls on falsehood."

(Editorial by "G." in *Lutheran Witness*. Vol. XLV, p. 149. Heading ours.)

● Misplaced Resentment

"We have often remarked that many people seem more resentful of one who reports some wrong action than of the one who did it."

Christian Economics (June 10, 1958).

● Ecclesiastical Tyranny

Shall We Learn from Others — Before It Is Too Late?

In reality in modern life, it is the boards and agencies which control the denominations, although in theory they are only servants.

Everyone who has studied this situation closely knows that the condition just stated is true. The best test to know what will happen to any group of people who may try to unhorse modern bureaucracy, is to observe what has happened to others who have tried it. And, in various denominations, these situations fall into a similar, though curious pattern.

What happens when facts about modernist teaching and domination are brought to light? Is there a judicious, calm appraisal of evidence offered, an evident desire to keep the testimony of the Church pure, regardless of its effect upon individuals? Hardly.

No sooner are facts brought to light, with a plea for action, than the dominant power begins to defend itself with all the arts of ecclesiastical politics, which are many. The first thing they always do, is to distort the issue. Instead of meeting the issue of the truth or falsity of specific doctrinal departures, they try to change the issue to that of *confidence in leaders*. The "tear bottle" is brought out. The actual charges are ignored, drowned in a river of irrelevant weeping. "Dear brethren!" (and the voice will tremble) "think of the long and devoted careers of these noble servants of the Church. Think of how they have labored so sacrificially for Christ! And now come these personal attacks upon them. Let us not inquire too closely into the evident malice that lies be-

hind them. If there are those who cherish motives of jealousy and revenge, let us not be their instruments. Let us all rally around our Christ and not allow our beloved Church to be divided and injured by controversy!" And as the speaker pauses, too moved for further words, the organ will fortuitously break out into the strains of "Blest be the tie that binds" and the noble servants of the Most High will have gotten a well nigh unanimous vote of confidence. This could only happen in the Church. Only in the Church could the name of Christ, the unity of Christ's people, "the long years of service and sacrifice" (not always so sacrificial either) be used to make a breastwork of halos behind which the doctrinally guilty may hide and avoid specific and embarrassing questions. Nor is the fact that sacred emotions and names may be used to cast a smoke screen over the truth, to the credit of the Church. Rather it is to the visible Church's shame.

If the tear bottle does not work, there are other ways of dealing with those who try to challenge the power of modernist ecclesiastical tyranny. . . .

Bureaucracies are dangerous things. Instead of existing for the sake of the body (whether nation or church) the body sometimes comes to the condition of existing in order to support *them*. . . . The great thing to those who (unconsciously) hold to this view, is the outward organization of the church. The budget *must* be raised. The Board and agencies, the job-employing, fund-dispensing arms are really *the church*. Everything else exists for them. . . .

People who insist upon sound doctrine will, in your estimation, be only dangerous cranks . . . a trouble-maker, a pestilent fellow of the baser sort.

(From a pamphlet published by the American Council of Christian Churches, now out of print; reprinted in the *Christian Beacon*, Feb. 11, 1960. Heading ours.)

❶ A Perplexing Situation

"The wicked walk on every side when the vilest men are exalted." — Ps. 12, 8.

❷ Misapplying Mt. 18

We have repeatedly called attention to the fatal practice of insistence on misapplication of Mt. 18 in matters of public doctrine

within our church in recent years. In the Second Instalment of his *Memorandum inter Nos* (July, 1960), in which he discusses the present critical situation in our church, Dr. Wm. Oesch, professor at the Oberursel seminary of our Free Church brethren in Germany, has a paragraph under the heading given above which reads as follows (p. 37):

"Not much attention ought to be paid to the irrational plea of the Pietistic mind to force every procedure against false doctrine raising its head in our midst into the Procrustes bed of Mt. 18, 15ff. requiring all the hurdles of negotiating with the individual to be taken first, perhaps even increasing them through arbitrary rules and regulations. [Procrustes, in ancient Greek legend, was a robber who invited strangers to his house and forced them into a bed. If they were too tall for it, he hewed off their limbs; if too short, he stretched them until they died. The misuse of Mt. 18 here referred to is truly *legalistic* and most vicious in a number of respects while having the specious appearance of great piety. It is part and parcel of Neo-Evangelicalism, which is, along with a number of other Isms, destroying our Church today.] It has always been the public doctrine of the Lutheran Church-Missouri Synod that it is lawful according to I Tim. 5, 20 to combat erroneous *public* teaching at once in public [emphasis in original], and that this direct course of action becomes the bounden duty if there is grave danger that destructive false doctrines are spreading. [Synodically, "the President has the supervision regarding the doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. Constitution, Art. XI.] *Pietism has an inclination to neglect the full scope of Mt. 18 where it applies and to introduce this text in the interest of subjective freedom where it does not apply.*" (Our emphasis.)

That a false insistence on Mt. 18 in matters of public doctrine is thoroughly un-Lutheran is to be seen from the Large Catechism, one of the official Confessions of our Church. Here one reads, under the Eighth Commandment (Trigl. Edition, p. 659:274; our emphasis):

"Thus you see that it is summarily forbidden to speak any evil of our neighbor, *however the civil government, preachers, father and mother excepted* [each in their respective sphere of home, Church, and state] **ON THE UNDERSTANDING THAT THIS COMMANDMENT DOES NOT ALLOW EVIL TO GO UNPUNISHED.** . . . Although no one has a right in his own person to condemn and judge anybody, yet if they to whose office it belongs fail to do it, they sin as well as he who would do so [judge] of his own accord, without such office. *For here necessity requires one to speak of the*

evil, to prefer charges, to investigate and testify. . . ."

After introducing Mt. 18 and applying it to secret sins (Par. 276-283), the Large Catechism goes on to say (p. 661:284):

"All this has been said regarding secret sins. But *where the sin is quite public so that the judge* [according to the plain context this refers to the "judge" in home, Church, and state; that is, to those to whose office this belongs] *and everybody know it, you can without any sin avoid him and let him go, because he has brought himself into disgrace, and you may also publicly testify concerning him. For when a matter is public in the light of day, there can be no slandering or false judging or testifying; AS WHEN WE NOW REPROVE THE POPE WITH HIS DOCTRINE, which is publicly set forth in books and proclaimed in all the world. For WHERE THE SIN IS PUBLIC, THE REPROOF ALSO MUST BE PUBLIC, THAT EVERY ONE MAY LEARN TO GUARD AGAINST IT.*" The last statement clearly refers to I Tim. 5:20: "Those (elders or ministers of the Church being specifically referred to) who are sinning, by rebuking in the presence of all, in order that the rest may be having fear."

The Lutheran Church has here once and for all put into its proper place a Neo-Evangelical misuse of the Eighth Commandment and of Mt. 18 which is plaguing also the Missouri Synod today. Neo-Evangelicalism, which is simply a modern form of false Pietism, sins by making that a sin which is not sin, and by treating that which is sin of the worst sort as though it were not really sin. It is much more deadly than ordinary error because, by its speciousness, it directly fosters Unionism (toleration of error alongside of the truth), which, while error slays its thousands, slays its tens of thousands. By Neo-Evangelicalism countless souls are left exposed to soul-destroying error; and, under the guise of being super-evangelical, it not only shields errorists, but directs its attacks against *those who rightly oppose and reject error*. Thus it is the first handmaid of religious Unionism, its first love. As already intimated, it is rendering yeoman's service toward destroying churches of our day (also the Lutheran Church-Missouri Synod), along with such other Isms as Neo-Orthodoxy, Neo-Liberalism, and that really hoary foe, "Modernism" in all of its newer forms, particularly that of a basically false "ecumenicity."

To sum it up, this strange fire with which Missouri too is being baptized, Neo-Evangelicalism, does not properly maintain the

distinction between the Law and the Gospel, that especially brilliant light by which the Word of God is rightly divided (Formula of Concord, Trigl. Edit., p. 801); it operates with a false doctrine of the Church and, as a consequence, of church-fellowship, viewing the Church as "the visible body of Christ on earth" (*Lutheran Witness*, XLIII, 51), contrary to Scripture and the Confession of the Lutheran Church (Augsburg Confession Art. VII and VIII; Apol., Art. VII and VIII, Trigl. Edit., p. 227:5.6); sacrifices Christian doctrine on the altar of its illicit love, and prejudges as "loveless" the hearts of those who properly oppose false doctrine.

May God for Christ's sake graciously open our eyes to see His angel standing in the way, bidding us to speak only what He has spoken to us; and may there be a quick end to an abuse of the lowliest among us to whom it may have been given to see what someone presumably more important to our mission may have failed to see before. (Num. 22:22ff.)

⊛ Is the Teaching of Our Professors Public?

Are we experiencing in our church today something of the kind Wm. Buckley talks about in his *Up from Liberalism* when he says (p. 556): "Teachers, with the ardent support of their students, tend to ask for their classrooms the kind of privacy they might be expected to ask for the connubial couch"?

In recent years it seems more and more difficult to find students who will tell what is being taught at our seminary in St. Louis. It seems as though some of our students feel they must fear that their future in the Missouri Synod may be jeopardized if they report to others what they are being freely taught at the seminary.

Of course, there is always the *Seminarian*, which has long since been getting to be a more and more outspoken voice of Liberalism and Modernism by which one can gauge the doctrinal attitude of a considerable bloc of seminary students in St. Louis; not to forget that the publication named is under faculty consultantship.

At any rate, we continue to maintain that every member of Synod has a right and *the duty* to know what is being taught in our name (and by virtue of our financial support), at our St. Louis seminary.

Are you taking the trouble to find out what is being taught in your name? Or could it possibly be that you would be willing to forego the exercise of your right and duty, your divine prerogative, by virtue of the Office of the Keys which Christ has given to all members of His Church on earth, to know and properly to judge what is being taught in your name?

☉ The Original and True Possessors Of All Christian Rights and Privileges

Since the Christians are the Church, it is self-evident that they alone *originally* possess the spiritual gifts and rights which Christ has gained for, and given to, His Church. Thus St. Paul reminds all believers: "All things are yours," I Cor. 3, 21, 22, and Christ Himself commits to all believers the keys of the kingdom of heaven, Matt. 16, 13-19; 18, 17-20; John 20, 22, 23, and commissions all believers to preach the Gospel and to administer the Sacraments, Matt. 28, 19, 20; I Cor. 11, 23-25. Accordingly, we reject all doctrines by which this spiritual power or any part thereof is adjudged as *originally* vested in certain individuals or bodies, such as the Pope, or the bishops, or the order of the ministry, or the secular lords, or councils, or synods, etc. The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers, and such administration remains under the supervision of the latter, Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11.

—*Brief Statement of the Doctrinal Position of the Lutheran Church-Missouri Synod* (#30).

☉ What We Are to Expect of Our Church Papers

"Our church-papers must take cognizance of every movement or event which would indicate that, no matter for what innocent or even noble purpose, attempts are made to prepare the way for any individual activity not in harmony with our standard or for the cooperation of members of all Lutheran

bodies in specifically religious work." — "G.," in *Lutheran Witness*, 1918, p. 100.

☉ "A Unionism of the Elite"

Representatives of the Missouri Synod and of the National Lutheran Council have been practicing "a unionism of the elite." Such is the public charge of Dr. Philip A. Johnson, public relations director of the NLC.

The statement was made at the recent annual meeting of the National Lutheran Editors' and Managers' Association, held in St. Louis. Given out by the Religious News Service, it furnished front-page news for the October issue of the *Lutheran Layman*.

Referring to the three larger Lutheran bodies in our country, the "Lutheran Church in America" (in the process of being organized through a merger of the ULC, Augustana, and two smaller bodies), "The American Lutheran Church," and the Lutheran Church — Missouri Synod, Dr. Johnson pointed out that "these groups have co-operated on the national level in many areas of activity," and "charged that we have been practicing a unionism of the elite, but the man in the pew and the pulpit don't realize it." Under the heading "Time to Catch Up," the report in the *Lutheran Layman* goes on to cite Dr. Johnson as urging: "If it's not wrong for leaders to meet, pray, and work together, then it's not wrong for followers, and it's not wrong for editors to recognize the fact." He suggested that it was "time for forms and structures [this would refer to our synodical body and its subsidiaries] to catch up with our practice."

If it's not wrong!

"We repudiate *unionism*, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16, 17; II John 9, 10, and as involving the constant danger of losing the Word of God entirely, II Tim. 2, 17-21." (*Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod*, # 28.)

The first time a Missourian (an editor of the *Lutheran Witness*) participated in the NLC Editors' meeting, about 20 years ago, a little note concerning this fact was imbedded in a small-print column of the *Lutheran Witness*, accompanied by a remark somewhat as follows (we are quoting from memory): "The National Lutheran Editors' Association is a loose organization for the discussion of technical questions."

Isn't it highest time for men in the pulpit and in the pew, that is to say, our pastors and people, to realize what is being openly boasted of as going on among Missourian "elite," and to take proper practical measures to put a sudden end to it?

⊕ That Other Spirit within the Missouri Synod

In his column "While it is Day" in the *American Lutheran*, (Oct.) Dr. O. A. Geiseman has publicly put himself on record as follows:

"The dissolution of the present synodical conference, it seems to me, may well serve the purpose of more closely uniting many of the Christians now in opposing camps than they have been united in decades. This is devoutly to be hoped for."

At the bottom of such a statement there is evident a false conception of the doctrine of church-fellowship (and this means a false conception as to what Scripture says of this matter), with regard to which Dr. Geiseman openly declared himself already in 1945 as one of the "44" committed to the unionistic "Statement" of that year which its sponsors were never held to retract by Missouri's officialdom.

Written in the tiresome jargon of the accustomed line of liberal platitudes like most of the rest of his column, Dr. Geiseman's article is, moreover, a convincing demonstration of the simple fact that unionism and real separation go hand-in-hand.

Dr. Geiseman's statement appeared under the heading "Darkest before Dawn." In view of the general nature of his column, it is our conviction that "Twilight before Darkness" would have been more appropriate. In fact, often when reading the column "While It is Day," it makes the conviction grow on us that *The Night is Coming* fast for Missouri.

⊕ Where Your Mouth Should Be

"It's not enough to be FOR what is right; you must be AGAINST what is wrong. And what's more, you ought to be willing to put your mouth up where your principles are."

— Ann Landers.

⊕ What Our Readers Say

"The cause for which you are striving is the right one." — A District President, Missouri Synod.

"Your Dr. Scharlemann seems to have turned into an exponent of Neo-Orthodoxy (Barth and Brunner), which is neither new nor orthodox. Personally I am with you a hundred per cent. May the Good Lord bless you in your efforts."—Pastor, American Lutheran Church.

"We set aside a sum from our budget for the support of our cause. The check is enclosed herewith in the amount of two hundred dollars (\$200.00) to be used for any purpose connected with the *Confessional Lutheran* stand against liberalism, neo-orthodoxy, heresy, etc." — Congregation, Michigan.

"What a peculiar statement on page 79, right-hand column, top, of the July-August issue: 'Dr. Scharlemann owes it to the Church to retract publicly.' How can you ask a man to retract a statement which he believes is true? No,—if Dr. Scharlemann finds himself in disagreement with the Missouri Synod public doctrine it becomes his duty to *resign*, to sever connection with the Missouri Synod." — Pastor, Milwaukee. Edit. Note: The statement referred to is not ours, but the statement of a district president, which we referred to. We agree with the writer of the above letter. Cp. our position as stated, e.g., in the Dec., 1959, *Confessional Lutheran*, p. 132, second column, par. 3. CL.

"I want to say that I personally appreciate the *Confessional Lutheran* and its unabashed stand on orthodoxy. I realize that there are a great many who oppose your 'tactics' and polemics, etc. If only the enemies of the Word would speak out as strongly [plainly] on their own behalf it would be possible to clear the air of all this muddling and doctrinal confusion. Keep up the good work. In love for the Truth I remain yours in Christ."—Pastor, Missouri.

"I just finished reading the July-August issue of the *Confessional Lutheran* and want to express my thanks to God for your 'voice of truth' by taking advantage of your Get-Acquainted Offer for a few of our dear friends. Amid all the rubble and rumble surrounding Christ's Church in our day and age, thank God for a clear, concise, and well-written periodical such as yours."—Mrs. . . ., Iowa.

"Enclosed is a money order for five dollars for a contributing membership for the next year. I thank Almighty God that we have a consecrated group of pastors and laymen who are willing to expose and seek to bring about an end to the abuse and false teaching that are going on in our Missouri Synod by some professors and pastors. We have one

[pastor] in our own congregation here in . . . I have written the president of the . . . district about nine months ago and to this day have not even received an acknowledgment of my letter. I know of a great many members here who would like to hear a sermon from a sound man. I'll be looking forward to the forthcoming issues of the *Confessional Lutheran* with great interest."—A layman in the eastern section of the United States.

"I have just finished reading the March issue of the *Confessional Lutheran*. I am in full agreement with your efforts to preserve the pure doctrines of our Lutheran Church—Missouri Synod. May God richly bless your efforts. Enclosed are ten dollars for a two-year subscription with the balance to be used to help the cause."—A Missouri Synod missionary in the Orient.

"Please enter our name for a one-year subscription to the *Confessional Lutheran*. Enclosed is our check."—Executive Director, *The Word Alone* (a publication within the ELC, directed toward rescuing that body from its "ecumenical" involvement).

"Keep up the good work."—A "refugee from the ELC."

● Please Correct

A number of somewhat disturbing typographical errors crept into the November issue of our Journal. On p. 137, first column, fourth paragraph, line 14 the date of the Brief Statement should of course be 1932. On p. 140, first column, first paragraph the reference to the Brief Statement in the second-last line should be to sections 30 and 32 of that document. In the paragraph following that, the word "rights" in line 5 should read *duties*. On p. 143, first column, "communists" in line 12 of the first paragraph of the article on Smear-Talk should read *communist*. We shall thank our readers for noting these errors, besides several lesser ones that are obvious.

● Review of Publications

Memorandum inter Nos. Second Instalment. Presenting a Series of Observations on the Present State of American Lutheranism of the Synodical Conference and the Lutheran Church-Missouri Synod by W. M. Oesch, D.D., Professor of Systematic Theology at the Lutheran Theological Seminary, Oberursel, Germany, July, 1960. Order from:

Mr. Carl Oesch, 1638 Main St., Highland, Ill. Enclose one dollar (or more if you wish) for the whole series. The above is also the author's American address.

In the July-Aug. issue of our journal (p. 92f) we presented a brief summary of the contents of the first instalment of this publication (26 pages) by Dr. Wm. Oesch, who teaches at the Oberursel seminary of our Free Church brethren in Germany. Here is the second instalment (pp. 27-55), with more to follow. The first instalment limited itself to Missouri Synod and Synodical Conference Assets. The present instalment deals with *Liabilities*. "The aim here is to help sincere men in a valiant struggle to remove them." (P. 27.)

"A malignant growth, long nascent, is approaching maturity," the author states, as he begins to summarize our ills. "Growing in virulency the American contagion which is ravaging our body has in part already destroyed the Doctrine of the Church. It is now busy disintegrating the Formal Principle, Sola Scriptura. Already it is also violently attacking the Material Principle, Sola Gratia. The defection is of universal appeal, since it is in line with the basic this-worldliness, rationalism, and self-righteousness of natural man. This seems a staggering accusation against a strong current in our own churches, but proof follows."

The author traces the beginning of the current attack on our church as an outstanding confessional body to Pietism, which is usually inclined to mysticism. "Aversion to dogmatics, self-love, and fear of strife combine to march along with heretics, trying to build Christ's Kingdom in co-existence with Satan if only external peace be preserved and outward gains result."

Illusory Pietism has given way to Unionism"—as defined and rejected in sections 28 and 29 of the Brief Statement of the Doctrinal Position of the Missouri Synod. (What Dr. Oesch has to say about the Brief Statement in this connection seems important enough to be reserved for special discussion at another time. The same is true of what he says about a misuse of Mt. 18.) Unionism, "the firstborn child of Pietism . . . tolerates some error and in the end all error." It "has far outdistanced the Statement of the 44." P. 30. 34. 35. (Every informed person knows that the 1945 Statement of the "44" and the American Lutheran Publicity Bureau are meant when the author says: "Certain leading men of a journal and of a publicity bu-

reau of considerable influence and the majority of the originators of a certain statement seem to have been confused American Lutheran Pietists," p. 29.)

"A confirmed false practice—especially wherever it touches on church fellowship and on doctrinal control—can effectively negate the official doctrinal position held by a church . . . evangelical church discipline is dying out." (P. 36.)

"Although hard to believe, it is a fact that to join the Lutheran World Federation as it is today has become the public goal, vociferously demanded by editors, by professors, by pastoral conferences, and even by a few officials both of Missouri's districts and its general body. Unless men do not know what they are doing, they are trying to ruin their synod and all of us by enmeshing confessional Lutheranism in gross unionism. In this case, as always, syncretism is the equivalent not of one, but of many heresies. . . . Evidently the rather neutral pamphlet sent out by the Presidium to the pastoral conferences early in 1958, asking for conference discussions and resolutions without even repeating the reasons of conscience given in St. Paul [1956] for not joining the LWF, was likely to create the fatal impression that both sides of the case could confidently be argued. Are there two sides to moral questions, for instance cheating or not cheating? . . . Certainly an option cannot be held: for sin or against sin! The resolution in San Francisco to await another Committee Report is insufficient. A new and healthy atmosphere cannot be created unless sin—sin which destroys orthodoxy—ceases to be looked upon officially as permissible. After all, doctrinal sin is the most destructive type of sin, far worse even than coarse sexual immorality. See Luther on Gal. 5, 9 (Large Commentary on Galatians)." (P. 46f.)

We regret to note that Parts III IV of the publication under discussion, dealing with the Formal Principle of "Scripture Alone!" (which Dr. Martin H. Scharlemann of our St. Louis seminary is in particular subverting today) and with the Material Principle "By Grace Alone!" are not to appear until after Easter.

The author takes particular note of the decay of Valparaiso University. He says, for instance: "The Valparaiso Institute for Human Relations, with certain pastors and professors as agitators, is gradually pushing Missourian thinking into sectarian humanitarian fogs, contradicting our Lord in Luke 12, 14." (P. 39.)

The author also discusses particularly (with more to follow) the false doctrine of Prof. J. Pelikan, especially on the basis of his *Riddle of Roman Catholicism*. "As could be expected on the basis of the author's shifts, this volume reflects the thinking of a Neo-Liberal who is ever drawing closer to doctrinal agnosticism. . . . The author nowhere offers any evidence of that genuine Christian faith which trusts Christ's Word as it was revealed once for all through the mouth of the prophets and apostles." (P. 53.)

The significant thing about what is said here is not so much what Dr. Pelikan teaches, but rather that men who teach such perverse things can continue to hold membership within the Missouri Synod today while official efforts are directed toward *silencing effective testimony against Liberalism*.

We would like to cite still other things from this publication but instead simply recommend that you order a copy for yourself.

In the opening paragraph of the present instalment its author has pleaded: "May the First Commandment and its explanation motivate those who read these lines to guard against the natural attitude of corporate self-righteousness." In plain words this means: *Let no one make the dreadful mistake of saying, There just can't be anything wrong with Missouri!*

* * * *

The World and Men Around Luther. By Walter G. Tillmanns. xv and 384 pages, 8¾x6 in. Augsburg Publishing House, Minneapolis. \$5.95.

The contents of this book are aptly described by its title. It consists of two rather unequal parts. Part I presents the World around Luther, sketching for the reader a panoramic view of the age in which Luther lived and its antecedents, both as to Church and State, on 66 pages. Then follows Part II on the remaining 318 pages. Here the stage is set by a chapter on Luther and His Contemporaries, and then, in subsequent chapters, beginning with "the Inner Circle," all sorts of men of greater and lesser importance to the Reformation are marched across the scene.

This will prove to be an excellent volume for handy reference to facts which one may otherwise find it difficult to lay one's hands on.

* * * *

The Concept of NEWNESS in the New Testament. By Roy A. Harrisville. x and 126 pages, 7¾x5¼ in. Paper covers. Augsburg Publishing House, Minneapolis. \$1.95.

As indicated by its title, this little publication limits itself to a lexicographical study of a single New Testament concept, the concept of "newness" (as, e.g., in the term "New Covenant"). The author begins his work with a prejudicial assumption that amounts to a practical debunking of past achievements of theological scholarship in this field such as our eyes and ears, but not our hearts, have become more or less accustomed to. He says: "The examination of New Testament terms and the attempt to set them within a particular frame of reference is a relatively recent phenomenon in Biblical studies. Until the appearance of Gerhard Kittel's *Theologisches Woerterbuch zum Neuen Testament*, which represents the most modern pursuit in this direction, the student or pastor, desiring a comprehensive view of a New Testament term, but without time and opportunity for conducting his own independent study, had to rely largely upon his lexicon and exegetical commentary" (p. v). We have not found this to be so. Aside from such a work as Cremer's *Biblich-Theologisches Woerterbuch der neutestamentlichen Graecitaet*, to which Kittel himself has acknowledged his great indebtedness (but to which the present author later on refers very disparagingly, p. vi), a work like Trench's *Synonyms of the New Testament* will no doubt remain in use long after much of modern theological lexicographical work will have become superseded by something more novel.

No particular theological acumen is needed to reject a statement like the following (p. 16): "During Jesus' ministry, the Spirit rested on Him alone, but after His departure the Spirit became the common possession of the community."

Despite these and other strictures which might be made, discerning students of the New Testament who are particularly interested in studies of this kind will find the present work useful.

* * * *

Meet the Twelve. By John H. Baumgaertner. ix and 122 pages, 8¼x5½ in. Augsburg Publishing House, Minneapolis. \$2.50.

Excellent sketches of the lives and work of the Twelve Apostles in sermonic form.

* * * *

Seven Times He Spoke. By Olfert Ricard. Translated from Danish by Bernhard H. J. Habel. xii and 82 pages, 5¼x7¾ in.; hard paper cover. \$1.75 per copy. Augsburg Publishing House.

The seven last words of our Lord continue to be a favorite subject of Lenten Medita-

tions. Here is another little volume dealing with it. "Pastor Olfert Ricard (1872-1929) was no doubt the most influential preacher in Denmark during the first thirty years of the twentieth century." (Foreword.) The sermons here presented are evangelical and edifying.

❁ Supernatural Truth of Christian Message Denied

The following letter by a Missouri Synod pastor was published in *Christianity Today* (Sept. 12, 1960):

"I have been disturbed by what I read. . . . Lest you think that you are receiving a letter from a disgruntled liberal, may I identify myself as a pastor of the Lutheran Church-Missouri Synod. What disturbs me in your magazine is not its repudiation of liberalism, but the failure to distinguish the different forms of liberalism and its continual attempts to replace it with a very narrow and, for me, un-biblical rationalism. You treat the Christian message as though it were some sort of supernatural truth, rather than the Biblical witness to the enduring Christ." (Dale G. Lasky, Church of the Good Shepherd, Hamden, Conn.)

By divine inspiration St. Paul wrote: "We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

Here is a public demonstration of the fact that a man's being tolerated among the clergy of the Missouri Synod is no longer a guaranty of his acceptance of the Christian message as supernatural truth. Such a position can be blasphemed as "unbiblical rationalism" while professing a "Biblical witness to the enduring Christ"!

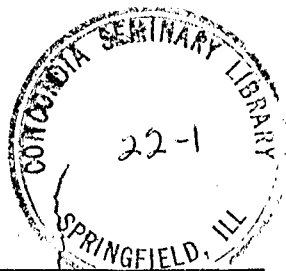
RENEW YOUR SUBSCRIPTION TO THE CONFESSIONAL LUTHERAN PROMPTLY

\$2.00 per Year

1163 S. Euclid Ave.

Oak Park, Ill.

Concordia Seminary 12-43n
Library
Springfield, Ill.



Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. *Trigl. Conc.*, p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED, 1 Tim. 3 (II Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Edit.*, p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Conc.*, p. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; *Trigl. Conc.*, p. 853.

VOLUME XXII

January, 1961

Number 1

IN THIS ISSUE: A Prayer for the New Year — The Authorized Version 1611-1961 — Walther's Year — What Dr. Scharlemann Himself Says — A Layman Takes Dr. Scharlemann to Task — Ill Advised Hatred — By Their Students Ye Shall Know Them — Missouri's Dilemma — Recommended Reading — What Our Readers Say — Review of Publications

● **A Prayer for the New Year**

Eternal, most merciful God, Thou hast despite our unworthiness permitted us to enter upon this new year. Do Thou graciously make it truly unto us a year of our Lord through whom Thou hast spoken Thy final Word to men. Amid the rapid flight of time, its uncertainty, and its vanities, teach us that Thy Word shall endure forever and preserve it to us in its

purity in this evil generation. Let us be ever mindful of the fact that this Thy Word will not readily return to us once we have lightly neglected, despised, and justly lost it. In that blessed consciousness let the present year be to us an acceptable time and the day of salvation; and let us employ it in its fullness with all that we are and have to the greater glory of Thy great Name. To that end do Thou continue powerfully to work within us by Thy

THE CONFSSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D., P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Holy Spirit through the saving and sanctify-
ing means of grace. We ask it for Jesus'
sake. Amen.

WE WISH ALL OF OUR READERS A
BLESSED NEW YEAR!

The Confessional Lutheran
Publicity Bureau

☉ The Authorized Version, 1611-1961

This year will mark the 350th anniversary
of the publication of the King James Version
or Authorized Version of the Bible, the stand-
ard and commonly accepted translation of
Holy Scripture into English. We shall during
the course of the year have something to
say concerning this most excellent version
which divine providence has given us so that
we may read God's Word in our own tongue.
In doing so, we shall call attention to certain
changes which were quietly made in copies
of the RSV appearing during the past year,—
changes which serve to bring that version in
line with the more reliable AV at least in a
few places. We shall also take note of the
series of articles on the subject which is
currently appearing in the *Lutheran Witness*.
For the present let it suffice to point out,
with reference to this series, that the author
of its first instalment cites certain eminent
men of the past as expressing the desirability
or need of a *revision* of the AV (a position
which has always been our own); but that
he then jumps from such a position to quite
another one, which is his own, namely, that
of endorsing the idea of a wholly *new trans-
lation*. Not, only that; but the article soon
reveals itself as one which uses our official
organ for propagandizing the unacceptable
RSV, the critical faults of which remain
covered, while the AV makes out rather
poorly.

We shall also have to take note of another
new translation of the Bible which is to
make its appearance during the course of this
year. We refer to the joint undertaking of
churches in England, where the RSV has
obviously proved unacceptable.

All of this will have to await availability
of space in the *Confessional Lutheran*.

Meanwhile, may God continue richly to
bless that faithful instrument of His revela-
tion to men, the Authorized Version, in these
days in which the world so sorely needs His
pure Word but in which it is widely distorted
and rejected even by churchmen of our day
whose erroneous work is mistakenly
acclaimed and whose false views are em-
bodied in the RSV.

● Walther's Year

This year of our Lord, 1961, is *Walther's year*.

Dr. C. F. W. Walther was born on Oct. 25, 1811. The sequicentennial of this great guiding genius of the Missouri Synod during its first generation will be taken note of in our synod. We pray the God of all grace that this may be done *in a due and fitting way*, lest while we memorialize our church's past prophets we reveal ourselves as children of those against whom they had to testify.

The most signal service which Walther rendered Lutheranism was restoration to it of the doctrine of *the Church*, which had become lost to it and which, next to the doctrine of Justification, to which it is closely related, is the most important of all Christian doctrines.

I Pet. 2, 9 was *Walther's text*. It can be seen written out in his own hand under his portrait, over his signature, in his Gospel Postil (*Amerikanisch-Lutherische Evangelienpostille*): "Ye" — *all members of the Church*, chapt. 1, 1-2; not some special class or "order" within the Church, not its clergy, not a synod and/or its officialdom — "Ye [*emphatic in the Greek text*] are a *royal priesthood*," etc.

Contrary to popular misconception (also among "scholarly" scribes on the subject), Walther was not the first to suggest the founding of the Missouri Synod; and this synod was *not* founded by the Saxons in Missouri. It was that great pioneer of home mission work, F. C. D. Wyneken, himself up to then a member of a synod now incorporated within the ULCA, who first suggested to a number of other men in circumstances similar to his own (Dr. W. Sihler of the Ohio Synod, eventually to be merged within The American Lutheran Church; Aug. Craemer, Friedrich Lochner, and others in the equally unorthodox Michigan Synod) the creation of a soundly Lutheran synod. This was in time (1872) followed by organization of the Synodical Conference and its still avowed object of "the uniting of all Lutheran synods of America into one *orthodox* American Lutheran Church." (Constitution of the Ev. Lutheran Synodical Conference of North America, Art. 3.) True missionary that he was, Wyneken, and so also his likeminded brethren, had not lost sight of full Christian Stewardship (I Pet. 4, 10, 11) and of our Lord's "teaching them (disciples of Christ) to observe all things whatsoever I have commanded you," in His Great Commission to

His Church on earth. After a preliminary meeting of the brethren referred to, Walther, whom Wyneken and his friends knew through his *Lutheraner*, publication of which his congregation had been supporting since its inception in 1844, *was invited in at a second meeting and at once became the guiding genius of the new movement*. Even so, Walther's congregation was only with much difficulty persuaded to join the proposed synod, after it had in ten meetings discussed the draft of its constitution and insisted on addition of an article which clearly gave to the synod only *advisory* power. And then, Walther's was the only one of the Saxon congregations in Missouri to be enlisted among the 12 charter member congregations of the synod. The reason for this was the unfortunate experience of the Saxons in Missouri under their erstwhile ill-fated *hierarchism*.

Walther's great trilogy on the Church (*The Church and Its Ministry, The True Visible Church, The Proper Organization of an Evangelical Lutheran Congregation*) is only a small part of what he wrote on the subject during his blessed and fruitful lifetime. When the first-named of these three volumes was originally published (*Die Stimme unserer Kirche in der Frage von KIRCHE UND AMT*, 1852), the University of Goettingen recognized the astounding service which Walther had rendered Lutheranism through it, by offering him a doctorate, even though there was in all of his native land at that time no greater object of hatred and scorn than the Lutheran "sect" of the Missourian way. Walther politely declined the honor, for confessional reasons. He simply was not as "ecumenic"-minded as are some Neo-Missourians among our Church's children of a later day who no longer seem to know what great things God did for us in the days of our founding fathers. (Capital University, which was then affiliated with the Missouri Synod within the Synodical Conference, in 1878 conferred the D.D. on Missouri's great churchman and Lutheran scholar.) Walther's trilogy on the Church was made at least partially accessible in English in the little volume, *Walther and the Church*, published during the Saxon Centennial Year (1938). Incidentally, we wish to call attention to the fact that Thesis VI of *The True Visible Church* is somewhat inaccurately translated in this publication (p. 119). It should read: "Communion which destroy the unity of the Church *through* errors not fundamentally subversive, or because of persons (personalities), or ceremonies, or life, are according to God's Word schismatic

or separatistic communions" [as distinguished from heretical communions or sects because of graver error in accordance with Walther's terminology on the basis of I Cor. 11, 18-19]. (Our emphasis.)

It was at the very time of the Saxon Centennial that the Missouri Synod began to have the skids put under it in earnest; and, strangely enough, it was Walther's doctrine of the Church that was mainly misused (no doubt, because it was no longer clearly understood), along with certain matters of non-fundamental doctrine, toward bringing about the chaos that is ours today concerning the doctrine of the Church. For in the Synodical Proceedings of that year one reads (p. 231): "Your Committee finds that our synodical fathers conceded that the Word and Sacraments may in a certain sense be considered as belonging to the essence of the Church. Therefore a difference in this point need not be divisive of church-fellowship when this expression, 'the visible side of the Church,' is understood in the light of our Synod's pronouncement by Dr. Walther in *Das Buffaloer Kolloquium* (*The Buffalo Colloquy*), 1866, p. 9."

The truth is that our synodical fathers were by no means thus buffaloes in the Buffalo Colloquy. Contrary to what is here said and to what it would lead one to believe, there is nothing stated about a "visible side of the Church" in our synod's pronouncement by Walther, as will be seen plain as day by reference to that colloquy. Walther, and our synodical fathers generally, knew very well that the word "essence" can be used "in a certain sense" *besides that of its use in its ordinary and strict sense* (that which a thing is in itself) — namely, in the wider sense of *that without the use of which something cannot exist*, for instance in the case of a human being, food; in the case of the Church, the means of grace. By emphasizing this "certain sense" of the term "essence" (not of the word "Church") and setting it off from the strict use of that word, our synodical fathers safeguarded the Scriptural doctrine of the Church against Buffalo's corrupting (Romanizing) error, so that "in the light of our synod's pronouncement by Dr. Walther in *Das Buffaloer Kolloquium*" the Church remains essentially invisible or, what is the same, without a "visible side." For, we repeat, *that by which the Church lives* is in no sense of the word the Church itself or any part or "side" of it.

This is also unequivocally confessed by the Missouri Synod to this day in its Brief Statement of its Position. Here we read:

"In our day some Lutherans speak of two sides of the Church, taking the means of grace to be its 'visible side.' It is true, the means of grace are necessarily related to the Church, seeing that the Church is created and preserved through them. But the means of grace are not for that reason a part of the Church; for the Church in the proper sense of the word consists only of *believers*, Eph. 2, 19, 20; Acts 5, 14. Lest we abet the notion that the Christian Church in the proper sense of the term is an external institution, we shall continue to call the means of grace the 'marks' of the Church. Just as wheat is to be found only where it has been sown, so the Church can be found only where the Word of God is in use." (#25.)

No wonder Neo-Missourians want to rid the Missouri Synod of this Scripturally sound confessional document!

How far error concerning the fundamental doctrine of the Church has been permitted to progress within Missouri today is seen from the fact that Dr. Martin H. Scharlemann of the St. Louis seminary has been permitted to proclaim publicly: "In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the Church." (Mart. H. Scharlemann, *American Lutheran*, December 1953, p. 19.)

It remains to say that with the true doctrine of the Church Walther also regained the truth concerning the Church's doctrine, — *reine Lehre*, or pure teaching. As already intimated concerning the the Means of Grace as the marks of the Church, genuine Lutherans declare, with the Augsburg Confession, Art. VII: "The Church (the one holy Church which is to continue forever) is the congregation of saints in which the Gospel is *rightly taught*." (Our emphasis.) Right teaching of the Gospel includes all of Scripture; it is for this reason that Art. VII of the Apology of the Augsburg Confession, the Lutheran Church's own commentary on its first historic confessional document, at the corresponding place simply says: "Where God's Word is pure, and the Sacraments are administered in conformity with the same, there certainly is the Church, and there are Christians." These are the outward marks *by which the existence and presence of the Church, though not its members, who are known to God alone, can be recognized*. Anything and everything to the contrary marks an ecclesiastical body as an heretical communion, a sect, or (in case of lesser error) as a schismatic body.

The Scriptural and Lutheran doctrine of the Church and its teaching, Walther's doc-

trine of the Church and of Church-fellowship, is as simple as this. (Compare also Art. X of the Lutheran Church's Formula of Concord: "Thus [in accordance with the doctrine concerning Adiaphora or matters which in themselves are matters of indifference, the principles governing which are set forth just preceding this] the churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, *provided they are otherwise agreed with one another in the doctrine and ALL ITS ARTICLES*, also in the right use of the holy Sacraments." (Our emphasis.)

If only Missourians throughout our synod could be brought back to the faith of our fathers with respect to the doctrine of the Church and its teaching, in confession and practice, there still would be hope for its rescue from its present plight in the ecclesiastical wilderness of our day, even as the restoration of that doctrine by God through Walther proved to be the salvation of the Saxon fathers amid the confusion that reigned once before in St. Louis and among other Missourians associated with the mother church there.

Let us, under God do everything possible to make this Walther's Year, through restoration of the pure doctrine of the Church to our synod in confession and in practice. In doing this, let us do it conscious of the alternative sounded already in the classic dictum of J. C. Dannhauer (died 1666) and recalled by Walther in the Foreword to an extensive article on the subject in *Lehre und Wehre*, XIV (1868), which we are seeing fulfilled before our very eyes in the utterly false "Ecumenism" (Unionism) of our day: "Perhaps the world will soon be amazed to have become so suddenly unionistic *and*, as a consequence, *atheistic*." (Our emphasis.)

● What Dr. Scharlemann Himself Says

We are here publishing *in his own words* statements concerning the Scharlemann Controversy as they appear in a letter written by the St. Louis professor on Nov. 14, 1960. We shall comment on this letter in a later issue of our journal. Meanwhile, we are here emphasizing by italics the professor's main statements in his letter, which follows in its entirety.

14 November 1960

Dear . . .

Just a few words in reply to your letter dated November 3, 1960. It came this morning.

I've tried to make myself as clear as possible in our correspondence. It may be useful to summarize here:

1. *My essays do not contain false doctrine.* For any one to say so is to misrepresent facts. I've given you a partial list of the people who have studied them; and they are being used right now by at least two conferences I know of.

2. The commotion you refer to was caused by the misrepresentations and distortions of the *Confessional Lutheran* and kindred spirits. When the *Presidium of Synod* examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong.

3. *I have never taught otherwise than I do now.* I do not know anything about taking something back, since my essays were exploratory in nature. The article in the *Lutheran Witness* [Sept. 20, 1960] is misleading just on that score. That's why it leaves much to be desired and has been confusing to many people just because it does not give the whole picture. I know of no commotion caused by anything said in the Twin Cities. In fact, I have presented them a good many times, and there was, as a rule, rather general satisfaction: Atlantic District; Western District; St. Louis Pastoral Conference; Detroit; St. Paul. Pastor Janzow of Cisco, Texas, was given the assignment of reporting on my paper for the Texas District; and his report was favorable.

In short, I am at a loss to figure out precisely what your concern is, unless it be the *Lutheran Witness* article. I would agree that what it says is quite puzzling for any reader not familiar with some of the items just mentioned.

Sincerely,

(Signed) Martin H. Scharlemann

● A Layman Takes Dr. Scharlemann to Task

A layman has taken Professor Martin H. Scharlemann of the St. Louis seminary to task in the controversy concerning the latter's destructive teaching with regard to Holy Scripture which has now been a matter of public offense for several years and which remains unrepudiated by Missouri's responsible officialdom to this day.

A letter by Dr. Scharlemann (Oct. 4, 1960) to this layman, who is a subscriber to

the *Confessional Lutheran*, was published in the December issue of our journal. (Cp. the article, "The Lutheran Witness Report on the Scharlemann Case.") *In that letter the professor continues to defend his essay as containing what he has "always held."* He says that the essays he wrote "set out to demonstrate what this means" when men hold views as subversive of Scripture as those which he holds nevertheless say that the Bible is fully "the Word of God." (Our emphasis.)

Theological terms are today often lost in a semantic wilderness, so that the bare verbal statement of a position, such as "the Bible is the Word of God," etc. may conceal its real intention. (So in Dr. Scharlemann's summary formulations of his position in the Presidial Letter of 8-22-60.) But the real character of Prof. Scharlemann's doctrine of revelation and Scripture, and the extent of its departure from the historic faith of the Christian Church and of the Missouri Synod become apparent at once from his essays, concerning which he continues to emphasize that they set forth *what he has always held.*

Note, in Dr. Scharlemann's essay, *The Bible as Record, Witness and Medium* (p. 15: 5; our emphasis) the professor's definition of the "Words of God," in the following sentence, and see what he there further says as to the Christian belief that the Scriptures as such are a divine revelation of timeless truths: "Now, a very unique feature of the Biblical revelation [this, in Dr. Scharlemann's usage, is not to be identified or "confused" with the Scriptures themselves; for, according to his major thesis, "the Scriptures themselves are not a revelation," *The Bible as Record* etc., p. 21:3] is this that the 'Words of God,' His mighty acts, must always be understood in their particular setting within history. *Revelation does not consist in unveiling timeless truths.*"

Speaking further of this subject, the professor says (p. 14:6): "As already indicated in our first section, one of the terms most frequently used in the language of revelation is 'the word of God.' This concept occurs in the Old Testament as *dabhar* in some combination or other no less than four hundred times. Now, *dabhar* does not mean word only; it is frequently used of God's acts. In fact, the whole distinction between *logos* and *ergon* [the Greek terms for "word" and "work" or act, respectively], between word and work, is a Greek idea, which is not reflected in Biblical usage. Even in John's Gospel doing and saying occur as practically synonymous, as for example, in 8, 28, ' . . . I

do nothing on my own but speak thus as the Father taught me.' "

Let us here pause to unravel the confusion in which Dr. Scharlemann is enmeshed. When one speaks, he is of course doing something; he is *saying* words. But this action by no means makes the words themselves which are being said synonymous with acts. (It is the *saying* of them that constitutes a certain kind of action or act.) Try this for comparison. A man is on vegetable diet. He says: "I do nothing on my own but eat thus as the doctor taught me." Does this make vegetables themselves (rather than the act of eating them) synonymous with doing? We here have sophistry and self-deception of the worst sort!

And now Dr. Scharlemann further hopskips and jumps to the following wholly unwarranted, viciously limiting conclusion: "The expression 'word of God' is used with particular reference to those acts of God by which He manifested His redemptive power." (Our emphasis.)

Thus the professor does indeed in his essays "*demonstrate what this means*" when he says that the Bible is "the Word of God."

In his letter of October 4, 1960, referred to above, Professor Scharlemann also polemicizes against the Catechism and the Brief Statement of the Doctrinal Position of the Missouri Synod, — without of course attempting to point out anything that is supposedly wrong (un-Scriptural) in them. If religious liberalism thrives, as it does, by raising doubt even against the Bible itself, why should it not be expected equally to raise doubt against such confessional documents as the Catechism and the Brief Statement? And of course against the convincing and overwhelming documentation of those who expose its errors as well, — again without so much as even an attempt at refutation of such exposures. It belongs to the very nature of Liberalism to raise unwarranted and unsubstantiated doubt. This is what Dr. Scharlemann does.

In his letter of Oct. 4, 1960, referred to, the professor polemicizes against and casts doubts upon use of the Catechism and the Brief Statement of the Doctrinal Position of the Missouri Synod by pitting them and the Bible against each other. He says: "The whole point of my essays was just this that the Bible, and it alone, is God's Word — not the Catechism, not the Brief Statement, but the Scriptures. And, of course, when you say that, some people get very upset and even malicious, because their own faith is sometimes built on something outside the Bible."

We have seen that, contrary to what Dr. Scharlemann here says, the whole point of his essays *admittedly* is: "the issue of the Bible's own relationship to God's means of revelation. This is in essence the question raised at the very outset; namely, In what sense is the Bible the Word of God?" (*The Bible as Record* etc., p. 19:2; 1:1.) "Dr. Sasse has pointed out that the greatest problem confronting Christendom today is, In what sense is the Bible God's Word?" (Dr. Scharlemann, *Modern Theological Problems Regarding the Doctrine of the Word*; Pocono Crest, N.J., Sept. 30 and Oct. 1, 1958, p. 1.) We have seen what Dr. Scharlemann's answer is to the question as to *what this means* when he says the Bible is "God's Word." Under such circumstances it is no longer enough simply to say that the Bible is (*in a sense with which we must reject*) "God's Word."

But to return to the matter of Dr. Scharlemann's pitting the Bible and certain confessions of its doctrine against each other. This brings up the issue of properly distinguishing between the Bible as the sole *rule* of faith and orthodox *confessions* of faith, confessions which are such because they have been derived from the rule of faith. If Dr. Scharlemann is still able to make such a distinction, why does he write as he does? The Catechism and the Brief Statement are confessions of the kind referred to. *Because* the Confessions of the Lutheran Church are derived from the Bible (and not, as in the case of Modernism, with the views of which Dr. Scharlemann's teachings are to be associated, from some corrupting "interpretation" of it), the Lutheran Church does not hesitate in its Formula of Concord to refer to Dr. Luther's Small and Large Catechisms as "the Bible of the laity."

The Missouri Synod's *Short Explanation of Dr. Martin Luther's Small Catechism* rightly sets forth the truth that every word of the Bible is God's Word, *in the sense of the plain meaning of those words* as they have been accepted by the Christian Church throughout the nineteen centuries of its existence, — not because our Church or its theologians say so but *because Scripture itself states this. It cites the necessary proof-texts, e.g., II Tim. 3, 16: "All Scripture is given by inspiration of God."* But Dr. Scharlemann gets rid of this passage as a passage which proves what it does prove, by "interpreting" it as referring to "God's creative activity and guidance in all the factors and ingredients that went into the making of the Biblical documents. These would include oral tradition, liturgical practice, documentary sources,

and, of course, the research and investigation undertaken in the course of preparing a Biblical book, as well as the work of translation." (*The Bible as Record*, etc., p. 20:5.)

We believe the layman referred to (a farmer in Minnesota) did quite well when in his reply (Nov. 2, 1960) to Dr. Scharlemann's polemics against the Catechism he stated: "You certainly know that next to the Bible, we get our religion from the Catechism *because that's taken from the Bible*. [Our emphasis.] Everybody knows that the Catechism was written by men, but when the Catechism says that every word of the Bible is God's Word, am I or am I not supposed to believe that?" We believe it to be wholly proper, too, that the layman stated: "If you would have to earn your living picking corn out in this cold weather, you wouldn't want to write too many letters either." For it is a simple fact that we who are members of the Missouri Synod have elected certain officials whom we have entrusted with the grave responsibility of promptly and distinctly repudiating in our name, for the corporate protection of our many congregations, such subversive teaching as that of Dr. Scharlemann. Its President is responsible for the doctrine in Synod.

As for the Brief Statement of the Doctrinal Position of the Missouri Synod, it is well known that Dr. Scharlemann has run into considerable trouble by particularizing his attack on that document at a specific point. If, as is the case, he has since, in the Presidial Letter of Aug. 22, 1960 to Missouri's clergy and teachers, summarily restated his position with tongue in cheek as follows (emphasis ours): "I have personally *always* accepted and believed *the doctrinal content* of the Brief Statement," any and every intelligent person must in the light of his error see that by such a limitation he continues to stand by the denials he has made with reference to ever so much of what is confessed as the doctrinal position of the Missouri Synod in that document.

No wonder the professor polemicizes against the Catechism and the Brief Statement!

The layman under discussion rightly ended his letter to Professor Scharlemann by saying: "There certainly must be reasons why everybody is talking about your teaching. That just doesn't come out of somebody's hat."

God give us many more laymen like this Minnesota farmer! For this business of religion does also concern our laymen most seriously. (Cp. Formula of Concord; Trigl.

Edit., p. 853.) To begin to imagine that it is something just for our church's officialdom would be an error of the most far-reaching consequence. It belongs to the most tragic facts in the long history of the Missouri Synod that Dr. Scharlemann's subversive errors have not yet been officially repudiated and that he has not been removed from the teaching ministry of our church. Our officials are answerable to the members of our church, for such a situation.

❶ Ill Advised Hatred

Defending the Church does not include defending those who have infiltrated it for the purpose of destroying it, nor even those who with good intentions but feeble understanding in these areas have been misled into giving aid and comfort to those who seek to destroy Christianity. . . . Let us not hate those who make known unpleasant facts, but make haste to correct errors and to build up the Church of Jesus Christ with all the spiritual and material resources available to us.

Howard E. Kerschner, in *Christian Economics* (Nov. 15, 1960); heading ours.

❷ Modernism at St. Louis Seminary

By Their Students Ye Shall Know Them

During the past year representatives of Concordia Seminary, St. Louis, have repeatedly assured the various districts of the Missouri Synod that the Seminary faculty stands united on the doctrine of Holy Scripture. The Administration insists that there has been no false doctrine taught at the Seminary; more conservative professors and members of the Praesidium of the Missouri Synod claim that doctrinal confusion which occasionally found expression in the *Seminarian*, Concordia Seminary's student theological journal, and in essays of one or the other professor has been clarified.

Any one who will take the time to read the *Seminarian* will immediately recognize that this is not true. The 1959-60 *Seminarian* contains more modernism than any previous volume of that publication. We urge those of our readers who are interested in documentation of modernism within the Missouri Synod to secure this volume of the *Seminarian* from some Seminary student.

The following is an outline of some of the objectionable articles within the four issues of this volume,

No. I. DECEMBER, 1959, *SEMINARIAN*: DEDICATED TO ST. AMBROSE

Concordia Seminary's student association president begins this volume by stating that he is "looking forward to growing theologically through *The Seminarian* and its articles!" (P. 4.)

A. SUBTLE ATTACK ON THE GENERAL DOCTRINAL POSITION OF THE MISSOURI SYNOD.

"Pastor John Thinks On Theological Responsibility," (pp. 7-11).

B. SUBJECTIVISM

"The Age Of Prufrock" (pp. 12-15):

"We may say that only within the faith-relationship between the Reconciler and reconciled does existence become essence, not in a strictly philosophical, ontological sense, but in the truly 'existential' sense that only in faith does the existent being perceive that eschatological nature of all creation which provides the creature with its purpose for being." (P. 14-15.)

C. HIGHER CRITICISM

"The Psalms and The Holy Eucharist" (16-19):

1. "Our thesis rests, as we have suggested, upon the recent advances made in Old Testament scholarship by such men as Arthur Weiser, Martin Noth, Sigmund Mowinckel, *et al.* These men have amply demonstrated the cultic background of the Psalter. One of the most significant emphases of Old Testament worship was the cultic 'recalling' of the great acts of deliverance which God had performed in the past." (P. 17.)

For the benefit of our lay readers we should like to state that Sigmund Mowinckel is a modernist (in Norway) who accepts the form-critical approach to the Old Testament. A reading of his *Han som Kommer*, translated by G. W. Anderson, *He That Cometh*, demonstrates that Mowinckel has many stimulating suggestions but that he can not accept the historic Christian faith. Edward J. Young, a leading conservative Old Testament scholar, shows that Mowinckel's approach "can never arrive at the truth" and that he denies any true meaning to the word "revelation." (*The Westminster Theological Journal*, November, 1957, p. 89.) — The classic documentary sources invented by higher criticism are accepted by Martin Noth. This modernist continually discredits the biblical narrative. A patriarch like Jacob with his twelve sons is "simply the personification of the historical

situation after the occupation of the land." (*The History of Israel*, p. 6.) According to Noth, about all we know surely of the historical Moses is that he died. This Seminarian's thesis is based on the "advances" of these unbelieving modernists.

2. "For the Jewish people the deliverance from Egypt in the Exodus is the basis for all their theology." (17.) "Again we are reminded that his recalling was not the recital of an entombed history, but it was a vivid statement of Israel's faith and confidence in God's continuing activity." (18.)

This is the position taken by most of those who accept the form-critical approach to the Old Testament. Tremendous emphasis is placed upon the exodus, since modern critics can no longer accept direct Messianism in the Old Testament.

3. "However, if the unity of the Holy Scriptures is taken seriously and Christ is viewed as the One who 'fills-up' the revelation of the Old Covenant, then this approach will see in the Psalms not only the Hebrew's hymn of praise, but also the energy of an ever-blessing Spirit." (19.)

Modern Old Testament scholars speak of Christ "filling-up" the Old Testament Covenant; they deny any direct rectilinear messianic prophecies in the Old Testament. The approach in this article is that of the higher-critics, Mowinckel and Noth. (See Edward J. Young, *The Study of Old Testament Theology Today*, and Oswald T. Allis, *The Unity of Isaiah*.)

D. MODERNISTS COMMENDED

By listing the following liberal theologians we do not intend to imply that the *Seminarian* completely approves of the theology of these theologians. However, although in some cases merely excerpts from the writings of these theologians are quoted in the *Seminarian*, they nevertheless are all presented in a favorable light.

1. H. Richard Niebuhr (P. 20):

Although H. Richard Niebuhr is generally considered to be more conservative than his brother Reinhold, for evidence of his subjectivistic denial of the actual historicity of the Resurrection of Christ see *Resurrection and Historical Reason*, p. 181.

2. Dietrich Bonhoeffer (P. 21.): "Creation: Re-emphasis Needed?"

Bonhoeffer's views on creation are favorably mentioned in this article and yet Bon-

hoeffer writes that the first three chapters of Genesis present "... the ancient world picture in all its scientific naivete" (p. 26 of *Creation and Fall — A Theological Interpretation of Genesis 1-3*), for they are simply a myth "... just as irrelevant or meaningful as any other myth" (*Ibid.* p. 44). "How else could we speak of the young earth except in the language of fairy tales?" (*Ibid.*, p. 47.)

3. Jaroslav Pelikan (P. 33): "To put the issue more pointedly than I mean it, the Reformation principle of *Sola Scriptura* is fraught with the difficulty that the *Scriptura* has never really been sola!"

4. The LWF quarterly, the *Lutheran World*, is "solidly Lutheran" (p. 37).

5. The quarterly *Kerygma und Dogma* is an "Excellent source for the finest of European Theology" (p. 37).

6. The *American Lutheran* is a "Voice of responsible dissent" (p. 37).

7. *The Scottish Journal of Theology* "Reflects the best British Evangelical theology" (p. 37).

8. Quotations from Emil Brunner (43) and Rudolf Bultmann (48).

II. FEBRUARY, 1960, SEMINARIAN; DEDICATED TO ST. MARY

A. "SCHLEIERMACHER REVIVAL" AT THE ST. LOUIS SEMINARY

"Students responsible for the tremors of a Schleiermacher revival at the Sem. will not fail to peruse 'Schleiermacher's Political Thought and Activity, 1806-1813'" (p. 25).

Footnote #1: "It has been questioned whether or not we can properly speak of a Schleiermacher revival at the Sem. There are some who feel he never died, while the vast majority have not fully reconciled themselves to the fact that he ever lived. In one case a revival is superfluous and in the other, nonsense. We wish only to report that the question has been raised. — ED" (p. 25).

B. BODY/SOUL DICHOTOMY NOT SCRIPTURAL

"This Jacobean concept of faith does havoc to the platonic and neo-platonic theory of a body/soul dichotomy" (p. 28).

C. CONFUSION OF FAITH AND WORKS.

"Faith, Works, and the Paradox" (pp. 28-32).

"'Works' do not 'follow' 'faith.' There can be no such dichotomy. The action of

love and humility is faith itself. This is to say faith can exist only as incarnate reality" (p. 28).

D. MODERNISTS CITED

1. Karl Barth (24)
2. Joseph Sittler (24)
3. Rudolf Bultmann (25)
4. Robert Grant (25)
5. Norman Pittenger (25)
6. Emmanuel Kant (24)
7. Soren Kierkegaard (32)
8. Langmead Casserly (35)
9. A. G. Hebart (41)
10. Sigmund Mowinckel (49)

III. APRIL, 1960, SEMINARIAN; DEDICATED TO DIETRICH BONHOEFFER

A. SEMINARIAN DEDICATED TO A MODERNIST.

Under ID2 we have already discussed Bonhoeffer's denial of the Scriptural account of the creation. After mentioning that Bonhoeffer conceded that the language of Genesis has a capacity as the Word of God, Edward J. Young writes (*Christianity Today*, January 4, 1960, p. 35): "But, we ask, if the words of Genesis 1-3 are the language of myth and fairy tales, what conceivable warrant is there for saying that they also have a capacity as the Word of God? Do the Grecian myths have a capacity as the Word of God? Do the fables of Aesop? Alice in Wonderland? It is about time for some adherent of irrationalism to explain why the 'erroneous,' 'human' words of the Bible have anything to do with the Word of God. And we should like the answer couched in straightforward language, not in the 'it is, yet it isn't' type of explanation, so dear to modern irrationalism. We still believe that this is God's world, and that life is meaningful.

"Bonhoeffer gives a theological explanation which we find difficult to understand. The following will serve as a sample: 'We know that we must not cease to ask about the beginning though we know that we can never ask about it.' Then he continues: 'Why not? Because we can conceive of the beginning only as something finite, therefore precisely as that which has no beginning' (p. 9 of *Creation and Fall*). It would seem that Bonhoeffer has simply used the wonderful first three chapters of Genesis as a frame on which to place his own particular brand of irrationalism."

All this is said concerning a theologian to whom the *Seminarian* is dedicated. Bonhoeffer's theology is commended in this issue of the *Seminarian*.

B. PHILOSOPHICAL AND THEOLOGICAL CONFUSION

"The Role Of A Philosopher Of Religion In A Theological Faculty" (pp. 15-21).

1. "Theology generally has been too occupied with a *propositional* God to have much time for man. A static focus upon religio-historical origins has produced theology which is disengaged from the developing thought-framework of civilization. Too many theologians have spent their time erecting and keeping in good repair a wall of separation from history's forward march." (P. 19.)

2. "In summary, for the promotion of the scientific and correlational aspects of theology, for the protection of theologians from their trespassing on each other's specialties or misunderstanding their own perspective, and especially in order that humanity might be *delivered out of the suppressive hands of the theologians*, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.'" (P. 19.)

3. "The dogmatic systematician has so much to do with biblical, historical, and current ecclesiastical directives, which he is constrained to represent faithfully in his system, that one may expect to see him short-changing the human side of the picture as ordinarily happens. The philosopher of religion would have more freedom to correctively accent this side, because he is obviously working from this other pole of the systematic task. He would be at liberty to *develop theology in ways similar to Bultmann and Tillich*. He would be recognized as faithful to and in sympathy with the humanities which his Christian world view would reflect." (P. 19; emphasis ours.)

4. "The forensic explanation of reconciliation is only one choice among a number of biblical metaphors illustrative of the salvation process. From the point of view of Barth and others, Law and Gospel are best approached in reverse order. Many Trinitarian problems might well be resolved by the employment of a different underlying metaphysic than is ordinarily presupposed, the substitution of a superior world hypothesis for an ontological one." (P. 20.)

C. OLD TESTAMENT HISTORY NOT ACCURATE; LEGENDS EMPLOYED

1. "There are many contemporary theologians who are pointing out that we are in a scientific era and the same concern for accuracy which we have was not necessarily the concern of another day. We ought to take their observation to heart." (P. 23.)

2. "There is much being written today on what we've come to know as oral tradition. It seems likely that before much of the OT, especially the Pentateuch, was written down, it was reported by word of mouth from generation to generation. Some scholars tell us, for example, that 'behind the earliest written stage of the Exodus story there was a long period — of certainly more than three centuries — of oral transmission.' This would give the report the character of 'story' rather than 'history' as we understand that word today." (P. 23. The work quoted by the writer is Bernard W. Anderson's *Understanding the Old Testament*.)

3. "The second implication of the designation of the word 'story' rather than 'history' is that these reports are interpretations." (P. 23.) "Israel's 'history' is interpretative. But this feature we play down so significantly that we sometimes forget altogether that the OT is more than just history. *It is the interpretation of faith.* The events recorded in the Pentateuch probably would not have been regarded as 'miracles' in the same way that Israel regarded them. Indeed, a pagan among them would not have regarded all this as the act of God at all." (P. 23. Emphasis ours.)

4. "What this means for our role as theologians is this: that we do not waste time arguing *the actuality of events*. This is the very kind of debate that lays theology open to the charge of being sterile and unproductive. We are not so much concerned with proving that an event transpired in precisely this way as we are with claiming that God did it. This is what sets Israel's interpretation of history apart from every secular interpretation. This proclamation, that it was God acting on behalf of His people, is the unique message of Israel. It is the faith inspired message of the OT and comes very close to what we mean when we speak of '*revelation*.'" (P. 24. Emphasis ours.)

5. This understanding of the OT "will not leave the honest theologian at a loss

to account for the OT's employment of certain 'legends' which originated in a culture earlier than its own. As Bernhard W. Anderson states, 'What Israel borrowed she transformed and made the vehicle for expressing her covenant faith.' Indeed, these independent units of tradition were not just borrowed. Rather they were *appropriated*, for Israel made them her own by baptizing them into the Jahweh faith." (P. 24.)

According to this seminarian it makes little difference whether certain events actually happened in the OT. The Bible is an interpretation of how men thought God was acting in history for them. However, even Hattusilis, the great Hittite king, was fully confident that he had been placed on the throne by the goodness Ishtar. (Sturtevant and Bechtel, *A Hittite Cuneiform Text* pp. 42-83.) It is foolish to even discuss what the Israelites may or may not have inferred from the events of the Exodus. Unless there is a special verbal supernatural communication from God to man, man cannot properly recognize or interpret the workings of God in history. Such a special communication is unacceptable to Anderson and apparently to this seminarian who seems to have taken most of his arguments directly from this higher critic. Anderson on the same page compares Israel's interpretation of the Exodus as a divine act to Abraham Lincoln's interpretation of the Civil War as an act of God. For Anderson the primary function of Old Testament narrative is not to record actual circumstances and happenings but to "mirror the experienced history of Israel" (p. 205, *Understanding the Old Testament*.) This is the volume the *Seminarian* frequently and approvingly quotes. It is used as a textbook at Concordia Seminary as well as at Valparaiso University. Concerning this volume Meredith G. Kline concludes: "The promise of the title is not fulfilled. On the contrary, the author has taken his stand over rather than under the Word of God and the result is inevitably a basic and tragic misunderstanding of the Old Testament." (*The Westminster Theological Journal*, May 1959, p. 256.)

D. MODERNISTS DEFENDED

1. Horace Hummel. "The Renaissance of OT Theology," (*Lutheran World*, March, 1959.) Seniors and graduate students will enjoy sitting again at the feet of their former mentor, Dr. Hummel." (P. 29.)

2. Emil Brunner. "*Mea Culpa — A Study in Emil Brunner's Doctrine of Original Sin*" (pp. 36-40).

Although this seminarian does not completely agree with Emil Brunner, he does not clearly condemn Brunner's denial of the doctrine of original sin and the historic Christian faith. He leaves his reader with the impression that Brunner's views are quite permissible within the Christian Church.

3. William Temple. "William Temple: The Theological Task" (pp. 41-44). "It is not difficult to sympathize with Temple in his attempt to work toward a Christian metaphysic. . . . This passion for finding unity is perhaps the key to his greatness as a churchman and Christian." "So that, in the last analysis, being aware of the weakness of theology and realizing that its admitted weakness might also harbor its strength, we can but confess with Temple that 'the heart of Religion (and of Theology) is not an opinion about God, such as Philosophy might reach as its conclusion; it is a personal relationship with God.'" (43.)

For the benefit of our lay readers who may not be familiar with William Temple we would like to add that Temple is as much a modernist as Harry Emerson Fosdick. (See David Hedegard's, *The Bible and Ecumenism*.) Concerning Jesus Christ, Temple wrote: "It is of supreme importance that He wrote no book. It is even of greater importance that there is no single deed or saying of His of which we can be perfectly sure that He said or did precisely this or that." Of the Bible as a whole he wrote: "No single statement can be quoted as having the authority of a distinct utterance of the All-Holy God" (*Nature, Man, and God*, p. 350). This is the same William Temple approvingly quoted by Dr. Martin Scharlemann in his essay *The Bible as Record, Medium and Witness*.

4. Paul Tillich. Review of Tillich's *Theology of Culture*, p.52. "In conclusion, the serious student, social worker, pastor, or preacher can hardly afford not to take this stimulating volume into his hands. The author is far too influential to be disregarded: the problem with which he deals is much too vital to be avoided. Unfortunately, our Church is too often content with standing on the periphery and dealing with trivia, scholastically searching the Scriptures while the world loses them. We bristle with distrust at the news that anyone is daring to step forward. Tillich is making that step. He is seeking the way for closing the tragic gap between religion and

culture by setting the relation of the first, second, and third articles of the *Credo* in cosmic proportions. As honest theologians and fellow Lutherans we owe him our ear." (P. 54.)

Again for the benefit of our readers who may not have had opportunity to study Tillich we add that for Tillich all religion is symbolic. He goes so far as to even deny the existence of a personal God. According to Tillich there is only one point "at which a non-symbolic assertion about God must be made." Such an assertion is "that everything we say about God is symbolic" (*Systematic Theology*, Vol. II, p. 9).

IV. MAY, 1960. SEMINARIAN; DEDICATED TO JUSTAS JONAS

A. "WANTED: A LIBERAL THEOLOGY" (pp. 4-5).

Under this heading a seminarian writes as if sacred theology were something to be played with.

B. HOLY SCRIPTURE IS NOT REVELATION

"However, in what we have just proposed, it should be noted that this revelation takes place precisely in God's mighty acts of deliverance for His people" (p. 12). "God's revelation in Christ is related to the Scriptures because *Scripture is the prophetic and apostolic witness to God's acts in Christ* and because only in Christ do we properly understand the Scripture." (P. 13. Emphasis ours.)

C. EVANGELICALISM OF CHRISTIANITY TODAY TOO FUNDAMENTALISTIC

1. The Bible is the "complete, reliable authoritative, inspired Word of God" but it is fundamentalism to believe that it is "inerrant" (p. 19).

2. *Christianity Today* is verging on Bibliolatry (p. 21).

D. HISTORICITY OF JONAH AN OPEN QUESTION

"Our Lutheran Fathers were well aware that the principle of *sola scriptura* is itself part of Tradition. We wonder if those who speak lightly of our being a 'Bible centered Church' are as acutely cognizant of this fact. It does not seem so when the same brethren talk as though the Catholic Faith stands or falls on the question of big fishes' appetite for prophets." (P. 32.)

E. BULTMANN DEFENDED

"This short (two pages) excerpt from one of Bultmann's sermons makes delightful reading. He *dramatically spells out the Gospel* with emphasis on the *true meaning of faith in Christ*. He relates faith to the miraculous and correctly insists that our faith is in Christ and not miracles. This article is especially interesting, as it shows Bultmann's exegetical methodology directly applied to homiletics. As is frequently the case, it is easier to understand a theologians' message through his preaching than through his scholarly tomes. With this brief article we urge you to execute the much needed resolve to talk about Bultmann less and read him more." (P. 32-33.)

In the two-page excerpt from one of Bultmann's sermons (in *Theology Today*) referred to, Bultmann deals with Luke's narrative of the Miraculous Draft of Fishes in his typical demythologizing manner: "We are not debating whether this story is an actual occurrence or whether it is reverent poetry, a legend. But lest I be misunderstood, let me say that I do regard it as reverent poetry." This is the approach approved by the *Seminarian*.

Reviewing the volume of Bultmann's sermons (*This World and the Beyond*, Scribner's, 1960) from which the excerpt has been taken, Prof. Geoffrey W. Bromily of Fuller Theological Seminary, in *Christianity Today* (Dec. 5, 1960), writes: "If the miracle stories are pious fictions, as Bultmann candidly tells us in relation to the miraculous catch of fishes, then the drawing out of powerful spiritual or theological lessons is a mere spinning in the void, and no amount of pious existentialism can supply power or solidity."

Some of us have read enough of Bultmann to know that he has nothing to do with the historic Christian faith. He denies all of it. "I do indeed think that we can know almost nothing concerning the life and personality of Jesus." (Rudolf Bultmann, *Jesus and the Word*, p. 8.)

F. NO INVISIBLE CHURCH ON EARTH

"This congregation, the church, is no abstraction or mystic reality which hovers over the congregation. It is an existent fact, the temple of the Spirit and the body of Christ. The New Testament knows no 'invisible church,' except that in heaven." (Excerpt from Anton Fridrichson's, *This is the Church*.)

G. THE RESURRECTION OF CHRIST — HISTORICAL OR SUPRA-HISTORICAL, i.e., mythological.

"Reginald Fuller, 'The Resurrection of Jesus Christ' (*Biblical Research: Papers of the Chicago Society of Biblical Research*, 1960). This is an important article for every student interested in the problem which has received the unfortunate label of 'demythologization.' The problem posed is whether the Resurrection of our Lord is an historical fact in the ordinary sense or whether it is a fact on which the Faith is dependent but not, in the ordinary sense, historical. Fuller maintains that the New Testament distinguishes between an observable occurrence and a faith event. The Resurrection is the latter, a supra-historical revelation. Although he leaves the reader hanging, he does suggest some interesting possibilities. The question to be faced by every NT scholar is whether the NT does indeed make such a distinction. If it does, we dare not use the guise of defending the 'historicity' of Biblical accounts to ignore the distinction. For thus we would, in the name of the Bible, be placing ourselves in opposition to the Bible. Fuller's question (which is also the question raised by Bultmann) can only be answered by the exegete through objective historical study of the documents involved. It is passing strange that some of the most vocal 'defenders of the Bible' are so afraid of Biblical research. The hesitancy to ask honest questions, be they ever so radical, betrays a lack of confidence in the inspired Scriptures." (P. 34.)

The distinction here referred to is not one found in Holy Scripture. It is Kant's distinction between the phenomenal and noumenal realms. When this distinction is applied to Christianity there is nothing left of the historic faith. "Insofar as modern theologians embrace the Kantian distinction . . . they are not merely unsound at this or that point, but they are unsound right down the line and are guilty of maintaining a point which is hostile to historic Christianity. . . . If the resurrection in any sense belongs to the noumenal realm of Kant, or to any other realm than that of human history, there simply was no resurrection." (Edward J. Young, *Thy Word is Truth*, 247-248.)

Conclusion: We realize that some of these quotes, would, taken by themselves, be capable of perfectly acceptable interpretation.

Just because several modernists are mentioned or quoted is no proof of a definite trend at the Seminary. However, when these quotes are studied in their context and when one begins to consider the numerous references to leading modernist theologians and the almost complete absence of any reference to orthodox theologians, only one who insists on remaining blind cannot but conclude that crass modernism is permitted to thrive at our St. Louis Seminary. As far as we know none of the students who wrote these articles were disciplined. In fact, most of them were given diplomas which state that they are eligible to administer the Word and Sacrament. May God have mercy on their congregations!

We have not mentioned the names of the students who have written the above articles simply because we do not believe that they are primarily responsible. *The faculty of Concordia Seminary is.*

The following personal testimony is to the point:

"While doing some research work at Union Theological Seminary in New York, we once picked up a *Seminarian* from its vast array of theological journals. Here was an opportunity for witnessing to God's truth, and yet we had to lay that *Seminarian* down with a heavy heart. There was little in it which was incompatible with the modernism at Union and the theology of the other liberal theological journals."

Sometimes we wonder if the conservative professors at the St. Louis seminary ever read the *Seminarian*. HOW CAN THEY REMAIN SILENT? HOW CAN THEY PERMIT STUDENTS TO GRADUATE WHO NO LONGER ACCEPT THE PURE GOSPEL OF JESUS CHRIST? HAVE THEY SO LITTLE CONCERN FOR THE SOULS OF OUR PEOPLE?

● Missouri's Dilemma

While the doctrines of the church, based on the Scriptures, are not open to debate and while those who cannot accept Missouri's doctrinal statements should leave or be asked to leave the synod, matters of church policy are settled in love by its members, not on the basis of the Word (for the Word says nothing about them), but on the basis of the best wisdom the synod has at the moment after discussion and debate.

Among these "practical" matters, to be decided by sanctified common sense, is the

form of our church government. An arrangement like a synod could, for example, be changed into some other arrangement without violating Scriptures.

Now you may not be aware of it, but during the last generation the organization of synod has been under constant debate and at various conventions steps have been taken to change somewhat the organizational structure of our church body.

Apparently we have tended to centralize control of our synod; or to put it differently, we have placed more power to run Missouri into the hands of fewer people than we have ever done in our history.

Missouri, like every modern church body and organization, sits uncomfortably on the horns of a dilemma. On the one hand it wants to centralize control so that synod can respond more swiftly and more forcefully as a unit to the changing needs of a rapidly changing world. That, under grace, has been an important reason for Missouri's many successes.

On the other hand, the fewer the people in actual control of a synod the greater the danger that mistakes may be made and that, if they are made, they will be serious mistakes. Moreover, centralization means that you and I must of necessity give up a certain measure of our right to determine synod's course of action. And because others make the big decision, we personally are less involved in them. Finally we may lose too much of our sense of responsibility for the work of the church-at-large.

Other dangers beset us. For example, 210 N. Broadway may feel less and less answerable to the 5,000 congregations who created it to serve them. Such a tendency was obvious in some St. Louis statements during this year.

How shall Missouri get out of its dilemma?

Some refer back to 1935 when under the leadership of Mr. Boehne, and Drs. Fritz and Fuerbringer, Missouri held the line against centralization and reaffirmed its historic position on democracy within our synod.

At any rate Pastor Reuben Hahn, 77 W. Washington St., Chicago 2, Ill., has made available an incisive essay, "Zion on the Mississippi" [the exact title is: "Zion On or Down the Mississippi — Which?" — C.L.] dealing with the problem of keeping democracy alive in Missouri. For an overview of the history and the issues of the problem, write him and ask for a copy. "Zion" points

out that in drifting toward centralization we may be losing a good deal more than we have bargained for.

These eight pages are worth sending for and reading.

— *The Badger Lutheran* (Dec. 8, 1960); heading ours.

● Recommended Reading

A Letter to Missouri. By the Rev. E. P. Schulze, the Lutheran Church of Our Redeemer, Peekskill, N.Y. (Missouri Synod). Published in *Christianity Today*, Nov. 21, 1960, pp. 12-14.

Most if not all of our subscribers among the clergy will no doubt have read this exceedingly well written and heartrending appeal of one of our pastors to his "Dear Brethren of the Missouri Synod" which is in the nature of an expose of the shocking doctrinal situation and lack of proper evangelical discipline within the Missouri Synod today. In view of this fact and in consideration of the limited space at our disposal we are not reprinting it, as we would like to. Instead we urge our lay readers to get a copy of it through their pastor. To give just a sample or two of what to expect in it, we quote the following:

"Some of your prominent professors are being accused of heresy: denial of the inerrancy of Scripture, negation of the immortality of the soul and of the resurrection of the body, belief in the annihilation of the wicked; and on the other hand, defense of the 'immaculate conception' and the 'assumption of Mary' as permissible opinions. . . . One of your pastors is currently professing the ancient error of modal monarchianism [substituting for the Divine Trinity of Persons, Father-Son-and-Holy Ghost, the idea of three successive modes of appearance of a single Person]. . . . Pastors are concerned and indignant. Laymen are grieved and disturbed. Low rumblings of discontent are heard at home and abroad."

"Those who want union are those who have nothing to lose by it."

"We are leaving Luther behind."

"The concept of the Church as big business and of pastors as branch office managers invades our thinking and determines our conduct, leaving us no time to sit down and review the *Book of Concord*. . . ."

"What if a thorough housecleaning is in order? 'As many as I love, I rebuke and chasten. Be zealous, therefore, and repent.' Thus saith the Lord, and He is speaking not only to Laodicea but also to us."

What Is Troubling the Lutherans? "Since most Lutheran laymen, and even many clergymen and top officials are ill informed about what is really happening in the Lutheran Church throughout the world, The Church League of America has directed this research project." What appears in the January issue of *News and Views* of the research project announced by the preceding words is published merely as "Part I" of a series of articles of which, as we are given to understand, more are to follow. Part I deals with the general world situation among Lutherans, — the LWF etc. Also some things within the Missouri Synod are touched on.

This is a *must* for our pastors and for our people; the uninformed can here quickly orientate themselves as regards current situations among Lutherans.

News and Views is published monthly by the National Laymen's Council of the Church League of America at 1407 Hill Avenue, Wheaton, Ill. No subscription price for the publication is announced. We suggest that readers send in at least a dollar and ask for copies of all issues which will contain articles continuing the series "What's Troubling Lutherans?" After reading the publication, readers may want to order additional copies for distribution among friends.

PROMPTLY RENEW YOUR

SUBSCRIPTION TO

CONFESSIONAL LUTHERAN

1163 S. Euclid Ave., Oak Park, Ill.

\$2.00 A YEAR

● What Our Readers Say

"I am sure you folks are on the right track. I have been 'wondering' about beliefs and teachings of Drs. Scharlemann and Piepkorn for years. If such things as young pastors tell us are only half truths, should these two men not have been removed from the St. Louis seminary faculty years ago?" — Pastor, Minnesota.

"A few days ago I received from a friend in . . . a copy of the *Confessional Lutheran* containing information about Dr. Martin H. Scharleemann and company. Where is our St. Louis seminary going these days — and our pastors and congregations? *We in our church here had not heard a word about that!* . . . Enclosed find my money order for \$5.00. Please send me additional copies and take my membership." — Layman, Ohio.

"I would like to keep informed about what is going on in our Lutheran Church, especially at our seminary; it is heartbreaking when one reads about the present state of affairs existing at the [St. Louis] seminary and among its professors and teachers. . . . I have always looked upon the Missouri Synod as a bulwark of pure doctrine and true faith; I felt its roots were so deeply grounded in God's Word, that the firm belief in its inerrancy would never be shaken; but how have the mighty fallen! . . . May your publication reach every member of our Missouri Synod, and may God open the eyes of the top officials. . . . God bless you and guide you." — Miss . . . , Wisconsin.

"Enclosed you will find my check for \$100.00 as a contribution for the promotion of your work." — Layman, Minnesota.

"A pastor friend of mine loaned me his copy of your March 1960 issue of the *Confessional Lutheran* and I found this very enlightening. I believe I read the entire issue through three times." — Layman, Milwaukee.

"I would like to commend you on the wonderful work you are doing. It wasn't until recently that we knew such a paper existed. May the Lord bless you in your work and continue to give you strength to battle for a Lutheran church which preaches the pure Word of God and lives accordingly." — Mrs. H., Michigan.

"Keep up the good work. Your articles are exceedingly interesting and are bound to bear fruit." — Pastor, Missouri.

"May God ever give you and us the courage and strength to stand up against the false teachers and teachings within our beloved Missouri Synod. To help spread the news of what is going on in our church I am enclosing a check for \$4.00. Please send subscriptions to . . ." — Mrs. S., Minnesota.

"You are pursuing the only sound and God-pleasing course, namely to bear witness loudly and clearly." — Pastor, Wisconsin.

"I want to stand and be counted on the side of those who are battling for the Lord

Jesus against the errors of our day (which are the errors of all past days, refurbished)." — Pastor, Ohio.

● Review of Publications

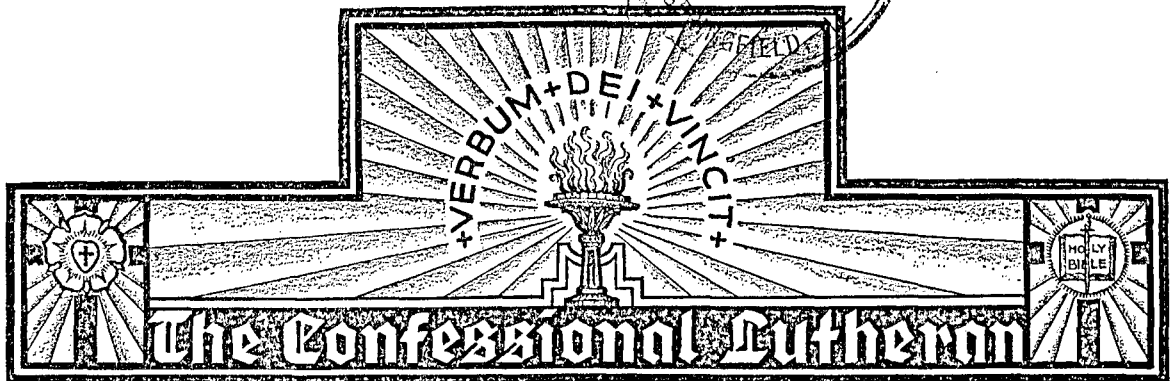
Woman to Woman. By Eugenia Price. (Zondervan.) A brief review and recommendation of this book, by a guest reviewer (unsigned) appeared in the September issue of our journal. To what has there been said we must, however, add some rather serious restrictions. As is the case with so many otherwise excellent publications of Reformed vintage, this book suffers from an unwarranted, un-Scriptural enthusiasm at numerous places. To cite a few examples. On page 105 one reads: ". . . God created all people. And in them all, He created the need *and the desire* to belong to Himself. In even the most antagonistic, Jesus Christ has a hidden ally. . . ." (Our emphasis.) There is a dubious use of the thought of our "choosing" (p. 22), and a similar unwarranted "we decide" (p. 27, second full paragraph). P. 65: "She cracked the door to her heart just a little and He came in." There is a peculiar use of the word "redeem" on p. 6, and on p. 8f one reads: "When we receive Him (Christ) into our lives, He comes. And with Him comes all the magnificent potential of *not* falling short of the glory of God." (Emphasis there.) If this were to be understood of what the justifying Christ means to us it would of course be true; but the context speaks of the potential power of a Christian life as such. There is a loose use of the word "sacrament" on pp. 63. 64. 79. These examples should suffice to show that it is not safe to place this book into any but the most discriminating hands. Better to leave it alone and reach for something that is unmarred by such critical faults.

PASS YOUR COPY OF THE
CONFESSIONAL LUTHERAN
ON TO SOME FRIEND

Concordia Seminary 12-43a
Library
Springfield, Ill.



Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED, 1 Tim. 3 (II Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Edit., p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

February, 1961

Number 2

IN THIS ISSUE: A Lenten Prayer — Luther Says — The Essence of Liberal Theology — The Place for Exploratory Theologians — Missouri's Present Plight — Has Professor Scharlemann Given up His Doctrine? — What "All the Fuss in the Synod" is Really About — How Long is Dr. Scharlemann's Teaching Going to be Tolerated within the Missouri Synod? — Are YOU Accepting Your Responsibility for Doctrine? — Consider the Turtle! — Don't Expect the Impossible — Correspondence between the CLPB and the President of the Missouri Synod Concerning the Scharlemann Controversy — What Our Readers Say — Pretending to Be What We No Longer Are.

☛ A Lenten Prayer

Lord Jesus Christ, Thou eternal and only-begotten Son of God, Thou wast in Thy redemptive work in the days of Thy flesh the despised and rejected Son of Man. Thou who art Thyself the Living Word of God art still as despised in the Word of Holy Scripture,

which is Thy Word. Thou who hast said "The disciple is not above the Master" and "Whosoever doth not bear his cross and come after Me cannot by My disciple," art also as despised in the confession of those who truly cling to Thee and to Thy Word, which is Truth.

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D. P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription to the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Thou didst before Pontius Pilate leave us the supreme example of a good confession when, under the most trying circumstances, Thou didst bear witness before him unto the Truth, for which purpose Thou didst come into the world. Grant us the grace that we may, in a world which is as unfriendly to us as it was and is to Thee, continue in Thy Word, and thus be Thy true disciples, and know the Truth which alone can make and keep us free from the enslaving errors of men. Let us whatever the cost of our doing so may be to us, be instant in season, out of season, in bearing witness to Thy Word. Let us reprove, rebuke, and exhort with all long-suffering and doctrine in a day when men who will not endure sound doctrine heap unto themselves teachers after their own lusts, having itching ears, which are turned away from the Truth unto fables. Let us, above all, watch over ourselves and rejoice to be accounted worthy to endure afflictions for Thy Name's sake. In all of our worship and work let us remain true to Thee and faithfully fulfill our calling in bearing witness to Thy everlasting Word.

Hear us for Thy blessed Name's sake. Amen.

✿ Luther Says —

"The right to recognize and to judge doctrine is a right that belongs to each and every Christian, and to such an extent that the man should be cursed who limits this right even by a hair."

— Complete Works, St. Louis Edition, Vol. XIX:341.

✿ The Essence of Liberal Theology

"*Liberal theology, commonly known as Modernism, is not a system of theology, but rather a method of religious inquiry.*"

Thus wrote Dr. F. E. Mayer in a chapter on "Liberal Theology Destroying the Foundations," in the excellent little centennial publication of the Missouri Synod, *This Church of Ours for Times Like These* (1947), p. 7.

Every pastor of the Missouri Synod was supplied with a gift copy of this publication. In a Foreword to it, Pres. Behnken wrote: "Let me suggest that you study it thoroughly and then devote some time at your circuit pastoral conference to a discussion of the matters presented."

If what Pres. Behnken suggested at that time were only conscientiously done by all

of us, then the cavalier statement that subversive theology (such as that championed in Dr. Martin H. Scharlemann's well known essays) is exploratory would mislead none of us mistakenly to suppose that this could possibly serve as an excuse which should permit us to let it be propagandized, tolerated, or condoned.

As Dr. Mayer rightly reminded us at a most timely occasion, the insistence that its theology is exploratory is the very earmark of Liberalism by which it makes its existence and its presence known to us. It is of the *essence of Liberalism*.

❷ The Place for Exploratory Theologians

"One who is not yet sure as to what he believes, who possesses neither the intellectual knowledge nor the knowledge of the heart that is requisite, should not be so bold as to want to become a teacher of others. . . . Whoever, moreover, has doubts as to the inerrancy of Holy Scripture and regards it as a book interspersed with human opinions and mistakes should unquestionably be removed from the sacred office." (*The Pastoral Epistles*, by P. E. Kretzmann; published by Concordia Publishing House, St. Louis, Mo., p. 263; on II Tim. 3, 14-17.)

Assuming that one such as the above might still be a Christian, but a weak Christian, our Missourian fathers would say that such a one in any case belongs not in the pulpit but under the pulpit (or the Church's teaching rostrum). This is in accord with Titus 1, 9: a minister of the Word must be able by sound doctrine both to exhort and to convince the gainsayers, rather than that he should himself still need to be convinced of the truth of God's Word. Such is the requirement which God Himself makes of the Christian Ministry.

❸ Missouri's Present Plight

When, despite Missouri's present plight, we hear someone say, as we occasionally do, "Everything is under control" in our church, we realize that we are confronted by a *controlled man*, however unconscious he may himself be of this fact and however well meaning the words may be which are spoken by him in his illusionment. And when we read an official hollow defense of the situation that confronts us such as that of the Director of Public Relations of the Missouri Synod in

Christianity Today (Jan. 2), we are reminded of the man who jumped off a 40-story building and, as he passed each floor, waved to someone inside and shouted: "All ok so far!"

Such a miscarriage of public relations not only dramatically illustrates the great tragedy that we are witnessing in our church today but serves to underline it.

❹ Has Professor Scharlemann Given Up His Doctrine?

Somehow or another the queer notion has gotten around to some people that Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis has given up his false doctrine since writing various essays by which the Missouri Synod has been shaken to its foundations. We have the testimony of the professor himself for the fact that this is by no means so. In a letter written Nov. 14 (1960) Dr. Scharlemann says: "My essays do not contain false doctrine." He also says that the Presidium of the Missouri Synod found allegations to the contrary to be wrong. He says: "*I do not know anything about taking something back.*" And he assures us that *he continues to teach what he has always taught*.

Lest we be accused of distorting or quoting out of context (always a convenient line of defense of Liberalism, which usually doesn't bother even to try to document its false assertions and accusations), we shall quote the St. Louis professor's letter in full, as follows:

Just a few words in reply to your letter dated November 3, 1960. It came this morning.

I've tried to make myself as clear as possible in our correspondence. It may be useful to summarize here:

1. My essays do not contain false doctrine. For anyone to say so is to misrepresent the facts. I've given you a partial list of the people who have studied them; and they are being used right now by at least two conferences I know of. [What is this supposed to prove; and what, if it is true, *does it prove?*]

2. The commotion you refer to was caused by the misrepresentations and distortions of the *Confessional Lutheran* and kindred spirits. [A mere unsubstantiated assertion; no evidence attempted.] When the Presidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong. [Let Missouri's officialdom disavow this if it is not true!]

3. I have never taught otherwise than I do now. I do not know anything about taking something back, since my essays were exploratory in nature. The article in the *Lutheran Witness*, [Sept. 20, 1960] is misleading just on that score. That's why it leaves much to be

desired and has been confusing to many people just because it does not give the whole picture. I know of no commotion caused by anything said in the Twin Cities. In fact, I have presented them [his essays] a good many times, and there was, as a rule, rather general satisfaction: Atlantic District; Western District; St. Louis Pastoral Conference; Detroit; St. Paul. Pastor Janzow of Cisco, Texas, was given the assignment of reporting on my paper for the Texas District; and his report was favorable." [The heart of the resolution of the Texas District convention reads as follows: "Resolved, That our district, through its officials, repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture; and be it further Resolved, That we urge the Presidium of Synod and/or Board of Control of Concordia Seminary, St. Louis, immediately to suspend Dr. Scharlemann from the position of professor at our seminary, pending a thorough investigation by the proper authorities." Is Pastor Janzow supposed to have "reported" these facts differently? The accuracy of what is here said may be taken as reflecting on the reliability of the statements just preceding this.] In short, I am at a loss to figure out precisely what your concern is, unless it be the shortage of facts in the *Lutheran Witness* article. [Note!] I would agree that what it says is quite puzzling for any reader not familiar with some of the items just mentioned.

So then we here have it from Dr. Scharlemann himself again that *he does not admit that his essays contain false doctrine; that he has taken nothing back, and that he continues to teach what is taught in his essays; not to forget that he says the Presidium has given its sanction to such a state of affairs.*

We could comment a great deal on reaction to the professor's essays at various conferences. This would lead us too far afield at present. Suffice it to quote from a letter written by the President of the Minnesota District (May 24, 1960) to a pastor in another district who was disturbed by what was reported after Dr. Scharlemann's appearance before the Twin City conference on April 18, 1960. The District President writes: "On April 18 our Conference devoted the entire session to the discussion with Dr. Scharlemann (10:00-12:00 a.m. and 1:30-4:00 p.m.) In this discussion Dr. Scharlemann was asked questions with regard to many statements in his essay. *He withdrew several paragraphs of his essay.* [Our emphasis.] He assured us that he holds with our Synod's position on the infallibility of God's Word, but that he had intended to write against the use of the word "inerrancy" as a good word in this connection. (My correction: No doubt he meant as *not* a good word in this connection). We are happy that Dr. Scharlemann gave us the above assurance.[!] Our Conference also took exceptions to the widespread accusations made in the *Confessional Lutheran* against the St. Louis

Seminary, our Synod's Presidium, because this publication does not speak 'the truth in love.'"

It is obvious that "the infallibility of God's Word" and "inerrancy" are treated as two different things in what is reported above. Readers may want to compare with this what Dr. Scharlemann has to say about this matter in his essay on *The Bible as Record*, etc., p. 13:6-14:4. As for the ill considered stock-in-trade accusation that the *Confessional Lutheran* does not speak "the truth in love," offered as it usually is as though not even an attempt at evidence were required for such a prejudgment of the heart (something wholly contrary to Christian ethics), we ask readers to compare with the sentence we have underlined above ("He withdrew several paragraphs of his essay") with what Dr. Scharlemann himself states in his letter of Nov. 14, 1960 (reproduced in full above): "I do not know anything about taking something back." This will put the reader in a position better to see who may and who may not be speaking the truth, without judging hidden motives of the heart. We may add that Dr. Scharlemann's letter of Nov. 14, 1960, was written to a member of our church in Minnesota; readers will note, too, that in it the professor refers specifically to the Twin Cities conference. We may also add that after the letter of the Minnesota District President had come to our attention we ourselves advised Dr. Scharlemann of its statement concerning withdrawal of certain paragraphs in his essay and asked what retractions he may have made. No reply was ever received to our inquiry (June 17, 1960).

Anyone, moreover, who will take the trouble to compare with his essays what the St. Louis professor says regarding the matters under discussion in the letter of the President of the Missouri Synod to its clergy and teachers (8-22-60) will find that what Dr. Scharlemann here says concerning his not knowing anything about "taking something back" is fully warranted by his summary formulations of his doctrine in that letter. Any such a one will also find that there is in that letter no repudiation of Professor Scharlemann's doctrine. This is and, in an honest and deep loving concern for our synod and for Lutheranism in general, always has been our contention; and it always will be. It cannot truthfully be gainsaid. Anyone attempting the contrary is demonstrably under the evil spell of a *mistaken or false love*.

Let no one begin to imagine that a church's officialdom is not answerable to its

members for the doctrine tolerated in its midst. That's the way of Rome. In Col. 4, 17 members of the Church are told: "Say to Archippus, Look to the ministry which thou hast received in the Lord, that thou fulfil it." In keeping with this Scriptural injunction the Missouri Synod confesses as its doctrinal position in this matter: "The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers [the members of the Church], and such administration remains under the supervision of the latter, Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11." (Brief Statement, # 30; our emphasis.) The lowliest member of a church, armed with the authority of God's Word, is of more authority than a great ecclesiastical officialdom without that Word. This was so at the time of Christ and His Apostles; it was so at the time of the Reformation; and it is also so today, as it always will be. It is one of the great divinely revealed truths of those sacred Scriptures concerning which Dr. Scharlemann avers that they are neither a revelation nor a collection of truths. (*The Bible as Record* etc., p. 21:3; 14:1.) It is up to all of us members of the Church to see to it that the false doctrine of Prof. Scharlemann is *distinctly repudiated*. This is our unalterable position.

That "*the Scriptures themselves are not a revelation*" is Prof. Scharlemann's basic denial of Christian doctrine. It is on that fundamental denial of Christian Truth that the rest of the professor's false doctrine rests. "Verbal Inspiration" is defined by him as *testifying to Christ*, which, even though it be done by way of myth and amid a maze of factual inaccuracy, is something that can only be said in the Spirit, so that the Bible is hereby hardly said to differ from a misled child of God who may still confess as much, though in greatest weakness. (Cp. *Revelation and Inspiration*, p. 16:6.) While Dr. Scharlemann has come to the conclusion that we must continue to use the word "inerrancy", he continues to teach what he has always taught about the meaning of this concept, and he has therefore again insisted on defining or limiting the sense of that word as follows (as reported in the Presidial letter of 8-22-60): "This term stands for the complete truthfulness and utter reliability of every word in Scripture." (Our emphasis.) What Dr. Scharlemann understands, and means, by

"the complete truthfulness" and the "utter reliability" of every word in Scripture, however, is clearly seen from his essay, *The Bible as Record* etc. (p. 12:4; 14:2): "The Biblical concept of truth rests on the person-to-person relationship established in revelation ['The Scriptures themselves are not a revelation']. . . . In no instance does it signify factual precision, as truth is usually understood today. . . . What the sacred writers record and what they give their witness to is God's faithfulness in keeping His promises." "God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents [which 'themselves are not a revelation'] serve as witnesses to this revelation. They must, therefore, be understood as reliable within the framework of the single function of the Bible, which is to 'make us wise unto salvation.'" (Our emphasis.) This is Dr. Scharlemann's "complete truthfulness and utter reliability of every word in Scripture," of which he says in the Presidential letter already referred to: "I, for my person, want no part in any activity which would tend to destroy this [mutilated] view of the perfection and majesty of the Scriptures." (Our emphasis.)

Thus, much of the truth of that divine revelation, the sacred Scriptures as such, is rendered expendable by Prof. Scharlemann's horrible and blasphemous doctrine. In fact, he insists that the Bible is an even better book this way.

Yet, once more, Dr. Scharlemann insists that his essays "do not contain false doctrine"; that when the Presidium of the Missouri Synod examined those essays it found allegations to the contrary to be "wrong"; that he does "not know anything about taking something back"; and that he continues to teach as he always did.

These are simple facts in the Scharlemann Controversy as testified to by himself.

Let our action be based on these facts. And let there be action! While our officials are answerable to us, you and I are, as members of the Church, answerable to God for what we permit them to do.

❶ What "All the Fuss in the Synod" is Really About

In the November issue of our journal we published a letter of Dr. Fr. Niedner, Secretary of the Board of Control of Concordia Seminary in St. Louis ("A Grim Fairy Tale," p. 136), written in defense of the teaching

of Dr. Martin H. Scharlemann, professor at that high institution of the Missouri Synod. Believe us, it hurts us more than words can say to have to write as we do. But this matter is a matter of public offense of long standing. And we love not only the truth revealed once for all in Holy Scripture, which has heretofore been consistently confessed by our Church as the verbally inspired, inerrant divine revelation that it is; we love also our dear Missouri Synod too much to let error take over in it by default on our part or by default of others who may be reached by our testimony and roused to join us in an ever so much needed witness to the Truth of God's once for all revealed Word and to rejection of the opposite error which has invaded our church through the teaching of Dr. Scharlemann and by which it is in most imminent peril of being sold out to the denials and false claims of Modernism in its current form of "Neo-Orthodoxy,"—Barthian *Schwaermerei*. If we no longer believed what our synod has confessed as its doctrinal position from the beginning, we would do what plain honesty would in such a case require of us, — we would quietly leave it, because in such a case we would have no right to its fellowship. However, the situation being what it is, we cannot but speak — within that fellowship, which is most truly ours — the things that we continue to hear and see.

To get down to particulars, in the letter referred to, the Secretary of the Board of Control of the St. Louis seminary admits that "all the fuss in the synod" has been caused by an "exploratory" paper which Dr. Scharlemann read at a large meeting in Northern Illinois about what we believe concerning the Bible. (Accuracy would compel one to speak of a *number* of essays, inclusive of a most distressing one, "God Is One," published in the Aug. 1958 NLC *Lutheran Quarterly*.) But then the Secretary of the Board of Control "explains" away any and every reason for "all the fuss in the synod" which he referred to, by saying of Dr. Scharlemann's "exploratory" essay as follows:

"I will tell you what this means. In the course of time many people have had different ideas about the Bible. They believed the Bible to be God's Word, but they have wondered whether we must in all cases take the words just exactly as it is written; for instance, in the story of Pentecost it says that 3000 people were baptized, and does that mean that somebody counted them and that there were exactly 3000 and not 2999, or may we believe that it means about 3000? What difference would it make to us? And there are a number of incidents like that in the Bible. So Dr. Scharlemann asked the people to 'explore' with him and to see what

people were thinking about such things, and whether they were right or wrong. The whole matter has made our people look into the Bible more than ever before and that is a good thing. After the "exploring" we know now what our people think about such questions, and Dr. Scharlemann will continue to teach at the Seminary that the Bible is God's Word.

"I am glad about your concern for the teaching at our seminary and I hope that I have helped you to understand this situation better."

Now, every attentive reader of the Bible knows that what the Secretary of the Board of Control suggests (that "in the story of Pentecost it says that 3000 people were baptized," Acts 2, 41) *is not what the Bible says*. The passage under consideration reads: "Then they that gladly received his word were baptized; and the same day there were added unto them *about* three thousand souls." (So also in the Greek; our emphasis.) The oratorical questions which the Secretary of the Board of Control asks in defense of Dr. Scharlemann's teaching are therefore just so much wasted effort.

But go on. The Secretary of the Board of Control of Concordia Seminary further says that there are a number of incidents "like that" in the Bible, and that so Dr. Scharlemann asked the people to "explore" with him *what other people were thinking about such things*, and whether they were right or wrong.

The simple fact of the matter is that Dr. Scharlemann has in a most defiant way presented *his own thinking about the Bible* and that he continues to defend this most strenuously as that which he has *always held* and still holds. Instances of this are not, moreover, "like that." Rather, in his essay on *Revelation and Inspiration* (presented to the clergy of the very district in which the St. Louis seminary is located and subsequently recommended to them "as a guide" in their studies) Dr. Scharlemann e.g. says (p. 16) concerning the Ascension of our Lord that the end of Matthew "unmistakably suggests that He ascended from a mountain in Galilee" (which simply is not true; Matthew suggests nothing at all about the Ascension); and then, since Luke records that the Ascension took place from Mount Olivet at Bethany (in Judea), the professor *charges the Bible with a "discrepancy"* here, which however is altogether of his own making. And there are a very considerable number of instances like that in Dr. Scharlemann's essays.

In a letter written on Reformation Day (1960), which he speaks of as his own "95 Theses," the Secretary of the Board of Control has repeated his reference to "3000" converts on Pentecost Day; and he here says:

"I added that there are other incidents like this in the Bible, where an exact figure is given, and there are some people who doubt the *exactness* of the figure, I was thinking of Exodus 38, 26." (Emphasis in original.)

The figure in Exodus 38, 26 (603,550) is that of the number of men twenty years old and upward, except for those of the tribe of Levi, among the Israelites involved in the Exodus. Dr. Scharlemann has insisted that this is a "beefed up" figure, meant to make that event look more impressive!

In letters to complainants concerning his essays, the professor has made it a point to repeat and to defend his allegation of inaccuracies in the Bible.

If, after such assertions and many more like that, Dr. Scharlemann, as the Secretary of the Board of Control suggests, nevertheless says that the Bible is "God's Word," every intelligent person must see that he is only accommodating himself to our language while, to use the Secretary's own words, he in fact has "*different ideas about the Bible.*" "God's Word," in Dr. Scharlemann's usage, *has a different meaning* from that which is its plain meaning in its own Scriptural sense and in its historic Christian usage. Dr. Scharlemann himself says concerning this matter: "Any suggestion or implication on any one's part that I ever believed or held anything except that the Bible is fully the word of God is slanderous and libelous. I have always held this; and the essays I wrote set out to demonstrate what this means in its full sense." (Letter of Oct. 4, 1960. Our emphasis. Cp. CL, Dec., p. 152.) Dr. Scharlemann's basic thesis, set forth in his essays, is the negation, a negation of Barthian Enthusiasm (*Schwaermerei*), that "*the Scriptures themselves are not a revelation.*" (Cp. e.g. his essay, *The Bible as Record*, etc., p. 21:3.) According to the St. Louis professor, the Scriptures are not the Word of God *in that sense*, in the sense of a special form of revelation, which is the ordinary sense of those words and the meaning of "given by inspiration of God" (II Tim. 3, 16), so that God Himself is speaking to us in every word of Holy Scripture, even while those words are at the same time the words of the holy men through whom the Spirit has recorded them, "fitly joining together Spirit-revealed truths with Spirit-taught words," I Cor. 2, 13. This is the miracle of Scriptural inspiration, a miracle comparable to that of Christ's Incarnation.

This is the dreadful issue confronting our Church in the teaching of Dr. Scharlemann today. This, and the fact that his teaching is

being condoned and officially defended in the Missouri Synod, as is again plainly seen from the above letter of the Secretary of the Board of Control, whereas it ought already long ago to have been *distinctly repudiated*, — unless our synod were no longer to confess, to the exclusion of everything to the contrary, what it has confessed as its unalterable doctrinal position for a century and more. If this were to be the case, in the opinion of some, should they not be expected to be honest enough to step up and plainly say so, whatever the consequences of their denial of our corporate confession to them might be?

If, as is no doubt the case, the Lord of the Church has for some people graciously overruled Dr. Scharlemann's violation of the majesty of His Word by using it to drive them deeper into the sacred Scriptures, the question, What of our synod as such? not only still remains, but must become an even more pressing issue to them.

Opponents of the the Truth have in disparagement of unyielding adherence to the pure doctrine of God's Word (and *we mean* God's Word!) coined the term "Lehrgerechtigkeit" — *doctrinal righteousness*. Isn't it doctrinal righteousness of the worst kind to say or to suppose that there is (and perhaps can be) nothing doctrinally wrong within the Missouri Synod while such completely subversive doctrine as that of Professor Scharlemann remains unrepudiated and he is permitted to continue to teach in our Church? No true Missourian will by word or action, or *inaction*, want to be found guilty of such doctrinal righteousness.

This is what "all the fuss in the synod" is about. Insistence on anything to the contrary represents a dreadful distortion of the fateful issue confronting our Church today, which must ultimately help to bring about its complete doctrinal ruin.

● How Long is Prof. Scharlemann's Teaching Going to be Tolerated Within the Missouri Synod?

A public grade school teacher at Wapakoneta, Ohio, was recently dismissed because he propagandized among his pupils views concerning the Bible which were contrary to their own religious convictions. This information was released by the UPI (Dec. 20) and appeared as a news item in the *Chicago Daily News*.

Officials took this action at the Buckland grade school after parents began complain-

ing against the teacher, who had penciled as "contradictory" statements in the school study-hall Bible and told his pupils that the Bible was based on myths. The teacher (Virgil Phemister, 47), a former college instructor who teaches music, said he once thought seriously of becoming a minister; but that was before he uncovered "obvious inconsistencies in the Bible."

It is a well known fact that Prof. Martin H. Scharlemann of Concordia Seminary, St. Louis, Mo., has launched similar attacks against Holy Scripture. Contrary to an opposite notion which has somehow been widely disseminated, as though the professor had given up his teachings, Dr. Scharlemann keeps insisting, concerning his various essays in which his views have been set forth during the past several years: "My essays do not contain false doctrine. . . . When the Presidium examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong. . . . I have never taught otherwise than I do now. [It will, of course, be noted that this is the same as saying: I continue to teach what I have always taught.] I do not know anything about taking something back. . . ." (Letter of Nov. 14, 1960.) Yet, Dr. Scharlemann is permitted to continue to teach within the Missouri Synod and even to serve as a professor at its leading seminary.

Is what is not allowed even in a public school to be tolerated within the Missouri Synod today?

Is it not highest time for all Missourians really to raise their voice and to insist on determined evangelical action, wherever the chips may fall?

❶ Are YOU Accepting Your Responsibility for Doctrine?

Commenting on Lord Chesterton's phrase on "the ignorance of the expert," the *Badger Lutheran* (Dec. 22), official organ of The Milwaukee Federation of Lutheran Churches of the Missouri Synod, applies the truth expressed by this phrase to the current church situation among us. After giving their just due to experts or specialists in church work, among whom it also reckons today's parish minister, the *Badger Lutheran* goes on to say:

Credit the church ledger with some magnificent assets in the form of its specialists.

But do not overlook the possible deficits.

Concentrating on his speciality, the professional man and the pastor may finally suffer

from a narrowness of vision. As he learns one small segment of church work well, a pastor may of necessity grow increasingly ignorant of a hundred other segments.

He may finally feel that he has no competence in areas other than his specialty. As a result, he may be inclined to refer to experts, who have specialized in that phase of church life, questions outside of his own small area of work. He may confess to a relative ignorance and in some of these other matters not accept any responsibility for judgment.

And therein lie the elements of a colossal tragedy for Lutheranism and especially, Synodical Conference Lutheranism.

Harassed and busy as he is, every specialist in church work, whether a parish pastor or in some other phase of the ministry, and, rushed and distracted as he may be, every lay person has an unmistakable responsibility for doctrine.

Are all of us accepting it today? or are we passing a part of it on to the "expert," the committeeman, who is meeting with other committeemen of Wisconsin or of the NLC?

If we are trying to shift this responsibility or if we are indifferent to it, we are in trouble. We are trying to evade our first responsibility: to know and witness to the truth. On Judgment Day God will require from us an accounting of our concern for the truth. Truth is more important even than missions, for to preach a distorted Gospel in our mission fields is to compound sin.

How much are you helping Missouri to continue to stand firmly for doctrinal truth? How well read are you? How often do you discuss these matters?

Such questions and others like them are well asked. And they should be properly answered by each one of us. Only a church the rank and file of the members of which is determined to accept and properly discharge its doctrinal responsibility can hope that its Church will retain its doctrine.

(The heading and emphasis in this article are ours. As it appeared in the *Badger Lutheran*, its heading was "The Ignorance of the Expert.")

❷ Consider the Turtle!

While he was president of Harvard, Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?

We are obligated for the above to Frank S. Mead in *Tarbell's Teachers' Guide*, Fleming H. Revell Co. (Quoted in *The Lutheran*, 12-14-60.)

Are you willing to stick your neck out for Christ? Thanks to confessional decay and the dying out of truly evangelical Christian discipline at top levels, the Missouri Synod offers almost unlimited opportunity for either confession or denial of Christian truth and, with that, of Christ Himself.

This is no time for anyone of us to sit encased in his shell. Stick your neck out for Christ! (Cp. Mt. 10, 32-33.)

❶ Don't Expect the Impossible

"Real Biblical religion will never win a popularity contest."

(Wilfr. Bockleman, in *Lutheran Standard*, 11. 7. '59)

❷ Correspondence Between the CLPB and the President of the Missouri Synod Concerning the Scharlemann Controversy

The history of the Missouri Synod which will be written tomorrow is being made today. In this day of the *rise of the totalitarian church and modernism*, which threaten to deprive our congregations of their God-given autonomy guaranteed by Synod's constitution and of purity of doctrine, the *Confessional Lutheran* is making an important contribution toward the documentary source material on which tomorrow's record will have to be based if it is to be truly historical.

Among this material, correspondence which the Confessional Lutheran Publicity Bureau has recently been carrying on with the President of the Missouri Synod will have to have its place. This correspondence was initiated by the Executive Staff of the CLPB within about a week after appearance of the President's Letter of Aug. 22, 1960 to the clergy and teachers of the Missouri Synod. In the President's letter there was proposed a Scripturally unacceptable settlement of the Scharlemann Case. The essence of the teaching of Dr. Martin H. Scharlemann, set forth in various essays, consists in attacks on the Holy Scriptures, — denial of their being in themselves *divine revelation and as such the Word of God* in the plain historic and accepted sense of these words; against their plenary verbal inspiration in the *Scriptural and historic sense of those words* confessed by the Lutheran Church and the Missouri Synod from its beginning; denial of their truthfulness

and inerrancy *as such* in the plain meaning of those words; and related matters.

Within a week of receipt of the President's Letter the CLPB through its Executive Staff wrote the President, *requesting a meeting with him for the purpose of making clear the Scriptural unacceptableness of the settlement of the Scharlemann Case proposed in his letter.*

The resultant correspondence discloses *hesitation on the part of the President even after all this time to discuss the DOCTRINAL ISSUES underlying this controversy in our church*, as well as some other significant facts concerning unwarranted trends which are today developing in our church. Most notable among these is the attempt to discredit the evangelical efforts of those who duly exercise their God-given and synodically guaranteed prerogative of rejecting public false teaching and, with that, a totalitarian trend.

The full correspondence up to the time of this writing, between the Executive Staff of the CLPB and the President, who is answerable to members of our church for the doctrinal situation within the Missouri Synod, here follows. It is accompanied by some pertinent comments here and there.

Whoever reads this correspondence carefully, and then speaks and acts accordingly, will not find himself in a position in which he may have to answer the embarrassing question, *On what do you bias your opinion?* Such a one will rather be able to answer for his conduct and his confession, which finally involves Christ and His Word in a most vital way, on the great day of judgment.

The first letter in this correspondence here follows.

Aug. 31, 1960

Dear Dr. Behnken,

The officers and staff of the Confessional Lutheran Publicity Bureau are desirous of having a meeting with you and the Vice-Presidents of Synod. Purpose of the meeting is to make clear that the proposed settlement of the Scharlemann case as reported in your recent letter is Scripturally unacceptable. We shall be prepared to present a succinct statement on the issues when we meet.

We suggest that the meeting be held on any of the following dates: Oct. 12, a Wednesday, or October 27, a Thursday, or Nov. 2, a Wednesday. The place can be in Chicago, at St. James Church or School, Fremont and Dickens. Time of the meeting 2:30 p.m. until we close late in the afternoon or evening. If you prefer to make arrangements for a meeting in Chicago's loop, in some hotel, that will be agreeable also.

As moderator for the meeting we would suggest, for economy's sake, a local man, such as Rev. Martin Frick or Rev. Carl Pfothenhauer; otherwise Pres. Albert F. Jesse of Austin, Texas, would be acceptable to us.

If you prefer to have more men than the Presidium at the meeting, we shall offer no objection. Our group would number around 12, possibly a few more.

An answer at your earliest convenience will be appreciated by the undersigned.

Respectfully yours,
Arthur C. Dahms [Pres., CLPB]

Copy to Vice-Presidents

Receipt of the above letter of the CLPB staff dated Aug. 31, 1960, was acknowledged by the President on Sept. 22, 1960, and the assurance given that "the whole matter" of meeting with the staff of the CLPB would be given attention in the near future and that the staff of the CLPB would then hear from the President. However, in his reply (?), which followed under date of Sept. 28, 1960, the President completely ignored the whole matter of the CLPB's request for a meeting with him for the purpose of making clear the Scriptural unacceptableness of the settlement of the Scharlemann Case as reported in the President's letter of Aug. 22, 1960, to the clergy and teachers of the Missouri Synod. In this "reply" the CLPB staff letter was dealt with as though it did not exist, or as though it were not worthy of earnest consideration and reply, or as though it were not expedient from the President's point of view to give to it the attention which it should receive and which truly evangelical procedure would demand in view of the critical doctrinal situation existing in our church today. While totally ignoring the CLPB request, the President made a counter-proposal for a meeting which would be confined to "attacks" which he charges were publicized by the *Confessional Lutheran*. The President in this connection refers to a casual conversation which ensued when at a chance meeting at the Conclave of Theologians in Thiensville, Wis. (July 20-30, 1969) the editor of the CL approached the President and two other members of the Presidium to extend greetings. On that occasion the President divulged nothing concerning any possible purpose of a meeting he may have had in mind.

Unevangelically to ignore or to refuse to discuss basic doctrinal issues and to insist, instead, on discrediting opponents whose unimpeachable testimony against error has become too uncomfortable to be ignored or borne any longer add up to a simple and well known fatal formula by which other churches in our day have been effectively sacrificed to ecclesiastical totalitarianism and modernism. THIS IS THE GREAT ISSUE WHICH CONFRONTS US TODAY. We must recognize this issue and oppose the rise of

totalitarianism and modernism in our church with all our might — TODAY; tomorrow will be too late! Such is really the purpose of this whole correspondence so far as our part in it is concerned.

The President's letters of Sept. 22 and 28, 1960, now follow, as does also a letter written in response to them by the CLPB under date of Oct. 11, 1960.

Sept. 22, 1960

Dear Brother Dahms:

Your letter of Aug. 31 was duly received.

The whole matter of meeting with the staff of the Confessional Lutheran Publicity Bureau will be given attention in the near future. You will hear from us.

Sincerely yours,

J. W. Behnken

September 28, 1960

TO:

The Revs. A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group

The District Presidents: The Revs. O. Krueger, W. D. Oetting, and Theo. Nickel

The Executive Members of the Faculty, Concordia Seminary, St. Louis: Drs. A. O. Fuerbringer and Arthur C. Repp

The Members of the Board of Control, Concordia Seminary, St. Louis: The Revs. Fr. Niedner, and Gerh. Nitz

Dr. Martin H. Scharlemann,

The Vice Presidents of Synod: The Rev. Drs. O. R. Harms, R. Wiederaenders, Geo. W. Wittmer, Arthur C. Nitz

Dear Brethren:

Recently the Vice Presidents of Synod met with me to weigh and consider the status of Synod. Among other matters we also discussed the charges and attacks which have been publicized in the *Confessional Lutheran* against the Faculty of Concordia Seminary, St. Louis, as well as individual members of the Faculty, against the Board of Control of the Seminary, against Districts of Synod, and against the Praesidium of Synod.

During the Thiensville Conclave of Theologians three members of the Praesidium spoke briefly with Pastor Paul H. Burgdorf and mentioned that we would have to arrange for a meeting. He stated that he would not meet alone with us. He informed us that there would be twelve members of The Confessional Lutheran group present at such a meeting. This prompted us to decide that we would now call a meeting of all who were mentioned at the head of this letter. Pastor Burgdorf will kindly inform the other ten men of the Confessional Lutheran group. (Ten copies of this letter enclosed for this purpose.)

We are requesting you kindly to be present for this meeting on Monday, October 31, and Tuesday, November 1, at the Lutheran Building, 210 North Broadway, St. Louis, Missouri. The meeting is to begin at 9:00 A.M. All reasonable expenses will be paid by Synod.

Invoking the gracious guidance of the Holy Spirit on this meeting that the difficulties may be

resolved in truly God-pleasing manner, I shall look forward to an affirmative answer.

With cordial greetings,

Fraternally yours,

J. W. Behnken

October 11, 1960

Dear President Behnken,

In the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guarantee of Synod's Constitution (Art. III:8), we on August 31 requested a meeting with you and the Vice-Presidents of Synod. "Purpose of the meeting is to make clear that the proposed settlement of the Scharlemann case as reported in your recent letter is Scripturally unacceptable." We also assured you that "we shall be prepared to present a succinct statement on the issues when we meet." We indicated furthermore that there should be a moderator acceptable to both parties. While we had suggested Chicago as a meeting place for reasons of economy, it would be agreeable to us to meet at another place (such as St. Louis).

While acknowledging receipt of our request, under date of September 22, you have up to this time ignored the proposals made by us. May we hear from you with regard to these, so that arrangements for such a meeting as we have requested may go forward without undue delay. It should be apparent that a recording of the meeting requested by us is essential for the protection of all concerned.

We await your early response to our request.

Respectfully yours,
The Board and Staff of the CLPB
A. C. Dahms, Act. Pres.

A reply to the above letter of Oct. 11, 1960, of the CLPB staff was written by the President under date of Oct. 13, 1960. It here follows.

Oct. 13, 1960

Dear Brother Dahms:

This morning's mail brought your letter under date of October 11.

Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, such meetings cannot be arranged at present. We shall give consideration to this matter.

To the above let me add that The Confessional Lutheran Publicity Bureau has been invited by the faculty for a joint meeting in which the attacks on Dr. Martin Scharlemann and others were to be considered. You've also been invited by the Board of Control of Concordia Seminary for a meeting to discuss charges which you brought against the faculty. You folks have declined to accept these invitations. Just why, I do not know. I honestly believe that you should have accepted for the purpose of coming to an understanding with the faculty and the Board of Control of our seminary.

Then again rather recently I wrote the Board and Staff of The Confessional Lutheran Publicity Bureau for a meeting in St. Louis on October 31 and November 1. Both you and the Reverend Paul Burgdorf received this letter from me. I also mailed ten copies to the Reverend Paul H. Burgdorf with the request that he could send these to the other ten men whom he wanted at the meeting. This number of twelve dates back to the Conclave of Theologians at Thiensville, Wisconsin, where Drs. Oliver R. Harms, Arthur Nitz and I spoke to Pastor

Paul Burgdorf. He told us that he would not meet alone with us. When we asked him how many, he told us twelve.

To date I have not heard whether you men are willing to accept the invitation. I am convinced that this meeting should be held first and then we can discuss the matter of doctrine and the letter addressed to the clergy and teachers Re: Dr. M. Scharlemann at a time when this can be arranged.

Looking forward to your reply with reference to the meeting on October 31 and November 1, I am, with kindest greetings,

Fraternally yours,

J. W. Behnken

It is to be noted that in the President's reply, his ignoring of the original request of the CLPB for a meeting *for the purpose of discussing doctrinal issues* for the present at least became now an outright refusal on his part. Nor did he give a reason for saying: "Such meetings cannot be arranged at present."

Major statements of the President in the second paragraph of his letter are incorrect. 1) Prior to his counter-proposal of Sept. 28, 1960, no letter asking a meeting with the CLPB, or its executive staff, was received. 2) Neither the faculty nor the Board of Control has at any time by any communication received or known to us, invited the CLPB, or its executive staff, to meet with it.

As for what would be proper procedure if facts were as the President incorrectly asserts them to be, there will no doubt be sufficient time to discuss such matters if and when need for such an occasion should arise. Suffice it to say for the present that *THE PRESIDENT is and has been responsible for the administration and doctrine of all Synodical personnel involved in all of this controversy.* (Constitution, Art. XI.) *We decline to be diverted from THE BASIC ISSUE IN THIS CONTROVERSY: ITS ALL FATEFUL DOCTRINAL ISSUE.*

It is to be noted furthermore that in the last paragraph of his letter the President again refused to give priority to discussion of the matter of doctrine and his letter of 8-22-60, or to give consideration to this at all except at some later indefinite time.

A number of further letters in this correspondence with the President which was initiated by the CLPB on Aug. 31, 1960, follow:

Oct. 19, 1960

Dear Dr. Behnken:

Your reply to the Confessional Lutheran Board and Staff letter of October 11 reached me by a roundabout way over Clinton, Iowa.

Your ten letters sent to Rev. Burgdorf by 3d-class mail reached him on Oct. 7th, when he picked up his mail late in the afternoon at the post office.

He immediately sent them out, and we had a meeting October 11th.

You will realize, of course, that time is required for us to get together, because we do not all live at one place.

Our original request of August 31 was for a meeting to discuss the Scharlemann case and make clear why the announced settlement of that affair was not acceptable. You made no mention of such a meeting in your letter of September 28th. Instead you requested us to appear before you and other officials to discuss charges brought against the faculty. You say we have declined to accept such past invitations. I know of no refusal to attend such a meeting.

The men of the Confessional Lutheran group surely have a right to be heard with their objections to the settling of the Scharlemann affair. That should be a pre-requisite for any discussion of the disclosures made regarding the aberrations of Dr. Scharlemann. Any other arrangement does not seem logical under the present circumstances.

You have stated that you and the vice-presidents are not disinterested in a meeting for the purpose of discussing doctrinal issues. But it is confusing that you say such meetings cannot be arranged at present, and that further consideration must be given to this matter.

One other thing should be clarified. Does your invitation to a meeting for discussion of "attacks" in the Confessional Lutheran mean that we are to be on trial? We are looking forward to fraternal discussions when meeting with brethren or officials of the church. Will you, please, clarify this?

In view of the present date and the time required to get the men concerned in these things together, it is apparent that a meeting by Oct. 31—Nov. 1 is extremely difficult to arrange, and that a later date should be considered. Again, however, I think we should first discuss the underlying doctrinal issues as the basic problem.

Awaiting your early reply, especially also with regard to the manner and details of conducting a meeting, see letters of Aug. 31 and Oct. 11, I beg to remain

Fraternally yours,

A. C. Dahms

Oct. 21, 1960

Dear Brother Dahms:

Your letter under date of October 19 was duly received. First of all, permit me to say that I am very sorry that the recent letter addressed to you went to Clinton, Iowa. The secretary followed the address on the letterhead. I should have looked after this, but failed to do so. Please pardon me.

You refer to the fact that it is difficult to arrange for a meeting with a larger group. Let me say this is certainly true and that we experience the same thing. Our Vice Presidents — at least two of them — must come from great distances. These men attend also other meetings. Then, too, our local men often have meetings on their program. In your letter you state "a later date should be considered." I take for granted that this means that it is virtually impossible for us to meet on October 31, and November 1. Dr. Oliver Harms and I discussed this matter thoroughly. We are proposing now that we have a meeting on December 13 and 14. We realize, of course, that our pastors are busy at that time. However, this seems to be the only time that we can consider a meeting for the men here,

particularly also are we taking into consideration the fact that some of us have other meetings which must be attended in other parts of the country. We are trying to do the best possible. I hope that these days which we are suggesting, will meet with your approval.

Your reference to being put on trial prompts me to refer to my former letter. You will note that I spoke of discussing the matter with you. We want to discuss the procedure, the charges, which the Confessional Lutheran has brought. Of course, we want this discussion not to take the place of a regular trial, but rather a discussion among brethren in order to come to some definite understanding and conclusion. I hope that this will be satisfactory.

I shall appreciate it very much if you will let me know at an early date whether the suggested dates — December 13 and 14 — are satisfactory.

With kindest personal greetings,

Fraternally yours,

J. W. Behnken

Nov. 12, 1960

Dear Pres. Behnken:

On August 31 we requested an early meeting with you for the purpose of making clear that the proposed settlement of the Scharlemann case as reported in your letter of August 22 to the clergy and teachers of our synod is scripturally unacceptable. We assured you that we would be prepared to present a succinct statement on the issues at that meeting.

In your letter of October 13 you decline such a meeting for the discussion of the doctrinal issues at this time, writing, "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, such meetings cannot be arranged at present. We shall give consideration to this matter." We cannot understand your position, since the doctrinal issues in this matter are obviously basic and must necessarily have priority over, and be the foundation for, any other discussions.

In our letter of October 11 we reminded you that our request was made "in the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guarantee of Synod's Constitution (Art. III, 8)." To this we add that we are, moreover, acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod. Specifically we call attention to Sect. 30 of that confessional document of our church: "... The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers (the members of the Church); and such administration remains under the supervision of the latter, Col. 4:17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4:1; I Peter 4:11." (Cf. also Sect. 32.)

In accordance with this scriptural position, we insist that we may not be denied prompt evangelical discussion of the doctrinal issues confronting us in your letter of August 22.

When you have finished giving consideration to this matter and are ready to implement your interest in a meeting for the purpose of discussing doctrinal issues, we shall be glad to hear from you again. Once that basic matter has been taken

care of, it should not be difficult to agree on other matters relative to such a meeting, which we originally requested in our letter of August 31. We assure you that you will then hear from us further regarding these.

Yours in Christ,
The Executive Staff of the
Confessional Luth. Pub. Bureau,
A. C. Dahms, Act. President.

Nov. 21, 1960

Dear Brother Dahms:

Your letter under date of November 12 arrived here while I was away. It came to my attention last Friday. I am dictating this letter at home and do not have access to the date of the letter which I mailed to you and to Pastor Burgdorf concerning the possibility of meeting with you and a larger group which I mentioned on December 13 and 14. I have not heard to date whether these dates are agreeable to you. Will it be possible for you to inform us at an early date whether a meeting like this can be held on December 13 and 14?

Your recent letter refers again to a meeting, which you had requested with the Vice Presidents and me. At the time I assured you that the Vice Presidents and I were certainly not disinterested in a meeting for the purpose of discussing doctrinal issues. I informed you then that such meetings cannot be arranged at present. And that we shall give consideration to this matter. We shall not overlook this. Such a meeting can well be held. However, we are convinced that the meeting which we suggested should have priority. For this reason I shall be thankful to you if you will inform me whether a meeting on December 13 and 14 is agreeable. The suggestions made concerning such a meeting in a former letter still apply.

I shall look for a reply from you at an early date.

Fraternally yours,
J. W. Behnken

Dec. 5, 1960

Dear Dr. Behnken:

In answer to your letter of November 21 we wish to state once more that we desire to meet with you as soon as possible for a discussion of the doctrinal issues which underlie the statement in our letters of August 31, October 11 and 19, and November 12 that your proposed settlement of the Scharlemann case as presented in your letter to the clergy and teachers is Scripturally unacceptable.

In your letters of October 13 and November 21 you have declined to meet with us at this time for the discussion of the basic doctrinal issues. We are asking you once more to reconsider your decision and to honor our request of August 31 which began this correspondence.

If you should reach a willingness to meet with us in the near future for a discussion of the doctrinal issues, please let us know as quickly as you can, since, among other things, it will be necessary to agree upon a moderator. As we stated before, it is also essential that a recording of the meetings be taken for the protection of all concerned. We have also previously mentioned that we are prepared to present a succinct summary of the pertinent doctrinal issues. Up to this time you have given us no response on these details.

When the discussion of the basic doctrinal issues has been concluded arrangements for a meet-

ing for the purpose you have proposed could properly follow.

Your in Christ,
The Executive Staff of the CLPB
By (A. C. Dahms), Act. Pres.

December 7, 1960

The Rev. A. C. Dahms
2046 Fremont Street
Chicago 14, Illinois

Dear Brother Dahms:

From day to day I have been waiting for a definite answer whether you and the eleven other men were coming to the meeting on December 13-14, 1960. I waited until this morning's mail arrived, but there was no letter from you.

The Vice-Presidents were here last week and asked whether the meeting would be held. Members of the St. Louis Faculty and the Board of Control also inquired. I had to tell them that as yet I had not heard from you.

Now the time is too late to ask especially the Vice-Presidents to make arrangements to attend the meeting. I cannot and shall not expect this of them. Hence, because I have no answer of acceptance from you I regret that I must postpone the meeting until a later date.

Fraternally yours,
J. W. Behnken

Upon receipt (on Dec. 15) of the President's letter of Dec. 7, the acting president of the CLPB sent the President a mimeographed copy of the CLPB letter of Dec. 5 the original of which had been mailed to him on that day (Dec. 5). A note was added, stating that the original letter had been mailed on the afternoon of Dec. 5, and that this copy was now being mailed to him in case the original should have miscarried. The original never returned to the sender.

Further correspondence now follows without comment other than to add that, while all of this postponement of discussion of the fundamental issue confronting our church is officially insisted on, theological hay is being made of the new doctrine introduced into our church by Dr. Scharlemann (that the Scriptures themselves are not a revelation but a mere record, witness and medium of revelation) and of other new doctrines based on that fundamental denial. We have in mind articles and letters currently being written by the president and members of the St. Louis faculty. For instance, a recent official letter of its president in which he explains *the doctrine of "inerrancy"* and of "the truth of God," in the faculty's recent Statement on the Form and Function of Scripture, as implying "that if historical, geographical, and secular matters are presented in the Bible, it is God's intention that the reader search in them and in their context *what God is saying to mankind about sin and salvation.*" (Our emphasis.)

Are we after all of this time still to permit ourselves to be denied evangelical discussion of the doctrinal issue confronting our church while it continues thus to be sold out to current Modernism by substitution of a wholly new doctrinal basis — a new “theology of the Word” by which the full authority of Scripture as such is curtailed — in place of its historic Christian foundation?

December 13, 1960

Dear Brother Dahms:

Your letter under date of December 5 arrived yesterday. Let me say that the Vice Presidents and I very definitely are ready to meet with you folks. We shall try to settle on a date. However, you folks surely must take into account that we are giving priority to the meeting to which we have invited all of you. I hope that the latter meeting will be held sometime in January.

In your letter you quote dates when your letters were written. While I do not think that this is a matter of great consequence whether this or that person was the first to approach this matter, nevertheless let me say that at the meeting of the Thiensville Conclave two of the Vice Presidents and I spoke to Pastor Paul H. Burgdorf and told him very frankly that we want to arrange for a meeting. When he said that he would not meet with us alone, I asked him how many would there be? He answered that there would be twelve. We acted accordingly.

Let us not quibble about whether this or that was first. We have honestly evaluated this matter and feel the meeting which we suggested should have priority.

I regret, too, that in the Confessional Lutheran and otherwise the impression is created that we have declined to meet. This simply is not according to facts.

The matter which disturbs me greatly is that you say “As we stated before, it is also essential that a recording of the meetings be taken for the protection of all concerned.” I have not discussed this with the Vice Presidents, but I feel that among brethren such procedure is not necessary. There is always some suspicion aroused when such work is done.

I hope that the meetings suggested by us can be held sometime during January. We should all strive to arrange it.

Wishing you the Lord's blessings for the approaching Christmas and New Year holidays.

Fraternally yours,

J. W. Behnken

Dec. 30, 1960

Dear Dr. Behnken:

In your letter of Dec. 13th you write, “Let me say that the Vice Presidents and I are definitely ready to meet with you,” — that is, for a purpose determined by you, and for no other.

Let us review the facts. On Aug. 31, 1960, within a week after receiving your letter “to all pastors and teachers of Synod” on the Scharlemann case, we formally requested a meeting with you so that we might make clear to you that your proposed settlement of the case is scripturally unacceptable. In short, we asked to discuss doctrine with you, a subject which the faithful Lutheran Church has

always recognized to be of prime importance and fundamental to all activity in the Church. We expected and expect the request we have repeatedly made to be honored.

After three weeks, on Sept. 28, you countered with the proposal of a meeting to discuss “charges and attacks which have been publicized in the Confessional Lutheran.” You added in subsequent correspondence that a meeting for the discussion of doctrinal issues “cannot be arranged at present,” and have repeatedly insisted that such a meeting as you propose must have priority. You have offered no reason WHY your proposal should take precedence over our fundamental and prior request, beyond repeating that you “feel” that it should be so and urging, “Let us not quibble about whether this or that was first.” We do not consider it quibbling to insist 1) that first things come first — the doctrine in issue — and 2) that you “take into account” our Aug. 31 request and our right to speak with you on the doctrinal issue which is disrupting Synod. By the way, if we would have used that word in referring to your correspondence with us, you would no doubt have resented the use of such a sharp word, and justly so.

Once more we ask you to consider your refusal to meet with us “at present” for the purpose we have repeatedly mentioned since Aug. 31.

Your statement that in the Confessional Lutheran “the impression is created that we declined to meet,” we regret to say, is “not according to facts.” We do not understand how you could write such a statement. You needed only to consult the Confessional Lutheran, Nov. 1960, page 139, to read: “Pres. Behnken has in turn pleaded (Oct. 13) that meetings for the purpose of discussing doctrinal issues ‘cannot be arranged at present.’” — and to note that the emphasis is in the original, as here.

This illustrates very forcibly the indispensable necessity of taking of recording of the meetings we request, for the protection of all concerned. There is, as well, the precedent of taking recordings at conventions of Synod. We were not aware that there is “some suspicion aroused when such work is done.”

If you are ready to meet for the purpose we have set forth, will you, in order to expedite such a meeting, inform us of your agreement to the recording and make your suggestions of a possible moderator? We shall then make our response to your suggestions as quickly as possible.

Please be assured that we, too, are interested in looking into some subsidiary matters connected with the main subject of this correspondence, such as the source of reports some officials of Synod have circulated in several areas that the Confessional Lutheran men have refused to meet with you. But those concerns must remain secondary until the all-important doctrinal issue as it now exists as a result of your letter to the clergy and teachers is resolved.

Wishing you the guidance and blessing of our Savior in the new year, we remain

Fraternally yours,

The Executive Staff of the
Confessional Lutheran,
by (A. C. Dahms).

January 19, 1961

TO:
The Revs. A. C. Dahms, Paul H. Burgdorf, and
ten additional men of the Confessional
Lutheran group

The District Presidents: The Revs. O. Krueger,
W. O. Oetting, and Theo. Nickel
The Executive Members of the Faculty, Concordia
Seminary: Drs. A. O. Fuerbringer, Arthur
C. Repp, and Dean L. C. Wuerffel
The Members of the Board of Control, Concordia
Seminary, St. Louis, The Revs. Fr. Niedner,
and Gerh. Nitz
Dr. Martin H. Scharlemann
The Vice Presidents of Synod: Drs. O. R. Harms,
R. Wiederaenders, George W. Wittmer,
Arthur C. Nitz

Dear Brethren:

This is another effort to arrange for a meeting of the people mentioned above. The Vice-Presidents and I are convinced that such a meeting as mentioned in my former letters must be held.

Will you kindly arrange — if at all possible — to attend such a meeting at the Lutheran Building, 210 North Broadway, St. Louis, Missouri, at 9:00 A.M. on Thursday and Friday, February 9-10, 1961?

Please inform me as soon as possible whether you can be present.

With cordial greetings,

Fraternally yours,

J. W. Behnken

January 30, 1961

Dear Dr. Behnken:

In reply to your letter of Jan. 19, 1961: Your persistent refusal for over four months to accede to our request of Aug. 31, 1960, that you meet with us for a fraternal discussion of the doctrinal issues your Aug. 22, 1960 letter has raised is shocking. You have been willing to take part in meetings for the stated purpose of doctrinal discussion, as in Chicago this past year, with men who have never been in confessional fellowship with you or us, but you continue to take the position that a meeting to discuss crucial doctrinal issues with members of your own church, whose doctrinal standards you are charged to, and have vowed to, uphold and foster, is not possible at present, neither in Chicago, as we first requested, nor elsewhere.

Hardly less astounding is your evasion of any response to the question WHY such doctrinal discussion cannot be had at present even though on our part we have stated very clearly why such discussion should be held *now*. Equally astounding is your failure to offer any word of explanation or correction of the misrepresentation of the Confessional Lutheran's report on the meeting we proposed, as we have demonstrated that misrepresentation in our letter of Dec. 30, 1960.

We observe also that you do not do us the courtesy of taking any note of our Dec. 30 letter, that again, as in some earlier correspondence, you have ignored our request, made for the protection of all concerned, that a mutually-acceptable moderator be chosen and that the discussion be recorded.

When you arrive at a willingness to discuss the doctrine of Holy Scripture with us, we shall expect to hear from you, and to proceed to arrangement of the necessary details, as we have repeatedly itemized them.

It appears necessary now to reiterate the scriptural principle on which our church moves that there are no master-subject relationships in our dealings as brethren, that the "must" of God's Word controls all, that our Savior said: "One is your Master, even Christ, and all ye are brethren." Matt. 23:8.

Copies of your communication, which were mailed to Pastor Dahms, could not reach the mem-

bers of the Staff earlier than January 23. Since a number of the brethren were away from home on church business during that week, they could not consult together before the time of this writing. That will explain the date of this letter.

Yours for God's truth,

CC: 4 V-Ps.

3 Dist. Pres.

☉ What Our Readers Say

"I have just finished reading the November issue. I was saddened deeply to read that such things as verbal inspiration of the Bible have become such a question in our own beloved Missouri Synod. How sad it is to read, *and to hear*, that leaders in our Synod seem to no longer want to stick to their 'guns' and fight for the truth which the Bible so clearly teaches us. I am sad to read that leaders in our Synod no longer 'seem' to care about what Martin Luther so vehemently fought for, that is, pure doctrine. As a future minister of the Gospel, I am deeply concerned over this deadening problem. If men like Dr. Martin H. Scharlemann continue to teach in our Seminary and other schools what is to be the outcome for the Missouri Synod? Whatever it will be, it won't be built on the solid foundation of Christ's Holy Word. This must not continue! It must be stopped! Our beloved Missouri Synod must see its error and change. Many students here at Concordia College, feel the same way about it as I do. We are thankful to God that He has given us men like you to keep the Word of God strong among us. We are thankful to God that He has given us the *Confessional Lutheran*. In short we are thankful to God that He has given us men like you who are not afraid to stick up for the truth found in God's holy inspired Word, the *Bible*. May God bless you in the work that you are doing. May others see the wonderful work that you are doing and join hands with you. Thank you again for giving us hope." — A preparatory college student.

"Let these words be a commendation and encouragement. Right now we do need your *Confessional Lutheran*." — Pastor, Minnesota.

"Your magazine receives priority among all the other magazines that cross a pastor's desk. I look forward to each issue. May the God of truth bless you in your efforts to maintain and preserve 'the faith which was once delivered unto the saints.'" — Pastor, Canada.

"We in the ELC are much in the same trouble as you in the Missouri Synod. We also issue a little paper, *The Word Alone*. We have a terrific task. We are working to get out from the WCC. The influence of our

seminary is against us. Your Dr. Scharlemann is scheduled to lecture to our pastors at our seminary convocation in January. That tells you where our seminary in St. Paul stands. Our hope is in the Living God." — Pastor, Evangelical Lutheran Church.

❶ Pretending to Be What We No Longer Are

Is it not a fact that not a few in the Churches of our day, especially also preachers and theological professors, no longer subscribe (to) the confessions of the very church body in which they hold membership [in the Missouri Synod this includes the Brief Statement of its Doctrinal Position] and are, therefore, in a measure, pretending to be what they no longer are?

Dr. Krauth says, in his *Conservative Reformation*: "A Church which contends for nothing, either has lost the truth, or has ceased to love it. Warfare is painful, but they whose errors create the necessity for it are responsible for all its miseries." (P. 147.) "Faith makes men Christians; but Confession alone marks them as Christians. The Rule of Faith is God's voice to us; faith is the hearing of that voice, and the Confession, our reply of assent to it." (P. 166.) "The object of a *Creed* is not to find out what God teaches (we go to the Bible for that), but to show what we believe. Hence the moment I set forth even the very words of the Bible as *my Creed*, the question is no longer, What does the Holy Ghost mean by those words? but, What do I mean by them? You ask a Unitarian, What do you believe about Christ? He replies, 'I believe that He is the Son of God.' These are the very words of the Bible; but the point is not at all now, What do they mean in the Bible? but, What do they mean as a Unitarian creed? In the *Rule of Faith* they mean that Jesus Christ is the second person of the Trinity incarnate; in the Unitarian *Creed* they mean that there is no Trinity, and that our Lord is a mere man." (P. 184.)

What is needed in the Church of our day, especially in the pulpit, is that, first of all, the truth be confessed that the Bible is the verbally inspired Word of God; secondly, that the central and fundamental doctrine of the Bible and the Christian religion be clearly taught, believed, and confessed, namely, that the sinner is saved, not by his own righteousness, but by the atoning blood of Christ; thirdly, that the reason of man be made subject to the wisdom of God; and fourthly, that the question of right or wrong in the Christian

life be answered alone by that answer which God gives in His Word.

"When error is admitted into the Church, it will be found that the stages of its progress are always three. It begins by asking *toleration*. Its friends say to the majority: You need not be afraid of us; we are few and weak; only let us alone; we shall not disturb the faith of others. The Church has her standards of doctrine; of course, we shall never interfere with them; we only ask for ourselves to be spared interference with our private opinions. Indulged in this for a time, error goes on to assert *equal rights*." Dr. Krauth, whose words (p. 195f) we have quoted, then points out that, as a result, truth and error are made two balancing forces. The Church is then called upon to do nothing which looks like deciding between them; that, it is said, would be partiality. To assert any superior right for the truth is called bigotry. We must, it is said, agree to differ, and any favoring of the truth, because it is truth, is called partisanship. What the friends of truth and error hold in common is said to be fundamental. Anything on which they differ is, therefore, considered to be non-essential. All who do not fall into line with this sort of argument are put down as disturbers of the peace of the Church. In other words, when truth and error have been given equal rights, then truth and error are made two coordinate powers, and the great secret of church-statesmanship is to preserve the balance between them. Of course, this is all wrong, for truth and error cannot be given equal rights. But here the case does not end. "From this point error soon goes on to its natural end, which is to assert *supremacy*. Truth started with *tolerating*; it comes to be merely tolerated, and that only for a time. Error claims a preference for its judgments on all disputed points. It puts men into positions, not, as at first, in spite of their departure from the Church's faith, but in consequence of it. Their recommendation is that they repudiate the faith, and position is given them to teach others to repudiate it, and to make them skilful in combating it." (*Conservative Reformation*, p. 196.)

(From *Union or Unity? A Popular Presentation of a Timely Subject*, by John H. C. Fritz, Published by American Lutheran Publicity Organization, St. Louis, about 1919, submitted by one of our readers.)

**PASS YOUR COPY OF THE
CONFESSIONAL LUTHERAN
ON TO SOME FRIEND**

Concordia Seminary 12-42s
Library
Springfield, Ill.



Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9646



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency.. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED, 1 Tim. 3 (11 Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Edit., p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

March, 1961

Number 3

IN THIS ISSUE: The Church's Manifesto — No Time for Neutrality — Ecumenicity, A Laissez-Faire Method of Uniting Churches Without Unity — Does the NCC Have a Theological Basis? — The Spirit of the NCC and the Missouri Synod — An Issue to be Settled in Our Generation — Where Do You Stand? — Is Liberalism Taking Over Our Publications? — Are we to be Sold Down the River? — Resolution of Emmaus Church, Chicago — What Our Readers Say — Index, 1960 — On Boring from Within — Infidelity Once and Now.

④ The Church's Manifesto

A Lenten - Easter Meditation

(Ps. 2; Acts 4:23-29; The Apocalypse)

As long as 3000 years ago God gave to His Church its unalterable manifesto in which He has challenged the world, saying: "Why do the heathen rage, and the people imagine a

vain thing? . . . Yet have I set My King upon My holy hill of Zion!"

As in the days of Herod and Pilate, of Annas and Caiaphas, worldly rulers are in defiance against God and His Anointed Son raising their clenched fist to heaven, and people under their dominion are taught to meditate that vain thing of which the Lord spoke through His servant David. Under

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D. P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112. 114.

the spell of the evil spirit of the day (and
sometimes with agents of the godless in their
very midst) leading churchmen bent on
earthly goals sit together in their ecclesias-
tical councils in which they pursue their own
ambitious schemes, once more delivering
Christ to the ungodly and crucifying Truth
anew, on a cross of "love," — a love which
is contrary to the Word of God. The very
protestation on which these Sadducean-
dominated councils are agreed in their ill-
concealed rejection of the Christ of the Scrip-
tures and the Scriptures of Christ is practical-
ly identical with that which the ancient
Sanhedrin once agreed on: If they don't take
drastic measures with regard to the miracle-
working Jesus in whom so many men
believe, Communism will come and take over
both the Church and the nation. With this,
their own utopian dream of a coming "ecu-
menic kingdom" in which they and their
kind hope to have such a prominent part,
would be gone forever.

It is true, modern Communism with its
pax russicana, its Roman-like "peace," and
its puppet governments for which too it has
evidently taken a leaf out of ancient Roman
history and its political science, poses the
greatest threat to all the world today. But
what such political churchmen as we are
speaking of don't seem to realize in their
spiritual blindness is that by their self-seeking
"expedient" shaping of religion to their own
secularistic ends they are playing right into
the hands of those who would soon wholly
destroy what they profess to hold so dear.
(John 11:47-53.)

True to His Word, God will always raise
up to Himself men who like the centurion
at the Cross, Nicodemus, and Joseph of
Arimathea, will in the very hour of seem-
ing defeat come boldly forward out of
obscurity and own His cause; men who by
grace with the eye of faith see that God is
laughing in the heavens as He continues to
overrule the wicked designs of men and to
build His Church so that neither the
bolshvist nor the modernist gates of hell
shall prevail against it in our day. He whose
Word will prove forever true will always
preserve to Himself in that invisible number
of the eternally elect by grace which is en-
shrined in the visible number of those who
profess to be the Church a remnant, how-
ever small, despised, and oppressed it may be
at any time.

Let us pray that we may by grace ever
be among that blessed number which puts
its trust in God's Son, that we may faithfully
confess and serve Him according to His

Word, the Holy Scriptures, and that we may be found in Him at last, when He comes to consummate His Kingdom in glory and to dash in pieces as unworthy vessels all who reject His grace and forever perish from the Way.

② No Time for Neutrality

"The time has come for the church to restate boldly and unequivocally that the Way, the Truth and the Life have all been revealed, that the Kingdom is here already and that the battle in which there can be no neutrality is on."

J. B. Phillips, in *God Our Contemporary*.

④ Ecumenicity, A Laissez-Faire Method of Uniting Churches Without Unity

"There is a movement afoot today which is gaining in momentum and popularity in proportion as the various denominations despair of accomplishing the real unity that should be found in the Christian Church — the unity of Christian truth and Scriptural practice. For the want of a better term it is known as the *ecumenical movement* or simply as *ecumenicity*. The central thought of the movement is that the churches are to realize 'unity of spirit' through joint service and fellowship, and this in spite of the prevailing difference of tenets and practices. The ecumenical movement is therefore a unionistic movement, and we can well understand why its advocates hope that this new unionistic endeavor or, as they call it, 'unity of spirit,' will capture the world.

"*Christendom* (Vol. IV, No. 1; Winter, 1939) describes ecumenicity quite clearly and adequately. . . .

"This new unionistic organization the writer identifies with the *Una Sancta* [the one holy Christian Church, the communion of saints], thereby showing that the movement of ecumenicity is based on lamentable religious ignorance, rationalistic syncretism [mixing of religions, unionism], and anti-Biblical enthusiasm. Wherever it will prevail, the pure Gospel of Jesus Christ is bound to be suppressed, and Liberalism will gain the ascendancy."

— J. T. Mueller, under "Would-be Helpers in Our Present Perplexed World," in the centennial publication of the Missouri Synod (1947), *This Church of Ours for Times Like These*, p. 21f. In a preface to this publication, presented to our pastors, Pres. Behnken urged that we study it thoroughly and devote

some time at our pastoral conferences to a discussion of the matters presented in it.

⑥ Does the NCC Have A Theological Basis?

Does the so-called National Council of the Churches of Christ in the U.S.A. have a theology of its own?

This question was again raised (and answered) in a report of Dr. Walter R. Roehrs (St. Louis), who was an observer for the Missouri Synod at the Fifth General Assembly of the NCC, held in San Francisco Dec. 4-9, 1960. The report appeared in the *Concordia Theological Monthly*, Feb., 1961.

The official stock answer of the NCC with reference to what its critics say on this score, namely, that the Council is liberal in its theology, is as follows: "These critics disregard the fact that the Council has no theology of its own. The Council is forbidden by its Constitution to determine theological matters, which are the sole concern of its member Churches." (*The NCC — What It Is; What It Does*. Official Folder, issued by the Office of Information, NCC, N.Y.)

This stock answer is evidently fitted to the measurements of the gullible, in order to persuade them, if possible, not even to look at the simple facts and the convincing proof of its critics to the contrary, — unless it can be that those who have tailored it are really so blind and self-deceived that it is hard even for the greatest Christian charity to believe this. In any case, it serves, like so much else, to demonstrate that the NCC is a monstrous self-contradiction.

The NCC Assembly, in the opening paragraphs of its "Message to the Member Churches" had this to say:

On the tenth anniversary of the NCCC USA, we are met to testify to our faith in Jesus Christ, the living Lord of all life.

We desire to proclaim that not only individual souls but all societies, all cultures, all civilizations must finally acknowledge his rule. *By his teaching and embodiment of the Law of Love* (italicized by Dr. Roehrs in his report) he is the One to whom every person must ultimately give account of his life. He is equally the standard by which every corporate activity must be appraised.

To this, Dr. Roehrs aptly remarks: "*The protestation at this point that the National Council 'has no theology of its own' hardly seems convincing.*" (Our emphasis.)

Dr. Roehrs, moreover, goes on further to observe:

"A number of the resolutions adopted by the assembly make unequivocal pronouncements on religious and moral issues confronting the Christian today that require a very definite theological basis to justify their validity. This is to say that the National Council must indeed have a theology to enable it to take a position and pass judgment on various questions that involve a doctrinal interpretation and application of Christian truths set forth in Scripture . . . not the least controverted among these is the question of 'the sin of separateness.'"

Dr. Roehrs had already somewhat earlier called attention to the fact that "the Message to the Member Churches, officially adopted by the assembly, makes this charge in unequivocal language: 'Not the churches' diversity but their separation from one another is the heart of this sinfulness.'" In plain English this is as much as to say: Any and all doctrinal difference, along with other differences, does not matter in the least; the sin of sins is not to be united, nevertheless, within the NCC. Dr. Roehrs therefore asks the pertinent question: "*Does the preaching of a garbled or emasculated gospel become less sinful by making it a joint effort?*" One would be unable to furnish divine authority for such a perverted position even on the basis of the NCC's own Bible version, the RSV, — assuming that at least this so faulty version is still regarded as being of divine authority within this humanly fashioned ultra-unionistic ecclesiastical organization.

While we thank Dr. Roehrs for his report and suggest that it be read in its entirety, we at the same time insist that it is not good stewardship to fritter away Missourian "mission" money by sending an observer to such an assembly as that of the NCC. The Lord's Great Commission to us is to make disciples among all nations, baptizing them in the name of the Triune God, and teaching them to observe all things that He Himself has commanded. An NCC Assembly provides no opportunity to do any of this; and we can know all that we need to know about this apostate body from its own published and widely propagandized reports in order to resist its propaganda. Beyond the unionistic confines of the NCC there lies a vast mission field white unto the harvest. It is for this that missionary offerings are solicited and given in good faith by members of our congregations. Let not such funds be diverted

to other uses and dissipated on projects that must at best be labeled ecclesiastical *allotria*.

Far worse than this — the Missouri Synod is, by virtue of e.g., membership of its Board for Missions in North and South America within the NCC, *officially recognized as manifesting ONENESS* in Jesus Christ as Divine Lord and Savior with the "inclusive" NCC!

● The Spirit of the NCC and the Missouri Synod

We hope that many of our subscribers will have read the article in the *Christian Century* of Dec. 21 by Bishop James Pike, which is the thirteenth in a series by "noted" churchmen of our day on the general theme, "How My Mind Has Changed."

If anyone should still be wondering what such terms as Neo-Liberalism and Neo-Modernism stand for, the answer to this question can be readily gathered from Bishop Pike's article.

From the bishop's article one can also see again what sort of churchmen are in the saddle of the so-called National Council of the Churches of Christ as, Rome-like, it drives frantically onward towards its ultimate goal of a socialistic one-world "Church." Dr. Pike, Bishop of the Diocese of California of the Episcopal Church is the man from whose (Grace Cathedral) pulpit in San Francisco Dr. Eugene Blake, former President of the NCC, and one of the highest executives within Presbyterianism, just before the opening of the triennial General Assembly of the NCC made the proposal, to which the bishop so enthusiastically responded, of uniting into a single "Reformed and Catholic Church" (Pike's) Protestant Episcopal Church, (Blake's) United Presbyterian Church, the Methodist Church, and the United Church of Christ.

When we think of the leadership of the NCC, its most vocal spokesmen, who are the men whose names at once come to mind? Are they not the names of men like Oxnham (Methodist), Blake (Presbyterian), Dahlberg (Baptist), and Pike, — all of them former presidents of the NCC except the last named? And where can one find more shocking denials of the Christian faith than in the public writings and utterances of such leading men of that apostate body within professed Christendom? Again we say, *read* the article by Bishop Pike (you will no doubt find the *Christian Century* in your public library), and we shall need to say no more on this subject.

We wish to use this occasion also to accentuate the fact that when modern churchmen say they believe in this or that doctrine of the Christian faith, this can by no means be enough to satisfy anyone but the most gullible. So, for instance, Bishop Pike, speaking of the Virgin Birth of Christ, says: "I am more liberal in theology than I was ten years ago. When Norman Pittenger and I were writing *The Faith of the Church* (a semi-official Episcopal book on doctrine), he did not find reason to accept the historical Virgin Birth; I thought I did. Our wrestling over the matter — not only a personal wrestling but a wrestling both with theological professors and bishops of our church — resulted in the book's leaving an opening for people like Pittenger. Now I am with him. While neither he nor I would deny the possibility of the miracle, the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus. We certainly do not deny that 'the Holy Spirit hovered' (one translation) nor deny in the least the *doctrine* of the Virgin Birth [Pike's own emphasis], namely the paradox which the myth presents so well: Jesus as part of historical process and also as divine interruption in history — a mighty act of God, indeed the Supreme Mighty Act of God." There is much more along this line in Pike's article, and one could go on showing how the bishop similarly disposes of every other important article of the Christian faith while pretending to cling to its "doctrine," — the deity of Christ, the atonement, the ascension, the sitting at the right hand of God, and just about all that the Church confesses in its Creed. The bishop says: "The kind of god I first believed in, who would limit salvation to a select group of people who happen to have heard the news and heard it well (Christians often interfere with its being heard well) is an impossible god. As to this god, I am now an atheist." But again we say, read for yourself!

When one reads such things by leading men within the NCC, can there still be any doubt about the spirit that pervades that ecclesiastical monstrosity?

Yet, unbelievable as this may seem, we have lived to see that, under the benign protection of a neo-evangelical policy of the Presidency of the Missouri Synod, more of its departments and individuals have come to hold membership within a corresponding department of the NCC, or to maintain some other relationship to it, than is true of perhaps any other church which itself is not as such a member of that apostate body.

As for individuals, one could, e.g., already read in the Graduate Study on *The Survival of the Historic Vestments in the Lutheran Church after 1555*, published by the School for Graduate Studies of Concordia Seminary in St. Louis in 1956: "Arthur Carl Piepkorn . . . is a member of the General Committee of the Department of Worship and the Arts of the NCC."

What do officials of the Missouri Synod have to say about such things? In a recent letter, (Dec. 21, 1960), written in reply to the protest of a congregation in this matter, Missouri's President has, for the time being at least, condoned the membership of Synod's Board for Missions in North and South America in the NCC. The congregation has been given the now so familiar line, that a committee "is looking into this matter" of "arrangements" with the NCC. In the course of the letter the President has moreover stated: "This much we must know that our Synod as such has no membership in the National Council of Churches of Christ. Membership in this body can be obtained only by the church body itself."

What has here been stated is not in accordance with fact. Fact is that "Denominational boards or agencies which accept the basis of membership as defined by each division, general department, or central department of the Council may, upon request, become members of any one or more of these units." (Constitution of the NCC, Art. III — Membership, 3c.) Fact is that the Missouri Synod's Board for Missions in North and South America has obtained such membership within the NCC. There is just one further provision toward such membership, and fact is that this provision has been met: "No board or agency, except as provided in Art. III, Section 2b [this exception refers to *charter* membership, which is now a thing of the past and wholly irrelevant to the present situation] *unless its communion* [in this case, the Missouri Synod as such] *is recognized by the General Board as being in agreement with the Preamble of this Constitution.*" (Same reference as above; our emphasis.) Accordingly the Missouri Synod is being recognized as being in agreement with the Preamble of the NCC constitution. The Preamble reads: "In the Providence of God, the time has come when it seems fitting more fully to *manifest oneness in Jesus Christ*" etc. (Our emphasis.) Fact then is that the Missouri Synod as such has through membership of its Board for Missions in North and South America within that ecclesiastical monstrosity been committed to NCC manifes-

tion of "oneness," not to forget further entanglement by other boards and individuals.

The clear evangelical injunction of Scripture in such matters is: "Come out from among them, and be ye separate!" (II Cor. 6:17.) It matters not how much men may decry such separateness.

Should we permit ourselves to be forever misled into being unfaithful to such divine injunctions in this and a host of similar matters? Should we permit ourselves to be persuaded to wait and delay action on our part, conceivably until our church is wholly destroyed, by any official voice's futile plea and subterfuge, laid down in that long since worn out line, that someone is "studying" the matter, — anachronistically? Or should not the whole mass of us rather rise up in protest against such a situation, as "the people" did in the days of Elijah, no matter how high a human power may dislike this, and no matter what the number of prophets may be who are falsely bowing to this modern Baal, the NCC? (In his day, Elijah was the *only* prophet left on the right side of the issue.)

This is the way churches are either preserved or destroyed. And this is the way God's Word is honored or dishonored, and God Himself worshipped or not worshipped. There is no middle course.

Let the Lord be God — to YOU!

❷ An Issue to be Settled in our Generation

The God of Christendom? Or the God of Modernism? — The God of the "Christian Century"? Or the God of Christianity?

We trust that our readers know that a pastor of the Missouri Synod, one of our younger "intellectuals," the Rev. Martin E. Marty of Elk Grove Village, Illinois (English District) has for some time now been associate editor of the ultra-liberal non-denominational *Christian Century*, financially underwritten by the industrialist J. Irwin Miller, who is now President of the National Council of Churches of Christ.

How is it possible that one who is supposed to be a Christian theologian can serve on the editorial board of a publication which specializes in purveying such blasphemous views as those of Bishop Pike, referred to in a previous article? (Pike is an editor at large of the *Christian Century*.) And, above all, how is it possible that one who does so serve *can continue to be a member of the clergy*

of the LUTHERAN CHURCH — MISSOURI SYNOD?

Already some 30 years ago the *Christian Century* declared:

"Christianity according to fundamentalism is one religion and Christianity according to modernism is another. . . . There is a clash here as profound and grim as between Christianity and Confucianism. The God of the fundamentalist is one God, and the God of the modernist is another. . . . Which is the true religion is the question to be settled by our generation for future generations." (January 23, 1924.)

Few, if any, would question that in 1924 the God of the *Christian Century* was the God of the Modernist; or that at that time there was no basic difference between the God of true "fundamentalism" and the God of the Missouri Synod. The God of the *Christian Century* in 1924 was not the God of the Missouri Synod. Since the *Christian Century* still worships the same God it worshipped in 1924, its God is still not the God of the Missouri Synod, the God of the historic Christian faith.

It would not be difficult to document, through the years, the crass Modernism which continues to fill the pages of the *Christian Century* to this day. Less than three years ago the *Christian Century* exalted its Modernist hero of 1924, Harry Emerson Fosdick, with a special issue (May 21, 1958) of "recognition and gratitude." Dr. Fosdick has been generally recognized as the foremost modernistic preacher of his generation. Throughout the years, the *Christian Century* has consistently defended the most outspoken Modernists. Witness: "Dr. Ferre is coming to be much the sort of Fundamentalist bogey that Harry Emerson Fosdick was a generation ago, and for equally spurious reasons." (Aug. 24, 1955, p. 964.) And now Bishop Pike.

We agree wholeheartedly with *The Northwestern Lutheran*, which stated (Sept. 28, 1958, p. 307) that the *Christian Century* is published to tear down Biblical truth and that "it has thrown overboard all the fundamental Christian doctrines." "It is a pity that this widely read religious weekly has served to keep many, particularly preachers, in the chains of the devil."

If officials of the Missouri Synod were truly concerned about one of our men's now being an associate editor of the *Christian Century*, would they not make a determined effort to remove him immediately? Instead Marty's activities as associate editor of that

publication receive high praise in Synod. Compare, for instance, the *Concordia Historical Institute Quarterly*, 1959, p. 135. Also the *Lutheran Witness* (Jan. 26, 1960) gives its readers the impression as though it is quite permissible for a pastor of our synod to be associate editor of so un-Christian a magazine as the *Christian Century*.

Are you agreeable to all of this? Don't forget that silence is consent.

❁ Where Do You Stand?

As one reads the shocking denials of Christian faith by Bishop Pike referred to in a foregoing article, one is frequently reminded of the similar language used by Dr. Martin H. Scharlemann (Concordia Seminary, St. Louis), especially in his well known essays, in which he denies fundamental truths of Christendom. In the controversy that is centered about his denials, one can, as in the case of Bishop Pike and other modernists, above all not be content with his deceptive insistence that he accepts this or that doctrine.

Dr. Scharlemann e.g., says that the Bible is "the Word of God" (in his own intolerable *meaning* of those words) even while he just as emphatically insists that "*the Scriptures themselves are not a revelation.*" Only the uninformed and misinformed (our people have been kept quite effectively uninformed and misinformed with regard to this and other matters just as vital to them, about which they ought to know the full truth), the gullible, and the downright dishonest can be satisfied with such statements. The same thing is true when Dr. Scharlemann speaks of inspiration and verbal inspiration, or when he uses the word "inerrancy" and speaks of his own *doctrine* of inerrancy, by which he by no means asserts the Scriptures as such to be inerrant in the generally accepted, historic and Scriptural meaning of that word. (It is as a matter of fact because of the different sense in which he uses our language that the professor wrote his essays.)

We must now wrestle with top officials of our church because of such denials as those of Professor Scharlemann, and because of *openings left for them* in official documents. What a tragic commentary it is on the state of affairs in our church today that such a thing needs to be done at all, not to speak at more length of what resistance is to be met with by such evangelical efforts.

The constitution of the Missouri Synod (Art. XI) reads, plain as a neon sign: "The President has the supervision regarding the

doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. At the same time, the Missouri Synod in its Brief Statement confesses the Scriptural doctrine that "Since the Christians are the Church, it is self-evident that they alone *originally* [emphasis there] possess the spiritual gifts and rights which Christ has gained for, and given to, His Church. . . . Accordingly we reject all doctrines by which this spiritual power [the power of the keys of the kingdom of heaven, which includes the prerogative to judge doctrine and to reject it when it is false, especially if official representatives refuse to do so] or any part thereof is adjudged as *originally* vested [emphasis again there] in certain individuals or bodies, such as . . . synods, etc. The officers of the Church publicly administer their office only by virtue of delegated powers, conferred on them by the original possessors such powers [the members of the Church], and such administration remains under the supervision of the latter, Col. 4:17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4:1; I Pet. 4:11." (#30.)

These words ring clear as a bell. While, *synodically*, the President is on behalf of the whole constituency represented by Synod, to supervise all synodical personnel (congregations, as such, retain their God-given autonomy), *the administration of the President's office remains under the supervision of THE MEMBERS OF THE CHURCH*, who are responsible to God for their proper exercise of it, or lack of this. Properly to call officials to order is by no means *lese majesty*; to deny members of a church this right is, and this is indeed a crime against God Himself who bestowed on members of the Church such a right and duty. A contrary teaching or practice is the practice and teaching of Anti-Christian Rome.

Which side of this issue are you on, measured specifically by what you are doing or not doing in the matter of the Scharlemann Controversy which has been foisted on our church and which through failure of proper evangelical official action continues to threaten to destroy it?

❁ Is Liberalism Taking Over Our Publications?

When the Oct.-Dec. issue of the *Lutheran Chaplain* appeared, one of our younger pastors wrote its editor, asking: "What are

you doing with your paper?" We subsequently told him we would have asked, "What are you doing with *our* paper?"

Just consider for a moment or two on the basis of this one issue of the *Lutheran Chaplain* (Oct.-Dec.) how this publication by an official commission of our Lutheran Church—Missouri Synod is being misused to break down our corporate confessional position.

Dr. Scharlemann's "Periscope"

First of all, Dr. Martin H. Scharlemann, who in his "Periscope" sees all kinds of strange things which are not at all obvious to others, keeps firing away at his favorite target, Scriptural doctrine as confessed by our church: "*Christian theology must be rethought and reworded at the intellectual frontier to become intelligible.*" "The church's formulations of her teachings are declared to be so many meaningless sentences. In such a period of our history, being and working with men who are keenly aware of the central problem in theology makes one humble indeed. Unfortunately, in the affairs of the church these men are rarely heard and hardly asked to contribute of their experience and understanding."

We remind our readers of Dr. Scharlemann's being with Modernists of the worst sort as a Faculty Fellow of Union Theological Seminary in New York, and of complete Modernists like Otto Piper of Princeton and Krister Stendahl of Harvard being asked to contribute of their understanding to a research project in his Graduate Department at Concordia Seminary (St. Louis) in the area of *principles of Biblical interpretation*, the results of which are expected to be in print in 1962. Readers will not fail to note Dr. Scharlemann's "humble" bowing to such men.

Dr. Scharlemann goes on to contend: "If there is one really great need in our particular church, it is a chair in systematic theology at Concordia Seminary devoted to the task of *theological interpretation in the light of the philosophical interests and assumptions of our day.*" (Our emphasis.) As though there were not already too much of that kind of subversive activity, and of all kinds of "interpretation" in general, in St. Louis! Our faith is based on *Scripture itself* (*sola Scriptura — nuda Scriptura*) not on some interpretation of it; least of all on theological interpretation "in the light of" *the philosophical interests and assumptions of our day.* The very motto of Concordia Seminary, emblazoned on its official seal, is: *ANOOTHEN*

TO PHOOS — FROM ABOVE COMES THE LIGHT. This is but to confess what God Himself in Holy Scripture teaches us to confess: "*Thy Word is a lamp unto my feet, and a light unto my path*" (Ps. 119:105) and "*In Thy light we shall see light*" (Ps. 36:9) or still again: "*To the Law and to the Testimony; if they speak not according to this word, it is because there is no light to them*" (Isa. 8:20). As Dr. Pieper aptly remarks (although he may be quite dead in some departments of St. Louis, his voice still speaks through some of us): Before anyone can shed light on some Scriptural truth for others among us, he must first of all himself get that light from Scripture. But then we remember that Dr. Scharlemann, in contending against the inerrancy of the Scriptures as such, rejects the proposition that they are "a collection of truths." (*The Bible as Record* etc., p. 14.)

Continuing to speak of "theological interpretation in the light of the philosophical interests and assumptions of our day," Dr. Scharlemann, who seems to know so many things which are not true, states: "In former days this used to be a branch of apologetics." Fact is, that what the professor advocates today *used to be REJECTED in no uncertain terms* at Concordia Seminary; it is precisely for this reason that this matter was dealt with in the department of *apologetics* (the defense of the Christian faith).

There is finally one sentence in Dr. Scharlemann's article with which we can agree, although we no doubt understand it in an altogether different way from what he does: "*The science of Christian defense has fallen in disuse.*"

One more thing still needs to be said before we leave Prof. Scharlemann's "periscope." It is this: the line which he is peddling is offered also in that Student Journal of Theological Opinion and Discussion, published at St. Louis, the *Seminarian*. Witness: ". . . especially in order that humanity might be delivered out of the suppressive hands of the theologians, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.' . . . He would be at liberty to develop theology in ways similar to Bultmann and Tillich." (*The Seminarian*, April 1960, p. 19. For a fuller quotation cp. CL, January 1961, p. 10; or the *Seminarian* itself.)

Where do they get it?

Nor do we want to forget Pres. A. O. Fuerbringer's current inarticulate enthusiasm about our new theological "frontier."

"Vapor Trails"

Next, there follows in the *Lutheran Chaplain* an attack on Resolution 9 of the San Francisco Convention (1959) and with that, on the Brief Statement of the Doctrinal Position of the Missouri Synod itself, at the vital point of the confessional document's first paragraph on Holy Scripture. As it reads (perhaps there is some typographical error; or is this some of the more "intelligible" language which we are supposed to be getting today?), the first of the following three paragraphs by Chaplain Theo. J. Kleinhaus doesn't even seem to make much sense:

Consider the first paragraph [of the Brief Statement] on Holy Scriptures, which reads, "They are the Word of God because the holy men of God who wrote the Scriptures *wrote only that which the Holy Ghost communicated to them.*" [Note omission of the all-important words, "*by inspiration.*"] On this basis of the Lutheran Confessions, the usual view is that holy men of God had their thoughts and words so guided by the Holy Spirit that what they wrote from their own experience, memory, and perhaps even records was preserved by the Holy Spirit as efficacious and was confirmed by Him as free from error.

The wording of Pieper's committee describes the *method* by which God communicated with the writers, and not the perfect *product* which resulted. This phrasing is as close to a dictation theory or mechanical theory without actually being one as human thought can imagine.

According to the *Brief Statement* concept, when St. Luke as a doctor writes in the Gospel of a man suffering from a fever, his own medical experience and judgment were completely set aside. It was not that the Holy Spirit *confirmed* Luke's judgment to be correct and free from error — it was that the Holy Spirit *communicated* the nature of the illness directly to Luke at the time he was writing the Gospel, or maybe even at the time he was treating his patient.

"On the basis of the Lutheran Confessions (that the Holy Scriptures 'are the Word of God because the holy men of God who wrote the Scriptures *wrote only that which the Holy Ghost communicated to them.*'), the usual view is. . . ." What does this mean? Does the writer want to say that what Missouri here confesses in its Brief Statement is in

full agreement with the Lutheran Confessions and yet find fault with it? Or does he want to say that what he describes as "the usual view," which is apparently unacceptable to him, is nevertheless one that rests "on this basis of the Lutheran Confessions"? We repeat, what is said here, and whatever it is meant to communicate, doesn't come through; the language before us is not intelligible. And, of course, the holy men of God who wrote the Holy Scriptures did not merely have their thoughts and words "guided" and "confirmed" by the Holy Spirit. "All Scripture (is) God-inspired" (Gr.: *theopneustos*—literally, "God-breathed;" God-expired would therefore perhaps be even better), II Tim. 3:16. The Holy Scriptures are at one and the same time the Word of God and the words of the men whom He used to write them. This is the miracle of Inspiration. (It has often been compared to the Incarnation of Christ, the Living Word of God manifest in the flesh.) If one is not satisfied with such a simple statement of Scripture but lets reason go to work and ask, How can this be? this is of course quite another matter. In such a case one may naturally begin to speak or write unwarranted nonsense about "a dictation theory or mechanical theory," and about such things as St. Luke's medical experience and judgment being set aside.

The Missouri Synod, in its Brief Statement, contents itself with confessing *what God's Word declares about itself in this matter*. When the *Lutheran Chaplain* says that "the wording of Pieper's committee [the official committee which formally presented the Brief Statement to the Synod at its convention in 1932] describes *the method* by which God communicated with the writers, and not the perfect *product* which resulted" (emphasis there), this is simply not true. In its Brief Statement the Missouri Synod confesses just what Scripture teaches, no more and no less. It confesses that "the holy men of God who wrote the Holy Scriptures wrote only that which the Holy Ghost communicated to them *by inspiration*," II Tim. 3:16; II Pet. 1:21." (Our emphasis.) It does not "describe" the method of inspiration; and as for "the perfect *product* which resulted" (the Missouri Synod does indeed confess the perfection of Scripture as such), it confesses that the holy men of God who wrote the Scriptures wrote "*only that.*" What could be clearer?

Vapid ejections like those aired above perhaps fittingly appear under the heading "Vapor Trails."

Evolutionism

In the Book Reviews department of the *Lutheran Chaplain* the regular editor of this feature presented a guest review of the recent Concordia Publishing House work on *Darwin, Evolution, and Creation* (edited by Dr. Paul A. Zimmermann) by Professor Carl Krekeler of Valparaiso University which sounds a warning against this book. The department editor has done this "in the knowledge that it will be a matter of controversy." While confessing that he has "not read the book itself," he has endeavored to accomplish the extraordinary feat of himself taking a position on both sides of the controversial fence, — a position of which he says that it "justifies the publication of the book and our adversely critical review of it." This position is set forth in the following words: "If there is an apparent contradiction, and the evolution vs. creation controversy as it exists in our midst is such an apparent contradiction, then either one side is not yet rightly understanding God's revelation or the other side not correctly interpreting the discovered facts. *Each* [our emphasis] should and must continue the dialogue and listen to the other with an open mind toward a resolution of the apparent contradiction." To which we must say, none of us should have a mind so open that our brains fall out, much less that we lose our faith. This was the sin of Eve, who was beguiled by the Serpent, Gen. 3:13; II Cor. 11:2; I Tim. 2:14. Modern theology's phony "dialogue" and "listening" principles are not in accord with what Scripture says, Tit. 3:10. On the contrary, Scripture tells us always to be ready (publicly) to defend our faith against anyone who challenges what we believe in. This is the exact meaning of I Pet. 3:15.

Dr. Carl Krekeler, of the Department of Biology of Valparaiso University, who wrote the review in the *Lutheran Chaplain* under discussion, is listed in the *Lutheran Annual* among the clergy of the Missouri Synod. We have heard Dr. Krekeler hold forth on Evolution, and we can say that he has swallowed all of it; the only reservation he makes is that however things happened, it was "ultimately" God who did it. Three to six billion years are postulated as necessary to meet the demands of his evolutionary hypothesis, according to which our Lord Himself eventually came up out of the slime of the earth. (Cp. *Confessional Lutheran*, 1959 June, p. 62f.) It was at the same conference of pastors of the N. Ill. District in the spring of 1959 at which Dr. Scharlemann presented his

essay on *The Bible as Record* etc., that Dr. Krekeler enlightened its members with regard to his evolutionary belief. It has no doubt been due to the fact that his aberrations were overshadowed by those of Dr. Scharlemann that not more has been heard about them up to this time. Perhaps, now that Dr. Krekeler's denunciation of the Concordia Publishing House book on evolution has appeared in the *Lutheran Chaplain*, its department editor is right in saying that this review (which appeared also in the *Cresset*) "is presented by this reviewer, as it was presented by Prof. Krekeler, in the knowledge that it will be a matter of controversy."

Dr. Krekeler asks: "Are not the authors of this book in presenting their interpretation, that of fiat creation, as the only interpretation allowed by Scripture, flirting with similar tragedy?" similar, that is, to that of those who once tried to uphold the Copernican theory? Since when is fiat creation, the creation expressly taught in Scripture ("God said, Let there be — Latin: *fiat!* . . . And there was . . ."), supposed to be a mere interpretation? And since when is a flat contradiction of such creation by an evolutionary hypothesis supposed to be dignified as an "interpretation" of Scripture? Of course, it is only "through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3.) On the basis of such false premises, the cavalier position of Dr. Krekeler is that "one's relation in faith to his Savior and Creator as revealed in the Word is not affected by his acceptance or rejection of a particular interpretation of the words of the early chapters of Genesis."

"The Riddle" of Pelikan

It still remains to say a few words about a review of Jaroslav Pelikan's *Riddle of Roman Catholicism* in the issue of the *Lutheran Chaplain* under discussion. (Discussion of the book itself will still have to await some later time.)

The reviewer (the department editor) has high praise for this book: "It is truly a significant contribution to religious understanding." Yet, he can't help wondering about something in connection with its publication: "When I read the book for the first time I must confess that I fully anticipated the author's being under some attack for the things he has to say." He confesses: "So far as I know, no such attack has taken place; [We can't be altogether sure just what

the writer means by "attack"; however, if it is proper censure that he means, he might consult the excellent criticism contained in the little *Memorandum inter Nos* by Dr. W. Oesch of Germany, which appeared some time ago.] I can't help but wonder what this means. Does it mean that our men read only what is published by us [the Missouri Synod; Dr. Pelikan's book was published by the Abingdon Press] and that therefore Pelikan's book does not come under their occasionally harsh judgment? Or does it mean that we are becoming more sophisticated so that things can be said and taught amongst us that are frankly of some controversial nature?" This would be a good question to direct to 210 N. Broadway, St. Louis.

When the reviewer goes on to ask, "Or does it mean that the self-appointed censors and guardians of pure doctrine keep their efforts lively in certain fields of research and thought, but only in those fields?" we wonder what he means by "self-appointed censors and guardians of pure doctrine"! Does the writer not know that the Lord has charged *all Christians* to discriminate between orthodox and heterodox teaching? Does he not know that *all* members of the Church are exhorted to "earnestly contend for the faith which was once delivered unto the saints"? (Jude 3.) Does he not know what the Lutheran Church confesses about this matter? That it makes a special point of emphasizing that "these highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine"? (*Conc. Trigl.*, p. 853.) Have things come to such a pass within the Missouri Synod; and if so, how and why? These are some good questions to consider right here and now!

When one considers that all of the things referred to above appeared in a single issue of one of our publications, is it not highest time not only that each one of us earnestly ask himself, Are we permitting liberalism to take over our church? but also, Is there no man to hinder this?

We suggest that you write a really earnest letter about this matter today to the President of the Missouri Synod. Synodically, he is responsible for what is taught throughout Synod.

WHAT IS NECESSARY TOWARDS RETAINING GOD'S WORD

In a sermon on Eph. 6:10-17 Luther has well said:

"So it goes. Where the devil once finds an opening and there are no good preachers to prevent this, he soon breaks in further and continues to destroy until he gains the upper-hand and again gets into possession of everything. For he always comes with so nice a pretence, which is in accord with human reason and wisdom and can be comprehended and grasped by it and is naturally pleasing to it, so that it (reason) gladly permits itself to be captivated by it; and everybody among the masses then falls in line as though it were some splendid idea which no one can resist. For a higher, spiritual understanding is necessary if one is to have and retain God's Word pure and unadulterated, so that he can recognize and refute such a thing. There should and must therefore be wise and faithful preachers and overseers in Christendom who everywhere watch and see to it that no devilish vermin of any kind secretly creeps in and gains an opening. That is whence they (preachers) also have their name, being called overseers (*episcopi*), that is, watchmen and supervisors who should be on the lookout when the foe wants to break in, and drive him back; otherwise he will very easily break through and destroy everything.

For where the devil succeeds in bringing it about that one yields one article to him, he has won out, and it's just as good as though he had them all, and as though Christ had already lost out. He can then very well confuse and take over others also. For all articles of the Christian faith are linked together and interlocked, like a golden chain, so that if one undoes one member the whole chain is undone and everything falls apart. And there is no article which he cannot overthrow when he brings it about that reason comes along and wants to indulge its subtle arguments, upon which he then knows nicely to twist and to distort Scripture, so that it rhymes with it (reason); this is then swallowed like a sweet poison." — (St. Louis Edition, IX, 826f.)

How much poison is being swallowed in the Missouri Synod today? How long can it be expected to survive?

• Are We to be Sold Down the River?

It isn't only doctrine in itself that is in a critical situation within the Missouri Synod today. As has been true in the case of other church bodies which have in our time gone down the destructive drain of Liberalism, the rise of totalitarianism in our church is serving to further its infiltration by Modernism.

On this subject of the rise of the totalitarian church and its nefarious effect we shall let others speak. (Incidentally, that word, "nefarious," etomologically and literally, means: not according to divine law.)

The Issue Before Us

"Through the administration of synodical affairs in defiance of the constitution and historic decentralized principles our Zion [the Missouri Synod] will be sold down the Mississippi River."

This is the conclusion arrived at in a ten-page essay, "Zion On the Mississippi or Down the Mississippi — Which?" prepared by the Missouri Synod's Commission on College and University Work (77 W. Washington St., Chicago 2, Ill.). The essay is to serve as a basis for discussion by one of the special interest groups (those majoring in Law and Business Administration) among students served by this commission.

Tracing the History of the Movement

The study before us points out that an unconstitutional movement toward undue centralization of power within our church was successfully resisted under the leadership of men like Drs. John W. Boehne, John H. C. Fritz, and Ludwig Fuerbringer in 1935 at the Cleveland Convention. However, a "revolutionary resolution" of the 1950 Milwaukee Convention "through which centralization of power in the Board of Directors made its debut" and further resolutions at subsequent conventions, culminating in the 1959 (San Francisco) resolutions on reorganization pursuant to a (majority) report of a Survey Commission have again placed the issue squarely before us.

Which Shall It Be?

This incisive essay is presented to Law Students and Business Administration Majors for the purpose of generating an interest in and concern for the historic, democratic principles and constitutional provisions of the Lutheran Church—Missouri Synod at a time when drastic changes in the structure of Synod and its management are in the offing. The essay is sympathetic to the Board of Directors which is increasingly burdened with

tasks and decisions which exceed both the constitutional authority of the Board and the capacity of the dedicated but not omniscient men who constitute its membership.

"Church government exercised according to the constitution and intent of the founding fathers," the essay says in conclusion, "will retain our democratic 'Zion on the Mississippi.'" "Which shall it be?"

"The Most Romanizing of Romanizing Tendencies"

"In his Questions on Administrative Centralization (released with the January issue of *The Lutheran Campus Pastor*)," the essay says, "convention delegate Rev. Marcus Lang wrote, 'Members of our clergy have called this action (the adoption of the reorganization resolutions) the most Romanizing of Romanizing tendencies in our Church and have said that now we have come full circle — from revolt against human authority to a trend to it.'"

The "Arms and Fingers" episode, publication in the *Lutheran Witness* of May 3, 1960 of the opinion "that congregations are not a federation of independent entities but arms and fingers of the District and Synod," is discussed at some length and its unconstitutionality is shown.

The Centralization Tax

Under the heading "Paying the Centralization Tax," we read: "Men in the field complain that they cannot do the Lord's work locally because so much work, mostly that of raising money, has to be done for Synod. Some pastors and parish finance committees go so far as to say, 'We have become revenue collectors for Synod.'"

"Members of Synod, having carefully read the eight objects of synodical affiliation (as more or less all comprehended in Object 2 — 'The joint extension of the Kingdom of God'), want to believe that giving is giving for the world-wide proclamation of the Gospel. So long as this identification can properly be made, giving and guiding parishioners to give is a joyful experience. However, when enters the synodical 'Organization Man,' followed by his retinue of efficiency experts, operational engineers, and coordinators to coordinate sub-coordinators, each equipped with flip-charts, survey reports, and financial projections as they go to report to the group seated about the Mahogany table, the procedure may well become that of the secular market place and the voice of profits may be heard above the voice of prophets speaking for the Prophet. It is at this point that the adventure of Christian Stewardship

degenerates into the servitude of rendering unto Synod the things that are Synod's. It is also at this point that the parish pastor begins to wince. He has become a controlled man — an organization man."

The *Confessional Lutheran* has long ago pointed out and often emphasized that Scripture places first in Christian Stewardship what is most often neglected in urging that concept, namely, — that "if any man speak, let him speak as the oracles of God" (cp. I Pet. 4:10, 11); and that in carrying out our Lord's Great Commission to His Church, to make disciples among all nations, His "teaching them to observe all things whatsoever I have commanded you" must go hand in hand with baptizing men in the Name of the Triune God. (Matt. 28: 19, 20.)

"An Unholy Jerusalem Coming Down From Above"

The essay before us says:

"The superchurch, as church history shows, tends to be an unholy Jerusalem coming down from above and gradually settling on local congregations. [That's what it was at the time of Christ and His Apostles, and again at Luther's time; that is what it is again today in the falsely so-called "Ecumenical Movement."] Its would-be descent, thanks to the farsightedness of Synod's founding fathers is prevented by clear-cut provisions written into the constitution. The safeguards are there: it remains, however, to protect the safeguards."

In 1956 there came before the St. Paul Convention a memorial from the Southern Pastoral Conference of the Iowa District East, which had originated in its Davenport Circuit and which asked for appointment, by the College of Presidents, of a little "Hoover Commission." The purpose of this memorial was to cut out unnecessary and undesirable bureaucracy and dissipation of funds intended for the real work of the Church — its one great mission. One of the stipulations of this memorial was that no one in any official position of Synod or the Districts of Synod, nor an individual employed by any organization within Synod that derives its support from a District or from Synod, be appointed to serve on this Committee. Compare the *Proceedings* of that year, or also the essay under discussion, to see what happened to this memorial! "The topping came when the First Vice-President of Synod was made chairman of the Survey Commission."

We may add that the *Confessional Lutheran* as long ago as in 1948 pointed out that bureaucratism is but one of numerous

evils resulting from a false doctrine of the Church (a "visible side" of the invisible Church when defining its essence), and also declaimed the high price of bureaucracy and papism in this connection. (Cp. CL, 1948, p. 100; 1949, p. 47; 1950, p. 19.)

A Progressive Disease and Its Cure

"Synod is becoming a body unto itself instead of being and remaining a body of congregations." This sums up the situation in the language of the essay before us. In the language of the day one might say: the tail is wagging the dog.

Pointing out that this is an important issue to come before the Cleveland Convention in 1962, the essay of the Commission on College and University Work says: "For this progressive disease there is a simple cure: Stick to the constitution." "Let the 1962 Cleveland Convention rescind the reorganizational action of the San Francisco Convention and reaffirm the resolution of the 1935 Cleveland Convention."

The resolution adopted in 1935 concerning the Report of the Committee on Constitutional Matters properly defined the constitutional limitation of powers of the Board of Directors.

We suggest that readers get themselves a copy of this essay, study it thoroughly in the light of the pertinent documents, and help keep our Zion from being sold down the river.

• Resolution of Emmaus Church, Chicago

Resolution Adopted Unanimously by the Voting Assembly of Emmaus Evangelical Lutheran Church, Chicago 44, Illinois, December 11, 1960

- I. Emmaus Congregation declares that it shares its Pastor's opposition to the errors in doctrine and practice and to the lack of doctrinal discipline within the Lutheran Church—Missouri Synod.
- II. Emmaus Congregation formally and officially declares itself to be in a "state of protest," according to Romans 16, 17: Titus 3, 10, 11.

We are accordingly:

- a) Informing the officials of the Lutheran Church—Missouri Synod that Emmaus Church cannot indefinitely condone erroneous teaching and practices and the tolerance of doctrinal error within Synod.
- b) Urging the officials to remove all heresy from the Synod in an official document in which

1. The truth of God's Word is stated positively;
 2. By means of antitheses, every error taught by Professors and Pastors in the classrooms or pulpit, in periodicals or books or essays, is pointedly and fully rejected. We will gladly assist in preparing such antitheses.
- c) Urging the responsible officials to remove every persistent errorist from teaching positions and from the ministry of the Lutheran Church—Missouri Synod.
- d) Withholding all contributions from the synodical budget either by impounding them for distribution later to acceptable agencies or causes, or by sending them immediately to doctrinally sound agencies. If a contribution is marked specifically for "Missouri Synod Budget" it will, of course, be forwarded to the District Treasurer.
- e) By official resolution pledging God and each other to sever our fellowship as a congregation with the Lutheran Church—Missouri Synod, if the present tolerance of error and errorists in doctrine and practice is not reversed, after we have endeavored to make every effort within our power to bring the Missouri Synod back to its former Biblical position in doctrine and practice and to have those who persist in teaching or practicing contrary to Scripture removed from the office of the holy ministry.
- f) Supporting the efforts now being made to reclaim the heritage of pure doctrine with greater participation, by means of prayer, time and financial contribution.

❁ What Our Readers Say

"I can think of no better way to celebrate Christmas than to help in the fight to preserve the Gospel in our midst. I am painfully aware that some of our pastors do not keep your paper, — what the reason is I do not know, but if it is because they think they cannot afford it, I am sending a list of names and addresses of some who, I think, would like to have it regularly. . . . If you find that some of those on the list are subscribers, then take additional names from the second list to make 10 subscriptions. Start with the January, 1960, issue." — Mrs. H., Minnesota. (\$20 enclosed.)

"My folio of the last 12 or 13 copies of the *Confessional Lutheran* is wandering

around Missouri somewhere, opening people's eyes, I hope." — K., Missouri.

"I am herewith renewing my subscription to the *Confessional Lutheran* for one year. Use the other three dollars in some other way to support the good cause." — Pastor, Nebraska.

"God bless your work in behalf of right doctrine and practice. Keep it up." — Pastor, California.

"Our congregation recently decided that all funds planned for our contribution to World Missions be withheld until such a time as the Missouri Synod would give us a reasonable answer for its participation in the National Council of Churches — Pastor, south central state.

"Continue your testimony. God give you strength." — Miss V., Milwaukee.

"I appreciated the last issue (December), especially of course the prayer; the treatment of Scripture as revelation; the reprint from the *Christian Beacon* (Ecclesiastical Tyranny); and the misapplying of Mt. 18. . . . The horrifying thing is that too many of our men do not seem to read and study enough. . . . Something has to be done and fast, or I see only too clearly that the devil will succeed in withdrawing the Word from us." — Pastor, Central District. (An order for annual subscription to the *CL* for 18 new readers was enclosed with this letter.)

"I hope that the *Confessional Lutheran* can broaden its sphere and get into more of the homes of pastors and laymen." — A college president.

CORRECTION

In the October 1960 issue, p. 126, second column, change 1869 (twice) to 1879 as the year of the constituting convention of the Iowa District.

Index For Confessional Lutheran Volume 21, 1960

(The word *de* means "concerning" or "about")

| | |
|--|--------|
| A | |
| All or Nothing (de Scripture) by Luther..... | 21: 41 |
| "American Lutheran" & "Smear" Talk..... | 21:143 |
| Dr. Arndt de Scientific Method in Theology..... | 21: 66 |
| Appeasement, Tragic result of..... | 21: 82 |
| Atlantic Dist. revolt..... | 21: 92 |
| Attack on God's Word (Scharlemann)..... | 21:100 |
| B | |
| Behnken & St. John's Ch., Clinton, Iowa..... | 21: 9 |
| Dr. Behnken & Scharlemann..... | 21: 39 |
| Behnken, letter to, de Scharlemann..... | 21: 63 |
| Behnken & letter from Trinity Ch., Oak Park, Ill. | 21: 67 |
| Behnken on Doctrinal Discipline..... | 21:107 |
| Behnken & his Position in Scharlemann Case..... | 21:112 |
| Behnken & Letter from Trinity at Oak Park..... | 21:114 |

| | |
|---|--------|
| Behnken Letter to all Synod Pastors & Teachers | 21:119 |
| Behnken Still not Ready to discuss Doct. Issues | 21:147 |
| Bible, Why the, Is God's Word & a Divine Revelation | 21:132 |
| Bible, Revelation & Inspiration & Scharlemann | 21: 89 |
| Bible the, & the Mo. Synod | 21: 37 |
| Bible Concerning Scharlemann Theology | 21:135 |
| Biblical Concept of Truth | 21:11 |
| Bishop Oxnam & Paul Empie | 21: 73 |
| Board of Control of St. Louis Sem & Scharlemann | 21: 24 |
| Book Review | 21:108 |
| Book Reviews | 21:158 |
| Brauer, Otto H. J. & his open letter | 21: 17 |
| Brief Statement & Luth. Principles | 21: 39 |
| Brief Statement & Scharlemann | 21:104 |
| Bugler who sounds "Retreat" for "Charge" | 21: 50 |

| | |
|---|----------|
| C | |
| Catholicism in Luth. Ch. in New Jersey | 21:128 |
| Central Dist. & Neutralism | 21: 87 |
| Communication breakdown in Mo. Synod | 21:80-81 |
| Communism & Russian Appeasement in 1917 | 21: 82 |
| Congregational Ch. Polity & the True Faith | 21:125 |
| Cooperation in Externals & Mo. Synod & NCC | 21:141 |
| Correspondence with Behnken & St. John's Ch., Clinton, Iowa | 21: 9 |
| Crack in the Wall | 21: 48 |
| Creation account & Dr. Pelikan | 21: 18 |

| | |
|---|--------|
| D | |
| Darkness, Complaint about (de the "Lutheran") | 21: 80 |
| Death — Rattle of a Church | 21: 77 |
| Defense, Public, of the Faith | 21: 51 |
| Detroit Pastors & Scharlemann Propoganda | 21:105 |
| Dierks, Theo., deceased | 21: 3 |
| Dierks Memorial Fund | 21: 75 |
| Discipline, Synodical, lack of in Mo. Synod | 21: 4 |
| District Convention, Looking back at our | 21:136 |
| Doctrine, What Is? (Otto H. J. Brauer) | 21: 14 |
| Doctrinal Issues Still not discussed by Behnken | 21:147 |

| | |
|--|--------|
| E | |
| Ecclesiastical Tyranny | 21:153 |
| Ecumenical Movement & W C C | 21: 98 |
| Eich, John, deceased | 21: 94 |
| Dr. Empie & Luth. Laymen at St. Louis | 21: 37 |
| English Dist. & rebuff to Vice-President Wiederaenders | 21:136 |
| English & Atlantic Dis. Revolt | 21: 91 |
| Extreme Madness (History as it isn't) | 21: 52 |

| | |
|--|--------|
| F | |
| Faith, Public defence of the | 21: 51 |
| Faith, true & Congr. Ch. Polity | 21:125 |
| False Teachers not to be trusted | 21:106 |
| Free Ch. (German) & Dr. Oesch & View of Mo. Synod | 21: 92 |
| Fuerbringer, Dr. & Letter to Clergy (de Scharlemann) | 21: 32 |
| Fuerbringer & Colleagues not reject Scharlemann | 21: 52 |

| | |
|--|--------|
| G | |
| German Free Ch. Brethren de Conditions in Missouri | 21: 92 |
| God's Self-Revelation in Holy Scripture | 21: 49 |

| | |
|---|--------|
| H | |
| High Ch. Movement & Dr. Piepkorn (Sasse) | 21: 27 |
| High Churchism in North Bergen, N.J. Church | 21:128 |

| | |
|--|--------|
| L | |
| Laxness & So. Wis. Dist. | 21: 85 |
| Laymen, the role of our | 21: 79 |
| Letter open, by Otto H. J. Brauer | 21: 17 |
| Letter to Congre. in re R S V | 21: 57 |
| Letter, Open to Dr. Behnken (de Scharlemann) | 21: 63 |
| Letter of Trinity Ch., Oak Park to Dr. Behnken | 21: 67 |
| Letter of a Congre. to Dr. Behnken (Trinity, Oak Park) | 21:114 |
| Letter by Dr. Frederic Niedner | 21:136 |
| Letter to Behnken de Publication Standards | 21:139 |
| Liberal, an honest | 21: 43 |
| Liberalism in Mo. Synod & Appeasement | 21: 82 |
| Liberal, Past, Theology & its rise | 21:109 |
| Lilje's, Bishop, New Course? | 21: 44 |
| Love in Church Procedure | 21: 8 |
| Luther on Scripture | 21: 41 |
| Luther, Modernistic, "Research" | 21: 54 |
| Luther on the inerrancy of Scripture | 21: 56 |
| Lutheran Catholics Within the Mo. Synod | 21:128 |
| "Lutheran Spokesman" Ch. Paper | 21: 93 |
| "Lutheran Witness" Report on Scharlemann Case | 21:152 |
| Lutherans at the Conference Table | 21:126 |

| | |
|--|--------|
| M | |
| Machina, Francis & Letter to Mo. Synod | 21:110 |
| Maryology & Dr. Piepkorn (Sasse) | 21: 27 |
| "Miss Ecumenia" Is Enthroned | 21: 98 |
| Mo. Synod, What is Really Going on in (Scharlemann) | 21: 3 |
| Mo. Synod & Revised Standard Version | 21: 30 |
| Mo. Synod & Battle over the Bible | 21: 37 |
| Mo. Synod & National Council of Churches | 21: 47 |
| My Synod & RSV Version | 21: 58 |
| Mo. Synod & breakdown of Communications | 21: 80 |
| My Synod & N L Council | 21:126 |
| Mo. Synod Board for Mission & Cooperation in Externals with NCC? | 21:141 |
| Mo. Synod and the Other Spirit in it | 21:157 |
| Modernism by Dr. Scharlemann | 21: 22 |

| | |
|--|--------|
| N | |
| National Council of Ch. of Christ, America & Mo. Synod | 21: 47 |
| N L Council & Mo. Synod at Conference Table | 21:126 |
| NCC & Smear Tactics | 21:143 |
| NLC & Dr. Paul Empie & St. Louis Laymen | 21: 73 |
| Neutralism in Central Dist. | 21: 87 |
| New Lutheran Body being formed | 21: 93 |
| "New" Theology of Scharlemann | 21:149 |
| Dr. Niedner & his letter | 21:136 |

| | |
|--|--------|
| O | |
| Oesch, Dr. & Conditions in German Free Ch. | 21: 92 |
| Officials, A Word about | 21: 79 |
| "Official Procedure" destroying Mo. Synod | 21: 4 |
| "Oneness" idea in NCC | 21:140 |

| | |
|---|--------|
| P | |
| Papistic Teaching of Dr. Piepkorn (Sasse) | 21: 26 |
| Pelikan, Dr. & his Philosophical Theology | 21: 18 |
| Persicuity of Scripture | 21: 76 |
| Phony Dialog, The Day of | 21:114 |
| Piepkorn, Dr. & errors | 21: 69 |

| | |
|---|---------------|
| Piepkorn, Dr. exposed by Dr. Sasse..... | 21: 26 |
| Possessors of all Christian Rights..... | 21:156 |
| Post—Liberal Theology and its Rise..... | 21:109 |
| Prayer for Unity in Christ Per Word..... | 21:113 |
| Prayer on Eph. 6:10-20..... | 21:129 |
| Prayer for Advent..... | 21:145 |
| Pres. Beto speaks..... | 21: 75 |
| Presidium of Mo. Synod & Scharlemann..... | 21: 21 |
| Principles in re Synodical Membership..... | 21:126 |
| Professors Preus, Scharlemann & Fuer- bringer on Scripture..... | 21:148 |
| Professors, Is Teaching of our, Public? | 21:155 |
| Protest in re Dr. Scharlemann by St. John's Ch., Clinton, Iowa | 21: 9 |
| R | |
| Readers, What Say..... | 21:74, 9, 157 |
| "Research" Luther..... | 21: 54 |
| Revelation & Scripture | 21:149 |
| Revelation, the Bible is | 21:133 |
| Revised Standard Version & Mo. Synod..... | 21: 30 |
| RSV & Letter to Congregation | 21: 57 |
| RSV Fanaticism | 21:146 |
| RSV & Luke 2:8-12 | 21:146 |
| Russia & appeasement & Communism in 1917..... | 21: 82 |

S

| | |
|--|--------|
| St. John's Luth. Ch., Clinton, Iowa, & Dr. Behnken | 21: 9 |
| San Francisco Convention & Scharlemann..... | 21:118 |
| Dr. Sasse exposes Papistic Teaching of Dr. Piepkorn | 21: 26 |
| Scharlemann, Dr., in issues #1 through #12 | |
| Scharlemann & Concordia Sem. and Protest..... | 21: 11 |
| Scharlemann's Fatal Bias | 21: 41 |
| Scharlemann's Essay | 21:100 |
| Scharlemann Case and Present Status & Modernism | 21:115 |
| Scharlemann's Definition of Basic Terms in the Conflict | 21:121 |
| Scharlemann's "New" Theology..... | 21:149 |
| Scientific Method in Theology (Arndt)..... | 21: 66 |
| Scripture & Interpretation | 21: 16 |
| Scripture, Inerrancy of, & Stewardship..... | 21: 46 |
| Scripture & God's Self-Revelation | 21: 49 |
| Scripture & Scharlemann Controversy..... | 21:122 |
| Scripture & St. Louis Sem. | 21:130 |
| Scripture, is it merely a Record of Revelation..... | 21:149 |
| Sem, Concordia & Protest in re Scharlemann..... | 21: 11 |
| Sem at St. Louis & Scharlemann..... | 21: 24 |
| Sem at St. Louis & Blasphemous Liberalism..... | 21: 72 |
| Sem at St. Louis adopts own position on Scripture | 21:130 |
| "Seminarian" & false views..... | 21: 69 |
| "Smear" Talk in the "American Lutheran"..... | 21:143 |
| South Wis. Dist. Scores Official Laxness..... | 21: 85 |
| Southeastern Dist. & Trust in Sem. Faculty..... | 21: 89 |
| Stewardship & the Inerrancy of Scripture..... | 21: 46 |
| Synodical Officials, Must Members Submit to..... | 21:139 |
| Synodical Conference Convention Recesses til Spring | 21:107 |
| Subscribers, New | 21: 35 |
| Summary of Scharlemann Case | 21:103 |
| Supernatural Truth Denied | 21:160 |

T

| | |
|--|--------|
| Teaching of our Professors, is it Public?..... | 21:155 |
| Terrien, Prof. & address to St. Louis Sem..... | 21: 72 |
| Texas Dist. Repudiates Scharlemann..... | 21: 61 |
| Texas Dist., Convention (Scharlemann Essay)..... | 21: 85 |
| Thiele, Prof. & Resurrection | 21: 69 |
| Theology, Rise of Post-Liberal..... | 21:109 |
| Truth, Biblical Concept of..... | 21:111 |

U

| | |
|-------------------------------|--------|
| "Unionism of the Elite" | 21:156 |
|-------------------------------|--------|

V

| | |
|--|--------|
| "Vilification & Abuse" of Dr. Scharlemann..... | 21:112 |
|--|--------|

W

| | |
|--|----------------|
| Walther on Colleges and Seminaries..... | 21: 78 |
| Western Dist. Surrendering God-given Rights? | 21: 87 |
| What Readers Say..... | 21:95, 74, 157 |
| Who Is Meant: | 21:138 |
| Dr. Wiederaenders defends Synod Position & rebuffed | 21:136 |
| Wis. Synod & Mo. Synod reach Impasse in Discussion | 21:140 |
| Wittenberg & St. Louis..... | 21: 78 |
| World Council of Churches & Ecumenical Movement | 21: 98 |
| WCC & The Central Committee..... | 21:144 |
| Matt. 18 Misapplied..... | 21:154 |
| Luke 2:8-12 & RSV..... | 21:146 |

(Index compiled by the Rev. Clarence Hanson.)

❁ On Boring from Within

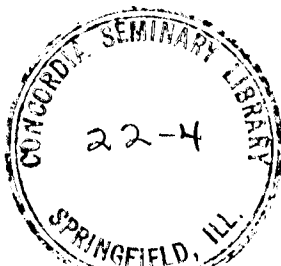
We concede to every man the absolute right of private judgment as to the faith of the Lutheran Church, but if he have abandoned the faith of that Church, he may not use her name as his shelter in attacking the thing she cherishes, and in maintaining which she obtained her being and her name. It is not enough that you say to me that such a thing is clear to your private judgment. You must show to my private judgment, that God's Word teaches it, before I dare recognize you as in the unity of the faith. If you cannot, we have not the same faith, and ought not to be of the same communion; for the communion is properly one of persons of the same faith. In other words, your private judgment is not to be my interpreter, nor is mine to be yours. If you think me in error, I have no right to force myself on your fellowship. If I think you in error, you have no right to force yourself on mine. You have the civil right and the moral right to form your impressions in regard to truth, but there the right stops. You have not the right to enter or remain in any Christian communion, except as its terms of membership give you that right.

Charles P. Krauth, *The Conservative Reformation and Its Theology*, p. 172.

❁ Infidelity — Once and Now

Fifty years ago the infidels were on the outside of the Church, but today we have them on the inside." — Selected.

Concordia Seminary 12-42a
Library
Springfield, Ill.



Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.
Permit No. 9616



PUBLISHED IN THE INTEREST OF LUTHERAN UNITY

MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"FOR THE PRESERVATION OF PURE DOCTRINE AND FOR THOROUGH, PERMANENT, GODLY UNITY IN THE CHURCH IT IS NECESSARY, NOT ONLY THAT THE PURE, WHOLESOME DOCTRINE BE RIGHTLY PRESENTED, BUT ALSO THAT THE OPPONENTS WHO TEACH OTHERWISE BE REPROVED. 1 Tim. 3 (II Tim. 3, 16); Tit. 1, 9." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Edit., p. 855:14.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

April, 1961

Number 4

IN THIS ISSUE: A Prayer for Easter within the Missouri Synod — Luther Says, Concerning What We Believe about the Church — The Sheer Enthusiasm of the Modern Ecumenical Movement — What Do They Mean, "Ecumenical"? — Subversion, Encirclement, and Infiltration Advocated by Pastor Marty — A Vital and Timely Question — Synod-Wide Free Conference Being Called — "Time That More Be Done" — "Lonely Lutherans" — Congratulations, ELCA! — Three Ways to Peace — A Note of Warning is Sounded in The American Lutheran Church — ULCA Casts Aside Last Shreds of Respect for Doctrine of Verbal Inspiration — What the "Gospel" of Doubt Leads To — What the Example of Some Men is Good For — Does the LWF Make Like a Church? — Review of Publication — What Our Readers Say — The Old Complaint About Too Many Confessions — "Operation Abolition" — When Un-Scriptural Teachings and Methods are Determined to Find Shelter Under Our Church Roof.

● **A Prayer for Easter within the Missouri Synod**

(I Cor. 5:6-8; Gal. 5:9)

Ever Blessed Lord, Thou hast by Thy sacrificial death as the Lamb of God prepared

for us the true Passover and redeemed us from the tyranny of death and hell. Grant that we may keep the feast by purging out all old leaven in our midst, the leaven of corrupting doctrine as well as of sinful living, so that we may in our ecclesiastical body be

THE CONFSSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
713 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D. P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

a new lump, in all sincerity and truth fit for
grateful service to Thee. Amen.

✿ Luther Says —

Concerning What We Believe about the Church

"All Christians in the world pray thus
[one can indeed "pray" the Creed]: 'I believe
in the Holy Ghost; the Holy Christian Church,
the Communion of Saints.' If this article is
true, then there follows from it that no one
can see or feel the Church; and one may not
say, Lo, here or there it is. For what one
believes one does not see or sense. So
St. Paul teaches Heb. 11:1. And again,
what one however sees or senses, that one
does not believe."

— Complete Works, St. Louis Edition,
XVIII: 1349. (For considerably more on the
subject compare Index — Vol XXXIII, under
"Church — The Christian Church is In-
visible.")

✿ The Sheer Enthusiasm of the Modern Ecumenical Movement

According to Lutheran doctrine, it is
indeed true that children of God, true
believers, exist in all churches wherever the
means of grace still exist. It is, however, un-
Lutheran to assume that we are able to see
and to make visible what only God can see.
This is sheer enthusiasm, and this enthusiasm
is the contribution of Pietism to the modern
Ecumenical Movement."

Dr. Herman Sasse, "The Ecumenical
Movement and the Lutheran Church," in the
Concordia Theological Monthly, Feb., 1960,
p. 91.

✿ What Do They Mean — "Ecumenical"?

"Ecumenics" (they have been referred
to by one of their own number as "ecuma-
niacs"), who are behind the so-called Ecu-
menical Movement, do not seem to know the
true meaning of the word *ecumenical*, just
as they don't seem to know the true meaning
of so much else that has to do with the
Church.

Rightly used, "ecumenical" refers to the
whole Church on earth throughout all time,
—not merely to world-wideness in the present
generation; to what the Church has believed
through all generations (even though
"churches" may not have believed it), not

only in our own time. With regard to Christian teaching and confession, ecumenical refers to what the Church has always confessed everywhere; not to what this or that "church" or church organization may happen to be confessing at any time.

In short, the One Holy Church, which must endure forever and which is visible to no man, is bound together in Christian faith by the truth of the Gospel, the truth revealed in Holy Scripture (not by anyone's alleged "interpretation" of it), and *it is bound to the teaching of this truth*. Compare the Augsburg Confession, Art. VII. This is true ecumenicity.

Neither the Roman Catholic Church, which is ruled by the destructive papal doctrine, nor its Protestant counterpart, the World Council of Churches, within which the modernistic views of men are dominant, is ecumenical; and neither one of these *can* hold a truly ecumenical council or further a truly ecumenical cause and movement.

This is why we ask: What do they mean — "ecumenical"?

● Subversion, Encirclement, and Infiltration Advocated by Pastor Marty

"Ecumenical" subversion, encirclement, and infiltration of one's own particular church is being openly advocated by Martin E. Marty, a pastor of the English District of the Lutheran Church — Missouri Synod.

Dr. Marty's views have been set forth in an article in the *Christian Century* (Jan. 11), of which he is associate editor. The article, last in a series of five on the uses of "unity," appeared under the title "Interim Ethics for Ecumenists." In this article, as indicated by its title, Dr. Marty, an ecumenic of the ecumenics, lays down the line of "ethics" which he suggests should be followed by "prophets" of his kind within churches of various denominations which pay their salaries and provide a working base for their operations as they drive forward toward their own ultimate goal of "unity." Speaking from his "ecumenic" point of view, Missouri's young liberalist says of the "prophets" whom he represents:

"They can work for constructive subversion, encirclement, and infiltration, until antiecumenical forces bow to the evangelical weight of reunion."

As though this were not enough, Marty goes on to say:

"What is most important is that during the process the 'public relations of ecumenicity' shows through; that is, the prophets must somehow telegraph to the world who it is they serve and where their loyalties already lie."

Pastor Marty can hardly be accused of not practicing what he preaches. His very editing of the *Christian Century* and what he himself writes in that ultra-liberal non-denominational journal telegraphs to the world who it is that he serves, and where his loyalty lies, and that he regards it as most important to let the world know this. As he engages in the process of subversion, encirclement, and infiltration as pastor of a congregation in our Synod to which he looks for his working base and a regular salary making this possible, the public relations of "ecumenicity" clearly shows through in what he is doing.

Everyone who knows the Missouri Synod at all knows that such a situation as this would hardly have been possible within our church even five or ten years ago, let alone its being tolerated by an officialdom of 25 years ago or thereabout. In its January issue the *Confessional Lutheran* published an article under the title "Pretending to Be What We No Longer Are," which was taken from a tract written by the sainted Dr. John H. C. Fritz. Should not every true and faithful witness within the Missouri Synod evangelically demand what is our God-given and constitutionally guaranteed right, namely, that all pretense of still being what we once were be dropped and that evangelical discipline — discipline designed for the restoration of the pure teaching of the Gospel as a sole right — be restored to our church? Only recently the President of the Missouri Synod was reported as having "assured Minnesota leaders of the 2,442,933-member denomination that, while some critics have charged the synod with leaving its conservative moorings, it still stands on 'solid' doctrinal foundations. He told some 175 circuit leaders of the Church's Minnesota District last month that in any large body there always may be some who do not remain faithful to its principles." (*The Lutheran Layman*, February 1.)

When pastors within a church can openly and freely write such things as Pastor Martin E. Marty writes (not to mention others), it comes with ill grace from its highest official to protest charges of evangelically concerned critics by saying that our synod still stands on "solid" doctrinal foundations. (The critics referred to are identified as the Wisconsin Synod and the Ev. Lutheran Synod, and the

specific accusation raised by them is identified as religious unionism, defined as worship and fellowship with other groups not in doctrinal agreement.) "The orthodox character of a church is established not by its mere name nor by outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, *provided these are combated and eventually removed by doctrinal discipline*, Acts 20:30; I Tim. 1:3." (Brief Statement of the Doctrinal Position of the Missouri Synod, #29; first emphasis there, second emphasis ours.) When the gross errors of "some who do not remain faithful to its principles" as is true in the case of men like Dr. Marty are tolerated within a church, that church has left its conservative moorings and no longer stands on solid ground.

Let us not forget the exhortation of Scripture: "The time is come that judgment must begin at the house of God," I Pet. 4:17; and "There must also be heresies among you, that they which are approved may be manifest among you," I Cor. 11:19.

If you are a Missourian, you can today manifest yourself as one approved by God Himself by rising up and evangelically demanding that patent error in our midst be officially rejected. Can any one among us want to do less than this in our present very real situation?

❶ A Vital and Timely Question

Regarding Liberalism

Someone has pointed out that one cannot watch the growth of liberalism and take steps to halt it *unless one is willing to admit that LIBERALISM EXISTS*. If officials say there is no liberalism, no false doctrine, within their body, how can they be expected to take steps to stop it?

Contributed.

❷ Synod-Wide Free Conference Being Called

A Missouri Synod-wide free conference, to be held in Milwaukee (Schroeder Hotel) in May, is being called according to reports which have reached us. Referred to as a "State of the Church Conference," the meeting is being called by a committee of more

than 100 members of the Missouri Synod from various parts of the United States and Canada. The letter of the Invitation Committee has been sent to all pastors and male teachers of the synod. The Rev. Cameron A. MacKenzie of Detroit, Mich. (4430 St. James St.) is to serve as moderator of the conference.

The announced purpose of the conference, to which pastors, teachers, and laymen will be equally welcomed, is to air and counsel on measures toward resolving well known grievances which are shaking the Missouri Synod to its very foundations and which its officialdom has failed to resolve over a period of years. The "State of the Church Conference" is to be held on May 15 and 16, just prior to the recessed Synodical Conference convention, which is likewise to be limited to consideration of vexing doctrinal issues. An ambitious program seems to have been prepared, and a large attendance is anticipated.

The "State of the Church Conference," we have been expressly informed, is being called in the consciousness that all Christians have the right and the duty to judge doctrine. At a free conference no one represents anybody but himself. This does not mean that officials are excluded. They are as welcome as anyone else; but they do not participate as officials. A conference that is officially summoned, planned, or conducted by officials as officials is not and cannot be a free conference.

On the basis of God's Word, the principle of free conferences has always been recognized within the Missouri Synod without any hesitation whatsoever. Its members, inclusive of Dr. Walther, repeatedly participated in such conferences, concerning which one can read not a little in its literature.

It is a well known fact that despite the critical nature and the already wide extent of the fast-spreading leaven of public false doctrine within the Missouri Synod, top officials have been reluctant to admit so much as its existence. As has been pointed out elsewhere, false doctrine cannot be expected to be removed by anyone who does not even concede that it exists. There has therefore been rapidly growing impatience throughout the Missouri Synod as concerns the safeguarding of its Christian heritage, its religious interests, by elected officials.

Concordia Theological Seminary has within recent years become the greatest focal point of complaint. It is a long recognized fact that the decay of churches has always

proceeded from their higher institutions of learning. Even the great Wittenberg University, where Luther once taught, did not prove an exception to the rule. Hardly had the great Reformer of the Church closed his eyes in death and gone to his eternal reward of grace when some of the very men who had labored side by side with him almost brought about the complete ruin of Lutheranism. We may add that, under God, *the salvaging of our Church in those days was brought about by pastors and laymen from its grass roots*. Whoever may not know this, knows mighty little about the history of confessional Lutheranism.

Valparaiso University is another outstanding trouble center in our church today. A year or so after members of our church took over this university from its former owners, it made an appeal ("Does Our Synod Need a University?") for a minimum endowment of \$500,000, needed to win the necessary recognition of the educational world for Valparaiso. In this appeal it was said: "Many thousands of our young people go to College and University to gain knowledge and — too often lose their souls. We owe our young people a safe higher education — a University. . . . Attacks are made today on the very foundation of our faith — the inerrancy of Scripture, the creation of man. . . ." Measured by such a standard of its own promotion, how safe is education at Valpo today? In an article in the Valpo publication, the *Cresset* (May, 1959: "The Question of the University as a Community: A Suggestion from the Theology and Philosophy of Paul Tillich"), Dr. Robert P. Scharlemann, then Instructor in Philosophy on the university staff, urged that ". . . if a university is conceived as one which the presumed or actual demands of a denominational theology are imposed upon the academic activity, then it cannot remain simultaneously a university, serving the demand of pure reason, and denominationally Lutheran, serving the demands of a church organization." (We suggest that you read this again—carefully!)

There are other spots in the feast of charity that is constantly urged upon us whenever we, as God knows, from a purely evangelical motive, protest against undeniably false doctrine that not only goes on and on but keeps magnifying itself at an ever accelerating rate. Notable among these are the public productions of such men as Drs. Jaroslav Pelikan (Chicago Divinity School) and Martin E. Marty (*Christian Century*),

whose work is openly rated as that of young "intellectuals" in our midst.

Always the issue comes back to one and the same thing, — lack of proper evangelical discipline by an officialdom which seems too preoccupied by the consuming thought of organizational "procedure." Not to speak of the constantly increasing pressure of a never-ending stream of promotional activism, convention programs have in recent years become so geared to administrative details as not to begin to leave them time for the attention that *must* be given to doctrine and other matters of similar vital importance if these are to be and remain in an at all healthy state. To paraphrase a familiar ditty,

Old Missouri, she

Ain't what she used to be!

We pray God's greatest blessing on the State of the Church Conference and on all who are to participate in it.

● "Time That More Be Done"

About the same time that announcement of the impending free "State of the Church Conference" reached us, there came to us from another source a request to publish in the pages of the *Confessional Lutheran* plans for a similar meeting to be held in the fall of this year. Since these plans were evidently initiated without knowledge of the "State of the Church Conference" to be held in May, we advised promoters of both to get in touch with each other.

Some excerpts from the letter addressed "To the Editor and Readers of the *Confessional Lutheran*" with a view toward organizing a free conference for the fall, wholly independently of plans or knowledge of the conference to be held in May, ought to interest our readers. They here follow.

The letter calls attention to the fact that "for the last 20 years now the *Confessional Lutheran* has been the voice of conservative theology in the Lutheran Church of the Missouri Synod . . . its attitude has been to present the truth to pastors and laymen who were not aware of the facts concerning the direction of Synod. The officers of this small group . . . have in many cases stood alone while they spoke for us.

"This pastor believes that it is time that more be done. Synodical officials do not seem to understand that many pastors and laymen in Missouri are ashamed and enraged at the liberal element within Synod. It isn't enough to have a few men speak for us. We must be able and willing to speak for our-

selves to fellow laymen and pastors in the spirit of love and still with firmness which cannot be mistaken.

"At the present time, no doubt, pastors and congregations are afraid to stick their necks out for confessional orthodoxy for fear of reprisal from Synod and districts. It is becoming a conscience problem for pastors and laymen to continue to support synodical missions as long as false teachers are permitted at the seminaries."

"The longer each of us waits to organize into an effective force of zealous believers, the more souls will and are being led away from Christ. . . . Confessional pastors: Who will take over your pulpit and shepherd your flock when you move on or pass away? Do you care if the children and the adults whom you have confirmed are led into modernism? Do you care if the years you suffered for your Savior are wasted should a liberal pastor take over your flock? Do you care if your congregation blindly calls through present channels and obtains a liberal instead of a conservative pastor who will follow where you left off? Is it nothing to you that souls in your congregation and souls in congregations all over our synod should continue to get candidates who quite possibly know more about Bultmann, Brunner, and other neo-orthodox and modernistic theologians than they know about God's Word and Luther? Pastors, if it is nothing to us, to whom should it be something. . . .

"Fellow pastors: We know how our consciences are working on us. We know that if we do not act soon, our consciences will die and the Holy Spirit will leave us for grieving Him. . . . How often haven't we preached to our people, 'Be ye doers of the Word and not hearers only'? . . .

Confessional laymen: You are also a part of the church. The doctrine of our synod is your problem, too. The practice of our synod is also your problem. Therefore support your confessional pastors with finances, your personal counsel, and your willing readiness. You owe this to your pastor according to the divine call which you sent him."

The appeal contained in this letter envisioned a convention of all sympathetic pastors and laymen for the reviewing of present doctrinal problems and false application of God's Word within the Missouri Synod, and for adoption of concrete plans of action on the congregational, district, and synodical level.

❶ Lonely Lutherans

We hear and read quite a bit about "lonely Lutherans" these days. The *Badger Lutheran* of Aug. 4 (1960), for instance, carried a headline reading "Dr. Behnken Amplifies . . . 'Lonely Lutheran' Topic. . . ." This headline was accompanied by another: "Dr. Behnken Voices Regrets for Synod's Doctrinal Discipline."

While this is not what President Behnken talked about, there are indeed literally thousands of "lonely Lutherans," among them scores of pastors, and teachers and professors, who have been driven from our fellowship within the Synodical Conference, more especially from within the Wisconsin Synod, by lack of proper evangelical discipline within the Missouri Synod. Invariably, the story of these sincere fellow Christians, whose number is constantly growing, is the same: it is because of Wisconsin's continued fellowship with Missouri that they are with sad heart leaving their hitherto cherished associations to seek a new confessional alignment.

The disturbing factor — lack of proper evangelical discipline — has during the last quarter century grown to such enormous proportions as to threaten to destroy the Synodical Conference itself. This is the reason for the recessed convention of the Synodical Conference in May.

There are in our midst many sincere Christians who when they are informed of specific examples of false teaching within the Missouri Synod say quite simply, "Let's wait and see what St. Louis says." For many years this offense has increased, — namely, "Thus saith some synodical official" replacing the spirit of "Thus saith the Lord," however unconsciously this may be done.

And the simple solution is this — that all laymen and pastors insist on a wholehearted return to *Scripture Alone* within all of the Missouri Synod in actual teaching, preaching, and practice.

Contributed by John M. Rhame (Layman)

❷ Congratulations, ELCA!

We extend sincere congratulations to our Australian brethren, members of the Evangelical Lutheran Church of Australia on their having successfully called into the ministry of their church Pastor Kurt Marquart. He is to serve a congregation in Toowoomba, where an ELCA college is located.

Pastor Marquart, a graduate of Concordia Seminary in St. Louis in 1959, served his first, brief pastorate as the minister of a new congregation within the Missouri Synod in Weatherford, Texas. For Missouri, the loss of men graciously endowed

with spiritual, intellectual, and other personal gifts like those of Pastor Marquart spells something of a loss. For our Australian brethren it should prove gain. The calling of such men bodes good for any church. We wish both Pastor Marquart and our Australian brethren, who will be the beneficiaries of his services, well. May God bless them richly in their joint work!

Our readers should be interested in the following letter written by Pastor Marquart to President Behnken after the latter's letter of Aug. 22, 1960, in the matter of the Scharlemann Controversy had been sent to all clergy and teachers of the Missouri Synod:

HOLY TRINITY LUTHERAN CHURCH
325 South Main Street
Weatherford, Texas

The Rt. Rev. John W. Behnken, D.D., President
The Lutheran Church—Missouri Synod
210 North Broadway
St. Louis 2, Missouri

My dear and Right Reverend Doctor:

Your eagerly awaited letter of August 22, regarding the controversy surrounding Dr. Scharlemann, proved to be, I must say, a most painful bit of reading. In essence it means that Dr. Scharlemann has now been persuaded that his denial of Inerrancy was not really a denial of Inerrancy!

After the assurance given us by you at the Texas District Convention I was confident that you would really settle the matter. But if you really hope that your current letter will "put an end to the disturbance and to the many attacks," then I am afraid that I for one must disappoint you. Quite on the contrary, your efforts at restoring peace to our Synod can result only in an intensification of the war. Allow me to make it quite clear that I must respectfully but categorically decline your letter as a settlement. Better no settlement at all than a "settlement" which is pure illusion. And while my respect for your person and office prevents me from employing rather more emphatic language, I cannot, by remaining silent, acquiesce in the intolerable situation created by your letter.

Before briefly stating my concerns, let me say two things. In the first place, insistence upon the necessity of a retraction on Dr. Scharlemann's part is not simply a matter of a Shylockian pound of flesh. I think you realize that. What is at stake is nothing less than the doctrinal—and that means *spiritual*!—integrity of our Synod. Dr. Scharlemann's attack upon the very foundation of Synod's doctrinal position is so flagrant and obvious, that if it is tolerated (i.e., if no retraction is demanded) then absolutely anything may from now on be taught in Synod — and will

be, you may be sure! This means tempting God to send us a terrible famine of the Word, against which a hundred Evangelism Departments would be powerless; for of what use are all the clichés about "spreading the Word" when no one knows any longer what that Word is.

Secondly, opposition to Dr. Scharlemann's position does not mean lack of appreciation and sympathy for some of his basic concerns. If with the Brief Statement, I must reject his doctrine as blasphemous, I am fully aware that the blasphemy is not intentional. Wasn't it to a very well-meaning St. Peter, touchingly concerned about the safety of Our Lord's Person, that He said: "Get thee behind Me, Satan"? Dr. Scharlemann has grappled with some very real problems, and apparently has agonised in pastoral concern over the intellectual-spiritual difficulties of our studying youth. All this is admirable. But the pity of it is that Dr. Scharlemann's solutions, while eliminating certain problems with one stroke — too easily, in fact — also eliminates the Formal Principle of Sacred Theology. Therein lies the tragedy: Troubled by genuine concerns, Dr. Scharlemann simply cuts the Gordian knot and removes not the misapplications of the principle, but the principle itself.

Now to the particulars.

I shall not weary you with a recitation of the voluminous evidence with which, I must assume, you are familiar. Let me say merely that I am prepared to prove, anywhere and at any time, the following propositions:

- I. Dr. Scharlemann has denied the Scriptural *doctrine* (not just the word) of Inerrancy, and has adopted the anti-Scriptural historical-critical approach.
- II. Denial of the Inerrancy automatically involves denial of the Scriptural concept Inspiration.
- III. Even more seriously, Dr. Scharlemann advocates the neo-modernistic Brunner-Baillie notions of Revelation, which not only eliminate entirely the historic Christian doctrine of Inspiration, but in principle dissolve all fixed, objective, dogmatic truth in the corrosive, nihilistic acids of Existentialism. This is the entire thrust of the Scharlemann essays.

Now, either these three propositions are wrong, and I am slandering Dr. Scharlemann. In that case I expect to be corrected by you and to be pressed for a retraction. Or else they are correct. But then the issue goes far deeper than the use or non-use of a word,

and Dr. Scharlemann owes Synod a rather comprehensive retraction. *Tertium non datur*. Which, then, shall it be?

Your letter urges three points in favour of Dr. Scharlemann: (1) He is now willing to use (how?) the word "inerrancy." (2) He says he has always accepted Verbal Inspiration. (3) He says he has always accepted the doctrinal content of the Brief Statement.

I must confess that the relevance, not to mention the cogency, of these points escapes me entirely. It is incomprehensible to me how you can write as if the basic issue were the use or non-use of a word ("inerrancy")! In the first place, liberals, when pressed, have always been willing to use words like "inerrant" and "infallible," in fact *any* traditional term. Secondly, Dr. Scharlemann has denied the *fact* of inerrancy. Thirdly, you yourself — in an official and therefore lawfully published Presidential letter — have acknowledged that it is Dr. Scharlemann's approach or position, not his use of words, that is untenable. Fourthly, the entire thrust of the Scharlemann position is directed against the orthodox doctrine of Scripture, in the interest of the dissolutionistic Brunner-Baillie theory of Revelation! Hence, what words Dr. Scharlemann may or may not find it useful to employ, has absolutely nothing to do with the case. *Real* issues must not be swept under purely *verbal* rugs!

As for your other two points, are they not self-defeating? Dr. Scharlemann has *always* believed Verbal Inspiration and the Brief Statement, then this was also true when he was publishing his denials, in which case, however, these assurances are worse than meaningless. Or was Dr. Scharlemann also confessing the Brief Statement when he wrote:

In this paper I propose to defend the paradox that the Book of God's truth contains errors . . . I entertain the hope that this sentence (Brief Statement's definition of Inerrancy. K.M.) could not, in the wording quoted, pass this faculty today, or, if it did, that the terms "truth," "error," "contradiction," and "historical" would receive some very careful and limiting definitions. For as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven. . . . I have quoted this particular sentence from the *Brief Statement* because it rather accurately describes what actually passes for inerrancy in our circles. etc.?

I remember quite vividly a series of meetings between students and faculty in 1957, when Dr. Scharlemann, defending some students who denied the Inerrancy, insisted that no one could be bound to the doctrinal content of the Brief Statement! And at San Francisco Dr. Scharlemann argued desperately against the Brief Statement's binding force. Aren't these rather odd endeavors for one who has "always believed and accepted the doctrinal content of the Brief Statement"? Had Dr. Scharlemann really believed the doctrinal content of the Brief Statement to be divine, Scriptural truth, he would have insisted that not only he but everyone else is bound to teach accordingly.

Permit me to comment on some other items in your letter. You say — and apparently this is supposed to have some sort of mitigating effect — that Dr. Scharlemann's essays were "of an exploratory nature only and were not to be construed as the last word on the subject." In the first place, I do not find the concept of "exploratory heresy" a very comforting one. Is a man free nowadays to attack any doctrine, so long as this attack is merely "exploratory"? What has happened to our concept of *confession*? Can a man confess the Holy Trinity while experimenting, say, with "exploratory" Arianism? In the history of the Church error has often clothed itself in the "humble" garb of "tentativeness." In the second place, the pitifully sceptical basis of contemporary "theology," to which Dr. Scharlemann has surrendered at a rather decisive level, is such that from these premises no "last word" on *anything* can ever be spoken. This sort of "theology" is forever groping about in the twilight for an ever-receding horizon of "truth," which by definition remains unattainable! On this basis, when will Dr. Scharlemann find the "last word"? When outside observers shall have ceased disagreeing about the sacred mysteries of our holy Faith? When committees of experts shall have succeeded in combining truth and error, Scripture and Rationalism. Christ and Belial, into one uniform, homogenised mishmash?

There was a time when our Synod did not consider Dr. Scharlemann's position even debatable! Of course, that was in the dark ages of Confession, before the discovery of the magical *perpetuum mobile* of Discussion! In 1891 a Dr. Ruperti had left a Pastoral Conference in Europe on the grounds that the set of theses proposed for consideration was not debatable in the Lutheran Church. And the theses were practically identical with

Dr. Scharlemann's position! *Lehre und Wehre* commended Dr. Ruperti, and praised him especially for realizing that such theses are not even debatable among Lutherans. *Lehre und Wehre*, July, 1891, pp. 13ff. Cf. September, 1885, pp. 275ff, and December 1891, pp. 23ff. Dr. Scharlemann's "discoveries" are not exactly news to our Synod!

You say that the case of Dr. Scharlemann was handled "not in a legalistic but in a truly evangelical manner." Because nothing decisive has been done? Because Dr. Scharlemann is still with us? Because he has been "helped" to see that a denial of Inerrancy is not a denial of Inerrancy? No, my dear and reverend Doctor! When error is covered up and the truth compromised, then that is not only unevangelical but anti-evangelical, Gal. 1:7-9! With this sort of "evangelical" discipline even Arius could have been "saved for the Church." Synod must not surrender to the sentimental-liberal thesis that "legalistic" means "firm," and "evangelical" something like "spineless" or "milquetoastish." I am sorry if this seems distasteful, but it is time that certain things be said rather frankly in Synod.

In this connection, I must advert to an oddity. Please recall a certain disciplinary case at the Seminary, with which you are very familiar: A student had stepped on certain influential toes, and has been kept to this day, out of the Sacred Ministry. His eligibility will not even be considered until he shall have acknowledged the alleged sinfulness of his action, for which allegation, however, there is not a shred of Scripture proof. Now, the poor student must recant, but not Dr. Scharlemann. The former "violated love," i.e., annoyed Seminary officials with awkward revelations. The latter taught false doctrine. The "sin" of the former is forbidden neither in Scripture, nor in the Symbols, nor in the Brief Statement; it was simply invented at the Seminary for the occasion. The sin of the latter is clearly repudiated in Scripture, the Symbols, and the Brief Statement. Nevertheless, the former must "repent," "retract," etc., while the latter goes scot-free, upon some easy and meaningless "explanations." The former is out of the Ministry, while the latter remains to teach future ministers! Why this difference? Why are anti-liberals persecuted (in the name of an Orwellian "love"), while pro-liberals are coddled? Why is the camel swallowed, and the gnat strained out?

Whoever is responsible for this revolting disparity in discipline, should ponder rather

seriously the 82nd Psalm: ". . . How long will ye judge unjustly, and accept the persons of the wicked. Defend the poor and the fatherless: do justice to the afflicted and needy. . . ." Does prestige or truth determine the course of events in Synod? And the disparity to which I alluded is too glaring to be dismissed lightly. After all, it involved the same disciplining agencies!

Your letter refers to various "attacks" which you deplore. Whatever I have seen in print and in "open letters" seemed perfectly justified. We should be grateful that we have a few watchmen on the walls of Zion who refuse to be lulled to sleep and to become dumb dogs! Who else tells us what goes on in Synod today? Certainly not our official organs. *C.T.M.* has become "polite," "sophisticated," and irrelevant, while the *Lutheran Witness* assumes more and more of the character of a "promotional" glamouriser of The Organization, solemnly chronicling handshakes and denifrice-grins.

Incidentally, was our Texas District resolution, which accused Dr. Scharlemann of attacking the Inerrancy, one of those deplorable "attacks"? You certainly did not even hint at such an idea at the time, and you spoke at length and repeatedly on the subject of that resolution!

Permit me, then, to plead most earnestly — not as a matter of favour, but as a matter of right, divine and human, as well as by virtue of your own promises to our District Convention — that you secure either Dr. Scharlemann's immediate suspension from office, or a clear-cut retraction of his errors. And in conclusion, allow me to repeat my previous pleas for decisive action in other critical matters! The open modernism of Pelikan and Marty, the heretical utterances of Cresset and *Seminarian*, the open revolt of the English District, *Una Sancta* Romanism, Synodical affiliation with the National Council of Churches, the Thiele-immortality matter, and so forth. These open sores on our Synodical body cannot be tolerated much longer. We cannot develop two or three religions in Synod. There must come the time of separation and soon. Do not force us, who treasure Synod's Confessional heritage, into the unnatural position of rebels against our own Synod! We detest the role, but we shall not hesitate to play it, when conscience and integrity demand this!

With cordial greetings, and a heavy heart, and in the firm hope of divine assistance for

you and our other responsible leaders, I remain

Respectfully yours,
Kurt Marquart

CC.: The Rev. Albert Jesse, President, Texas District

P.S.: I can see no reason to treat this letter as confidential.

suffer a famine of the Word if we are not on our guard.

(Edit. Comment: We are happy to be able to bring to our readers a testimony like that above. Someone may say, It's only a single voice, a voice in the wilderness. So was that of John the Baptist. This was and is no reason for not listening and heeding such a voice in either case. — CL.)

☉ Three Ways to Peace

Where strife over doctrine has arisen, there peace has never come about except it be that the erring party accepted the truth, or that new camps were formed, or — that the representatives of truth sacrificed this most precious of all possessions.

What shall we do?

Dr. Walther in a letter to H. Fick (*Walthers Briefe, Erster Band*, p. 96.)

☉ A Note of Warning is Sounded in The American Lutheran Church

Excerpt from a Sermon Preached by the Rev. John Lang, Pastor of St. Paul's Lutheran Church, Columbus, Ohio (TALC), Feb. 5

Our Lutheran Church has prided itself upon being the Church of the pure Word and our fathers made much of *die reine Lehre*, "the pure doctrine." We have made the boast that while the large Protestant denominations in America are honeycombed with modernism and liberalism, it is not so in the Lutheran Church.

Well, don't be so sure! Maybe modernism and liberalism have not yet honeycombed our church; yet they have gained entrance. We have some Lutheran pastors who do not accept the full authority of the Word of God; and don't kid yourself, some of these are in our dear American Lutheran Church and have succeeded in getting into our colleges and seminaries, and even in the Concordia Seminary of St. Louis, the seminary of the Lutheran Church—Missouri Synod, they have their problems with a few professors and instructors.

These things may shock you; but I know whereof I speak, and I must sound the note of warning. What happened to the Lutheran Church of Germany of the 19th century could happen here in America; it could lose the Gospel, and modernism and liberalism take over. We might desire to find a land where we could worship God according to the patterns laid down in the Word! It could

☉ ULCA Casts Aside Last Shreds of Respect for Doctrine of Verbal Inspiration

The *Lutheran*, official publication of the United Lutheran Church in America, in its issue of Jan. 25 published a significant article which can prove very helpful towards seeing clearly how the doctrine that the Bible is really God's Word is being given up by modernistic Lutherans today.

The evident purpose of the article under discussion is to popularize Modernism's unbelief concerning Holy Scripture somewhat, let us say, as Darwin popularized modern evolutionism in his day. The contents of the article are taken from a book, *Conversation on Faith*, published by the ULCA'S Muhlenberg Press in March. Translated by John W. Doberstein, the book was written by Dr. Eberhard Mueller, Director of the ecclesiastical institution known as the *Academy* at Bad Boll (Germany), where groups of various walks of life meet almost every week to discuss matters concerning the Christian faith. The Bad Boll director, it is said, "translates complex theological concepts into every-day language of modern man."

The portion of the ULCA book published in the Jan. 25 issue of the *Lutheran* (followed by another portion a week later) bears the revealing title "Written by Human Hands." "Anybody who approaches the Bible with an unbiased mind," the article begins, "knows that it is not a book that fell from heaven."

Let us recall here that this identical inanity of Modernism, together with denial that the Bible itself is a revelation (revealed truth) has been repeated by Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis in the presentation of his essay, *The Bible as Record*, etc.; only that he embellished it "with a ribbon tied around it."

We wonder who is supposed ever to have taught such a thing as is ridiculed here. Silly ridicule is no convincing (or legitimate) argument, especially when what is ridiculed is a straw man, put up at the outset, to make

way for one's denial of what has always been believed, and always will be believed, by the Christian Church, on the basis of God's Word itself.

Not only does the article before us go on to say of the Bible that "it is a book written by human hands." It continues: "The Bible was written in the thought forms of a particular time . . . scientific conceptions of the age in which the Bible was written have in the course of time proved to be human and transitory. . . . The abilities of these men were not of divine perfection. None of the Biblical writers makes this claim concerning his work . . . discrepancies . . . human imperfection." Here we want to emphasize that similar contentions make up the notorious essays of Dr. Scharlemann.

We read further: "There are even passages in the Bible in which it is clear that the Biblical writers diluted the purity of the Biblical faith with pagan ideas." Readers may here again want to compare statements in Dr. Scharlemann's essays. For instance, such a one as this: "Even the first of the Ten Commandments (Exod. 20:3) seems to presuppose the existence of other gods." (*God Is One*, Lutheran Quarterly, Aug., 1959, p. 230.) Or this: "The Psalmist simply employed the language and imagery of contemporary mythology to praise God for His creative act. Here (Ps. 4:13, 14) the concepts of the Psalm are those of the total cultural outlook of the ancient Near East." (*The Bible as Record* etc., p. 19:4.)

On the basis of such horrible and blasphemous statements, the *Lutheran* article declares: "*These facts make it clear that the doctrine of the so-called verbal inspiration does not accord with reality.*" (Our emphasis.) It goes on to state: "This doctrine asserts that the Bible is the Word of God in the sense that God Himself dictated the text of the Biblical writings and eliminated all human faults and errors. Even though this doctrine of inspiration contradicts the view which the Biblical writers themselves had of their own writings, it has repeatedly been championed, even within the Church." To this we must remark: What is here said again is simply not true. A straw man is again put up. The doctrine of verbal inspiration does *not* assert that God *dictated* the text of the Biblical writings. It is hard to say how often this misrepresentation of Christian faith by modernistic unbelief has been rejected. The Church believes that God *inspired* the text of Holy Scripture, and it confidently asserts this because God Him-

self vouches for this basic fact, II Tim. 3:16. It is precisely for this reason that there never were in the original text of the Bible any human faults and errors to be "eliminated." This is not only the view which all Biblical writers themselves had of their own writings; it is the view which Christ the Lord Himself urges upon us, John 10:35.

How utterly blasphemous the article before us is and how wholly the ULCA disowns the doctrine of verbal inspiration today can be seen from its following statement: "*The doctrine of verbal inspiration has had disastrous consequences in the Christian Church.*" (Our emphasis.)

Reaching its first conclusion in answering the question as to "how far the Bible is the Word of God," the article before us states that "the Bible is a human reproduction of divine revelation, imperfect, as is everything human." Such, we may add, is the conclusion also Dr. Scharlemann has arrived at. But let us add at once that when it is asserted that this is "according to the Christian view," this is the height or depth of something or another for which it may seem hard to find the exact appropriate word.

It may be well to recall here that already in 1941 a committee of the Missouri Synod on intersynodical matters which had prior to its 1938 convention held several meetings with a similar committee of the ULCA reported that it had during the subsequent triennium not even conferred with the ULCA committee any longer. It gave the following reason for this: "On account of the unwillingness of the United Lutheran Church of America commissioners to accept the paragraphs in the *Brief Statement* dealing with the doctrine of inspiration it seemed useless to us to invite them to meet with us, and the ULCA Commission likewise did not send us a request for a conference." (*Proceedings*, p. 197.) The present article demonstrates most convincingly that the ULCA has today cast aside the last vestiges of respect for the doctrine of Verbal Inspiration and that this Scriptural doctrine is indeed being openly and brazenly blasphemed in that church.

Yet, in its January (1961) issue, that voice of liberalism within the Missouri Synod, the *American Lutheran*, reported the following concerning the National Lutheran Council, within which the ULCA holds a dominant position, and the Missouri Synod:

"A radical step was taken during 1960 by members of the Council to initiate discussions with the Lutheran Church—Missouri Synod regarding the *doctrinal*

basis of cooperation between church bodies not in 'altar and pulpit fellowship.' These discussions have just begun. Two short meetings have been held. To everyone's surprise, it was discovered that 'the gap is not as wide' as popularly supposed."

How account for such a statement? That its explanation cannot be found in the ULCA's (or TALC's) possibly having become more conservative has been shown with devastating certainty from what we have shown to be the ULCA position with regard to Holy Scripture today.

Lacking such an explanation, what can the answer be?

③ What the "Gospel" of Doubt Leads To

"Doubt in the Word of Christ, 'The Scripture cannot be broken,' John 10:35, will easily result in doubt of the Word, 'God so loved the world that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' John 3:16."

Dr. F. Pieper, *Unionism*, p. 27.

④ What the Example of Some Men Is Good For

Recently we read in the humor column of the A.A.L. *Correspondent* the following bit of wisdom: "No man is completely worthless; he can always serve as a horrible example."

This thought is not just a joke, and it is thoroughly Biblical. Speaking of members of the Old Testament Church who succumbed to one or the other temptation of Satan and met with a horrible doom, God tells us through His holy Apostle that "these things happened to them for examples (Greek: these things kept befalling them from time to time typically, or as types): and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11.) And a little later on, where certain conditions in the primitive New Testament Church are set before us as an example, we read: "I hear that there be divisions (Greek: schisms) among you; and I partly believe it. For there must be also (even) heresies among you, that they which are approved may be made manifest among you." (I Cor. 11:18, 19.)

When we hear or read of (Episcopal and NCC) Bishop Pike, in the very name of the Church, scornfully spewing forth the venom of his unbelief over the historic faith of Christendom (in the undenominational so-called *Christian Century*, of which the Missouri Synod pastor, Dr. Martin E. Marty, is associate editor!), *we should recognize the type*. And when in our own church (Missouri Synod) we read or hear of Dr. Martin H. Scharlemann's insisting, despite such obvious truths as those just set forth as warning examples from Scripture above, that we are to read the Bible from the falsely limited point of view that the Scriptures are "a recorded testimony to the Truth of God Himself" (explained by Dr. Scharlemann as meaning no more than the truthfulness or faithfulness of God in *keeping His promises and carrying out His will*) rather than a collection of truths, we should recognize the fact that this is *typical* of Modernism in our day. We should recognize such base denial when we see it and we should, over against it, be ready to stand up and be counted among those who having been put to such a test of their faith can be recognized as genuine Christians because they have met the specifications inculcated on us in the truths of Scripture.

If we are not using our Bible in this way, we are not using it rightly.

⑤ Does the LWF Make Like a Church?

In the vernacular of the day, does the Lutheran World Federation "make" like a church?

This question has been answered by Prof. Peter Brunner of the University of Heidelberg, who is a member of the LWF Commission on Theology. Dr. Brunner has said that although the LWF is defined in its constitution as a "free association," nevertheless *because of its "binding doctrinal basis" in its constitution* the federation "is constantly having to act as a church" and having to make "decisions which lie within the scope of ecclesiastical doctrinal decisions." He said that "the essential tasks which the world federation has set for itself *by their very nature demand the action of a church* and that "developments in the federation itself show that there are internal reasons why it must grow beyond itself."

Dr. Brunner has further said that it is an "ecclesiological anomaly" (irregularity, deviation from a common rule) that the common organization of churches which con-

less the same doctrinal basis should be a free association of bodies which do not even accord pulpit and altar fellowship to each other. Emphasizing this, he said: "The one thing which fundamentally concerns me is that churches which mutually acknowledge that they have the same confessional obligation should not refuse one another pulpit and altar fellowship but should rather make a point of extending it to one another."

Dr. Brunner's article together with comments on it by other leading LWF men was prepared as a contribution toward the study on the nature of the LWF ordered by its 1957 Assembly in Minneapolis. The whole series was recently published, with an introduction by the acting executive secretary of the federation, in its quarterly organ, the *Lutheran World*.

In one of the comments on Dr. Brunner's article, another member of the LWF Commission on Theology, Prof. Regin Prenter of the University of Aarhus, Denmark, expressed agreement that "it becomes intolerable when Lutheran churches of the same confessional stand do not have full church fellowship."

All of this ought to leave little question as to the real nature of the Lutheran World Federation, its "freedom" and the *intolerance* for which its leaders stand.

● Review of Publications

The Christian Reporter, a very fine new monthly publication for school children, especially of the upper grades, and their parents, made its appearance in January. Jeanne Nuechterlein is editor, and Betty MacKenzie managing editor. Price of a single subscription is \$2.00 per year. In quantity, 50 copies per month @ \$20.00 per year; 100 copies @ \$35.00 per year. Sample copy will no doubt be sent on request. Address: 4973 Cabot, Detroit 10, Mich.

The Christian Reporter is a very well printed and neatly gotten up four-page publication on good white paper stock, 8½x11, stressing our Christian heritage and our American freedoms. The February issue contains an introductory letter to boys and girls concerning outstanding events of the month (inclusive of the beginning of Lent, of course) together with a calendar of the same. There are articles on Great Men (Washington and Lincoln), on Cuba and Africa (Communist and racist movements), and on the Bill of Rights, Amendment 1. Poetry of a high order, Dictionary Practice,

and 10 questions for a Test Yourself program complete the issue, which is attractively illustrated by pen sketchings. All of the material is right up-to-minute. Here is a publication which children should eagerly welcome. We suggest that it be ordered in quantities for schools, and in single subscription for children in your home. You won't be making a mistake; it would rather be a mistake to ignore or overlook this publication wherever there are children around.

● What Our Readers Say

"Yesterday the mailman brought my copy of the February *Confessional Lutheran*. When this happens I usually place all other mail to the side and page through my magazine, reading here and there. But before it is laid aside every word has been carefully read, sometimes more than once and with pencil in hand." — Pastor, Mich.

"The February issue of the *Confessional Lutheran* is another gem! May God give you strength to carry on! The Correspondence between CLPB and Dr. Behnken. . . . Discussion of Doctrinal Issues is the only item that belongs on the agenda. . . ." — Pastor, Missouri.

"Enclosed find my check for \$5.00 . . . for my membership and two subscriptions to the CL, both to be sent to my address. The one 'spare' I use for passing around in an effort to preserve to ourselves and our posterity the Bible Truths as we have had them in the days of Walther, Stoeckhardt, Pieper, and the whole galaxy of saints." — Parochial School Teacher, Chicago. (Readers will note that what is stressed in this letter is largely a forgotten part of Christian Stewardship in the form in which it exists in so many churches today.)

"I would like very much for my pastor to read the *Confessional Lutheran*, so he gets to know the real facts about the Scharlemann Case, and about everyone and everything connected with it. I feel that most pastors are kept in the dark and only know what the Presidium tells them. So I am sending a check for one year's subscription, which you will please send to. . . . Please start with the December 1960 issue if you still have copies of it, for there is much in it which my pastor should know." — Miss . . . , Wisconsin.

"On Sept. 2, 1960 you wrote, in response to my inquiry about Missouri Synod churches in [a south central metropolitan Lutheran

center] as I was interested in changing from [a Lutheran body outside the Synodical Conference]. You referred me to [a Missouri Synod pastor] whom I telephoned. He very kindly gave me the information I desired. We immediately started attending the nearest Missouri Synod church, Mount Olive, and my daughter and I became members just before Christmas, having attended the pastor's adult class. My son is in the confirmation class and will be confirmed on Palm Sunday. We are pleased with the change and we like Pastor . . . and the congregation very much. During the past year I have been delivered from tormenting doubts to triumphant faith, for which I thank God. Your magazines have been a big help to me, and after I received the first issue, I sent for back issues through 1956, and have read every word, and re-read much of the material. It makes such a good reference source. I am enclosing a check for \$10.00, for which please send me additional back issues, starting backward from January, 1956, as far as will be covered by this payment. I also enclose a few clippings you may find interesting. With every best wish, and assurance of my support and daily prayers for your endeavors, I am. . . ." — Mrs. . . .

"I read your paper with great interest as we, too, are in a life and death struggle with Modernism and Ecumenicity. I am (an official) of *The Word Alone* movement in our Church; we hope to be able to extricate our synod (TALC) from the World Council of Churches. . . . Keep up the good work." — Pastor, TALC.

"Kindly forward [to the undersigned, for the amount enclosed] copies of the *Confessional Lutheran* for distribution among Missouri Synod Lutherans who do not know the conditions in Synod." — Pastor, near St. Louis.

"I wish that every lay member, and also all pastors, would read the *Confessional Lutheran*. Much could be done." — Layman, Nebraska.

❶ The Old Complaint About Too Many Confessions

The complaint is often heard that we insist on too many confessions. Especially is this true whenever the matter of the Brief Statement of the Doctrinal Position of the Missouri Synod comes up for discussion, and even more particularly when it is made clear that professors, pastors, and teachers of our

church are to teach in harmony with our church's corporate confession, and not contrary to it. When this matter was before the recent convention of the Missouri Synod in San Francisco, Dr. Martin S. Scharlemann quickly arose and, given the floor, stated that the resolution was terrifying to him. Dr. Repp, academic dean at St. Louis, protested that adoption of such a resolution would render us a sect.

We have shown elsewhere that to be consistent, such agitators against corporate confessions of churches would have to insist that the Confessions of the Lutheran Church and the Creeds of Christendom would likewise have to be rejected. We have also shown the absurdity of insisting that the Bible should be our confession of faith, not to say our sole confession of faith, whereas it is actually the rule for such confessions.

Objections to principles involved in such positions as the above are easily answered and have often been answered. They were answered on the convention floor of the Missouri Synod at Saginaw in 1944. A very much confused individual who apparently was unable to distinguish between the source of doctrine and the confession of doctrine (the rule of faith and the faith of the rule, as these two different things have been aptly called) was vehemently agitating for what he mistakenly regarded as the *sola scriptura* ("Scripture alone") principle. According to the mistaken principle at issue one would be permitted to do no more than to hand men a Bible and say: This is what I believe; or perhaps, to repeat the very words of Scripture from one end to another (and then let each one go off in his own confessional direction or misdirection after all).

To make a long story short, someone finally arose and recalled what Dr. F. Pieper once said about this matter. In substance it is this: the reason why we constantly need new confessions of faith is because the devil is always inventing new errors, so that new confessions are needed to counteract such errors; if anyone, therefore, has a complaint about there being too many confessions, he should go to the right place with his complaint, — he should go to the devil (Cp. Eph. 6, 10-12.)

This put an end to further argument. It always should.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the [Gr.: panoply] whole armor of God, that

ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth [truthfulness], and having on the breastplate of righteousness [of life; don't expose yourself to the enemy by a life of unrighteousness]; and your feet shod with the preparation of the Gospel of peace [the cause for which we are contending as soldiers of the Cross makes us ready for service, gives us our morale; it's like sandals on the feet]; above all, taking the shield of faith [trust in God], wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet [the sustaining hope of final] salvation, and the sword of the Spirit, which is the Word of God, [each one at his respective station, like sentries at their post] praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Ephesians 6, 10-20.

PASS YOUR COPY OF THE CONFESSIONAL LUTHERAN ON TO SOME FRIEND

☉ "Operation Abolition"

This is the name by which the Communist Party in our country has dubbed its objective of getting rid of the House Committee on Un-American Activities. This title was therefore also chosen for a 45 minute moving-picture film showing Communists and their dupes at work in San Francisco last May, where they staged a riot at a hearing of the HCUA. We urge all of our readers to see this film in order to see for themselves what is actually happening in our country, where all too many seem to be saying to themselves "It can't happen here." A recent showing of the film by the church of the writer drew an overflow house, and all went home most

thankful that they had an opportunity to witness this documentation of Communist subversion of the boldest type in our own midst.

In this film you will see top Communists from Northern California at work who are readily and unmistakably identified. You will see men like Harry Bridges, Merle Brodsky, Archie Brown, the two Wachters (father and son), and others in action. Among their dupes you will see a clergyman who is assistant to the notorious Bishop Pike addressing a student rally in preparation for the demonstration that was to take place. And you will see scenes that are truly shocking. You will hear remarks on the incident by Chairman Francis E. Walter of the HCUA and others. You will go home thanking God for having given you an opportunity to see this film.

Leaders and other partisans of the so-called National Council of the Churches of Christ are exerting the most strenuous efforts to dissuade people from seeing this film in which they can see for themselves just what is going on about us. The General Board of that organization recently held its meeting in Syracuse, New York, with 110 members present despite momentary transportation difficulties. Editor Harold E. Fey, reporting this meeting in the March 8 issue of the fully sympathetic *Christian Century*, states that discussion on the film *Operation Abolition* was the "most spirited" of the whole session. A formal statement released by the Board "deplores current pressures being exerted on congregations, ministers, and church groups to show the film. It regrets that one effect of the promotion of the film is a blight on freedom of expression." (Read this glaring self-contradiction again!)

In its report the Board has revealed that it "had obtained legal counsel and was advised by it to confine its activities to the asking of questions. Pres. J. Irwin Miller (President of the NCC — CL) emphasized that this means that the General Board should be more than usually careful to make only statements which will stand up in a court of law." Such tactics are always a safe procedure in a bad cause. When one cannot, e.g., because this is not true and it might invite a libel suit, say that a man is a hoodlum, that he has been in prison, etc., one can *ask* if he is a hoodlum, whether he has been in prison, etc.

Here are some of the suggestive questions asked by the Board: "Are there errors of fact and of interpretation included in the

film? What is the responsibility of the House Committee on Un-American Activities and of the House of Representatives itself in respect to this film and the charges made in it against students and other citizens?"

2000 copies of the film are said to be available at latest reports; you should be able to a copy somewhere in your vicinity. We obtained our copy from the Church League of America, Wheaton, Ill., at a rental cost of \$10 plus postage which, including return, amounted to another dollar.

We suggest that the film be given adequate publicity (no one will go home disappointed after seeing it) and that informative literature concerning it be distributed beforehand. Among the literature available there is an illustrated report by J. Edgar Hoover, Director of the Federal Bureau of Investigation, obtainable (gratis) from his office or also from the HCUA (Washington, D.C.), which has published it.

One of its members, Judge David Nelson Sutton (a Disciple of West Point, Virginia) warned the General Board of the NCC that "charges of communist sympathies previously made against the National Council will be revived if the General Board criticizes the film. The judge's argument did not convince the General Board, and the recommendation to the churches was approved;" that is, the Board's recommendation of caution against showing or viewing the film.

We have never said that any of these leaders of the NCC are Communists. All that we have ever said, and we must again emphasize this fact now, is that they and the Communist Party, as in this case, frequently pursue identical objectives. Anyone who will see the film "Operation Abolition" and who will then read what NCC leaders and their sympathizers have to say about it, must realize this.

Be sure to see this film! Church organizations need not search for a project when such things are available to them.

1. "The preservation and advance of unity in the true profession (Eph. 4: 3-6: I Cor. 1:10) and common defense against all separatistic and sectarian offenses (Rom. 16:17)."

Now, since this is the purpose of our Synod, it is the purpose of its official papers. Wherever questions arise that make necessary a statement of Biblical truth and sound Christian practice, our papers legitimately function. Whenever movements arise that tend to bring disunion into our public profession, tendencies that work toward divisions in the Church, internal dissensions, splitting up of the Church into warring parties and factions, it is the business of the official papers to counteract such movements by setting forth the Scriptural point of view and by pointing out the error of the antagonist. The Word of God gives us no leeway here whatever. We cannot make distinction of persons. We are to eliminate personalities only so long as error can be effectively fought without them. The pussy-footer, when it is a matter of upholding God's truth is a betrayer. Hence, make no mistake about it, when church-papers like the *Presbyterian* and the *Eastern Methodist* are pointing out the error contained in the teaching of men high in their denominations, quoting their books by title and their authors by name, they are only doing what every church expects of its organs and what it expects of every loyal supporter — to fight in the open when private admonition has failed. Public offense need not be given public correction in every case; it is much better to settle differences outside the court of public opinion. But the differences *must* be settled, and since publicity is the most powerful agent in killing off noxious plants before they overrun the garden, the church-body will expect its editors to employ this means when unscriptural teachings and methods are determined to find shelter under our roof.

Dr. Theo. Graebner, in *Lutheran Witness*, 1924, pp. 54-55. (Title ours.)

② When Un-Scriptural Teachings and Methods are Determined to Find Shelter Under Our Church Roof

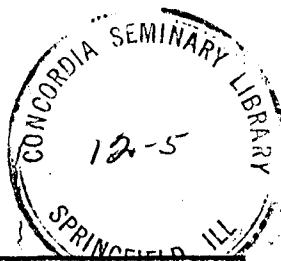
That work which our Synod has proposed as its aim and purpose is eightfold, being specified in our constitution as follows:

**PLEASE RENEW YOUR
SUBSCRIPTION TO THE
CONFESSIONAL LUTHERAN
PROMPTLY**

\$2.00 per Year

1163 S. Euclid Ave. — Oak Park, Ill.

Concordia Seminary 12-42g
Library
Springfield, Ill.



Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



VOLUME XXII

May, 1961

Number 5

● To Tell THE TRUTH

For several years the administration of Concordia Seminary, St. Louis, has periodically issued a *Seminary Newsletter*, "an alumni bulletin published in the interest of Concordia Seminary," which is apparently sent to all graduates of the St. Louis seminary. Pres. A. O. Fuerbringer and Prof. A. M. Vincent are the editors. Page 2 of the Spring 1961 issue is devoted to "A Word About the *Confessional Lutheran*," an attempt to discredit this magazine and to "maintain that the teaching of false doctrine has never been tolerated among our staff and students."

About Freedom of Speech

The *Newsletter* editors seem to be piqued that the CL "saw fit to blanket our student body with personally addressed copies of the January issue of their publication." They report that a "convocation period" as well as a "dormitory discussion hour" on the same day were given over to discussion of the CL. Readers of the CL will recall that the January issue brought an article on erring doctrinal positions revealed in the faculty and the student body of the Seminary.

If the administration takes exception, as it seems, to the fact that we dared to address the students, we wish to say that we do not subscribe to any notion that any of our synodical schools is a closed cloister, where only the voice of "the administration" may be raised as that of a father superior and his chosen spokesmen. Perhaps it is neces-

sary at this time to reassert the self-evident, that our schools are not maintained as private preserves or principalities of any administration or staff, but belong to the members of Synod, and that there is no room in the Missouri Synod for any totalitarianism or suppression of free speech which is in harmony with God's Word.

We might add that the St. Louis administration evidently approves of a great deal of freedom of speech, or "academic liberty," in Scripturally prohibited areas, as when it permitted Prof. Samuel Terrien to inform the student body that the prolog of the book of Job gives a picture of God that is "unworthy" of Him, to say that God has a bad "bedside manner," and to declare, "I do not believe in the immortality of the soul." See CL, June 1960, pp. 72-73. We have not received any complaint or proof that what we reported on that lecture is false, nor have we seen any apology by the Seminary administration for allowing such blasphemy on its campus.

About Private (and Public?) Convictions

The *Newsletter* complains about "such unbrotherly tactics as the printing of private letters without the knowledge and consent of the author." First, this: When a Christian responds to an inquiry on a matter of doctrine, declaring his firm and considered position, we expect that he will be ready to stand up for his conviction and will be eager to have it known. We do not expect an honest man to have one conviction in private and a different one in public. See II Cor. 1:12 and 13:7;

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.
Tract Dept. Manager.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 5097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Arthur F. H. Wiegert
Farmersville, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Chicago, Illinois
Ralph H. Foster, M.D., P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

Rom. 12:17. Secondly, if the *Newsletter* refers to a letter of Synod's President which was published in the CL, in which he set down his original conviction on the Scharlemann matter, this is the fact: A pastor asked him for a statement of his position on the subject as *President of Synod for presentation to a congregation*. No one has a right to call such a letter "private."

About Errors and Corrections

We hasten to accept the *Newsletter's* correction of an inadvertent confusion of the names of father and son, H. Richard Niebuhr and Richard R. Niebuhr, in citing a book. We regret that one of our writers suffered a

slip of memory such as plagues most of us at one time or another, and that several minor typographical errors occurred in our article. But we also hasten to add that injustice was done neither the father nor the son mentioned, since both have publicly declared their basically modernistic views, — the son in his *Resurrection and Historical Reason* and the father, for example, in the *Christian Century*, 3-2-60, pp. 248ff.):

"... Nothing in history is fixed, — neither liberalism nor orthodoxy. . . . these things have never been causes for me to the extent that loyalty to them was for me a measure of intellectual or personal integrity."

Speaking of "the years between 1930 and 1935 as the time in which I began to think the way I do now": "I did not abandon religious empiricism any more than I abandoned historicism or neo-Kantian epistemology." Niebuhr in this article himself uses "empirical" as identical with "liberal."

"I discovered further a greater kinship with all theologians of Christian experience than with the theologians of Christian doctrine. So I find myself, though with many hesitations, closer to Edwards and Schleiermacher. . . . Among contemporary theologians it is Bultmann who above all seems to me to represent this empirical and ethical strain in theology. I feel great kinship with him in his intentions."

Speaking of his "Protestantism," Niebuhr says: "... it now leads me to protest against the deification of Scriptures and of the church."

"I also believe, with both the prophets and, of all men, Karl Marx, that the reformation of religion is the fundamental reformation of society."

It is regrettable that the Seminary administration's concern for correctness is not in evidence in areas of much greater significance. Our Lord censured men who "strain at a gnat and swallow a camel." The administration has not circularized Synod's clergy, for example, to declare any repudiation of what its Prof. M. H. Scharlemann has written in his article "God is One" in the *Lutheran Quarterly*, Aug. 1959, pp. 230ff.: "Most certainly David believed that other gods ruled outside the confines of Israel." "Even the first of the Ten Commandments (Exod. 20:3) seems to presuppose the existence of other gods." "... in introducing Israel to Jahweh, Moses did not specifically exclude

the existence of other gods." "H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist.'"

The administration did not exert itself to circulate Synod's clergy with a disavowal of Prof. G. A. Thiele's statements in the *Seminarian*, March 1958, p. 17:

"We think it is consequently fair to say, to put it very bluntly, that when a man dies he is dead. The Bible when examined in its length and breadth knows of no disembodied condition in which man lives, temporarily, and certainly not permanently; it knows of neither a temporary nor permanent immortality as such. . . . Neither bodily nor psychic dichotomy and consequently neither a separate bodily nor psychic immortality are taught in the Scriptures. . . . The Job passage (19:26ff.) in all probability does not refer to resurrection or even immortality, since it appeals to a vindicator other than God to protect Job against God."

"Will there be some sort of mass peregrination to the throne of God out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal? Is not this too fanciful to bother us, really?" (P. 28.)

Nor did the St. Louis administration ever publish a censure of the five professors on its staff who in 1945 signed "A Statement," of which Synod's President, Dr. J. W. Behnken, said on July 1, 1947, in the presence of more than 70 pastors, that it contained "doctrinal aberrations" which are "in themselves potentially divisive of fellowship." By the way, the names of all five are included in the roster Pres. Fuerbringer recited in the student convocation, and has printed in the *Newsletter*, for the obvious purpose of using the weight of "prestige names" to discredit the *Confessional Lutheran*.

In March, April, and May 1958 three students who were troubled by doctrinal representations made by Dr. Hummel, then instructor at the St. Louis seminary and now a member of The American Lutheran Church, held a series of meetings with him. Profs. Fred. Danker and Bartling were present at various times. Thereafter the students furnished a report on the meetings to Pres. Behnken, with copies to Profs. Fred. Danker, Bartling, and Hummel. That report, among other things, contains these entries: "Dr. Hummel suggested that the students keep in mind several factors. . . . The state-

ment that the O.T. saints were saved by believing in a Messiah who would come was an over-simplification." "Did Dr. Hummel understand that there were no rectilinear Messianic prophecies in the O.T.? Dr. Hummel replied 'yes.'" The minutes quoted were approved by Profs. Hummel and Bartling.

On March 17, 1958 another student submitted a declaration for any necessary use in connection with the Hummel situation. It included this:

"The undersigned asked: '. . . must we not on the basis of St. Matthew 22:41-45 insist, *a priori*, that at least Psalm 110 was definitely written by David?' Dr. Hummel replied that the question of Davidic authorship could not be settled *a priori* from NT passages, but should be answered only on the basis of a strictly scientific study of the internal and external evidence." "Similarly Dr. Hummel publicly maintained that Acts 2:25-31 does not make it dogmatically necessary to maintain the Davidic authorship of Psalm 16."

Yet on April 23, 1958, speaking for the Board of Control to explain why Dr. Hummel's teaching contract was not being renewed, Prof. Arthur C. Repp, acting president at the time, wrote, "This is not to say that there is any reason to believe that Mr. Hummel has deviated from the Scriptures and from the *Lutheran Confessions*." Now recall the *Newsletter's* closing words: ". . . we steadfastly maintain that the teaching of false doctrine has never been tolerated among our staff and students!"

Lest we weary our readers, we offer only a few out of many instances of what has appeared in the *Seminarian* from the pens of students (April 1960) as reported in the January 1961 *CL*.

P. 19: ". . . and especially in order that humanity might be delivered out of the suppressive hands of the theologians, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.'" ". . . He would be at liberty to develop theology in ways similar to Bultmann and Tillich."

P. 23: "History in the Old Testament": "This implies that we regard the Pentateuch from a new perspective. It is not mere history in the sense we understand history today. It could not stand up under all the criteria we establish for good history in our scientific age."

P. 24: "What this means for our role as theologians is this: that we do not

waste time arguing the actuality of events. This is the very kind of debate that lays theology open to the charge of being sterile and spiritually unproductive. We are not so much concerned with proving that an event transpired in precisely this way as we are with claiming that God did it." "This understanding of OT history has some lasting effects. . . . Thirdly, it will not leave the honest theologian at a loss to account for the OT's employment of certain 'legends' which originated in a culture earlier than its own. As Bernhard W. Anderson states, 'What Israel borrowed she transformed and made the vehicle for expressing her covenant faith.' Indeed, 'these independent units of tradition were not just borrowed. Rather, they were *appropriated*, for Israel made them her own by baptizing them into the Jahweh faith.'"

(If you want to peruse more of the same, read the 1959-60 issues of the *Seminarian* and earlier years. See also CL, Jan. 1961 and preceding years.)

The St. Louis administration has not circularized Synod's clergy to report that it repudiates such blasphemous propositions. Its failure to declare that, at least in the *Newsletter*, raises the question whether it does reject them. If the administration considers such statements as we have cited Scriptural, why does it not offer a defense of them, instead of resorting to generalities about "assumptions that false doctrine is harbored among us" and "evil things printed in the magazine" (the CL)? (We readily admit that, *for the sake of exposing the error in our midst and seeking remedial action*, we have been compelled to print such "evil things" as the quotations offered above.) We expect scholars, Christian or non-Christian, to document their assertions; they do not expect men to bow naively to a "We have said it; therefore it must be true."

About Complete Reports

Lord Tennyson had a harsh word for what is called "half a truth"; he wrote that it "is ever the blackest of lies."

I. About the Descent into Hell

Since Pres. Fuerbringer chose to discuss the CL's treatment of an unscriptural essay on this subject in the Seminary "convocation period" and devoted almost three-quarters of a column to it in the *Newsletter*, a concern for the truth requires that we repeat here

some of the facts which the CL published in an 8-page letter to all Missouri's clergy, including Pres. Fuerbringer, on April 2, 1956, to defend itself against misrepresentations of the CL and its staff which had been sent to the same clergy earlier. (And note, please, that these statements have never been challenged or disproven.) A few of those facts from our letter which for one or another reason Pres. Fuerbringer chose to ignore in his "exhibits," are these:

"The February, 1955, article of the *Confessional Lutheran* spoke of 'certain members of the faculty.'"

"With regard to securing 'exact information about the actual contents of the B.D. thesis on file in St. Louis' from Pres. Fuerbringer, no doubt a bit of history will be interesting, history which was pointed out by our editorial staff to Dr. Fuerbringer in a meeting on May 20, 1955: A month and a half after Dr. Fuerbringer had reported to the College of Presidents 'that the *Confessional Lutheran* caption was non-factual,' he *admitted in writing* that he had *not yet* made a critical examination and comparison of the 50 pages of the thesis."

"Comment: President Fuerbringer's report to the College of Presidents at a time when he had not as yet made a critical examination and comparison of the thesis (see comments under III, 1) by which he persuaded the College of Presidents to condemn 'the *Confessional Lutheran* caption' as 'non-factual' — is *inexcusable!* So also is his continued insistence that the faculty-approved thesis (cf. photostatic copy) does not deny the descent into hell; for at the meeting on May 20, 1955, he admitted that *he could not point to any sentence in the approved thesis which supports the Scriptural doctrine of Christ's descent into hell*. What makes it worse is that the writer does treat the texts which teach this doctrine but *fails to find the Scriptural doctrine in them*. In the same meeting on May 20, 1955, representatives of the St. Louis faculty stated, on the other hand, that the thesis approved by the St. Louis faculty in 1943 'would not get by' today."

Newsletter states that "the approved thesis contains no denial of Bible doctrine." In the light of the quotations above and the closing paragraphs of the approved thesis which follow here, what do you think?

"The implications of our paper (unfinished as it is) in the field of Christian dogmatics we prefer to leave to the judgment of the reader. However, we shall reveal this conviction, that, although the article in the Apostles' and Athanasian Creeds and the Ninth Article of the Apology are innocuous enough as far as their impression upon the major part of Protestant Christendom is concerned, in view of the offense caused by the abuse of these articles by Roman Catholics, universalists and synergists, and as a testimony to the unity and purity of Scripture doctrine as taught in our Lutheran Church, they should receive most careful study. Dr. Pearson maintains that if this doctrine is to be taken literally, it is not true, and if it is to be taken allegorically, it is irrelevant. That is a challenge to engage in further investigation. Huidekoper concludes:

"'Would it not be more to the credit of Christians, if, instead of retaining as a part of their creed, and endeavoring to explain the above clause /Article of the Creed/, they were candidly to admit, that it originated in the now untenable idea of an Underworld; and that, so far from being a necessary article of faith, it is a tenet which every intelligent Christian, who does not wish to make a mockery of Christianity or to trifle with his own candor, ought to recoil from subscribing or uttering?'"

"Let that view be carefully pondered by all who love the Bible and the Lutheran Confessions!"

Add this: In March and April, 1955, members of the CL staff had correspondence with the author of the thesis. He wrote, as reported in the CL letter of April 2, 1956:

"I would inform you that the mimeographed copy which you have at hand is the original form in which I wrote it. The same was unable to satisfy the faculty readers. The alterations were slight, involving only a change from the first to the third person in my paper and a modification of conclusions. The content remained essentially the same. Neither my view nor that of the faculty readers suffered any alteration. I rejected the doctrine while they still maintained it." "In other words, if there is no place in

the altered (and faculty accepted) form of the paper in which I expressly state that I reject the traditional view of our church, the implication of the same is to be found throughout the paper."

The April 2, 1956 CL letter also calls attention to this: "... the article in the February, 1955 issue of the *Confessional Lutheran* specifically pointed out that it was dealing with the 1954 text, quoting the author's statement: 'In all fairness to our faculty readers, Dr. Wm. Arndt and the late Dr. Theodore Graebner, we must note that their approval did not extend to the slightly altered mimeographed text of our little opus.'" However, the April 2, 1956 letter comments: "... *there is no significant difference*, as even the author of the thesis stated, *between the 1954 version and the version approved by the faculty readers in 1943*. The *Confessional Lutheran* was acting within its rights when it asked for a retraction of the unjustifiable attack made upon it."

The facts speak for themselves!

II. About "CL' Declines to Meet"

A. "With Board of Control"

The St. Louis Seminary Board of Control, which is to safeguard our religious interests there, *defended* Dr. Scharlemann's position from the beginning. The CL entered into brotherly discussion of the matter with the Board through the latter's secretary. This seemed satisfactory to the Secretary, who had initiated the correspondence. When he was asked the pertinent and vitally important question whether in its defense of Dr. Scharlemann's teaching the Board was using the word "inspiration" in its historic and Misourian (Brief Statement) sense, *he without a further word broke off the brotherly discussion* and resorted to the drastic measure of asking the District President of the CL editor to initiate "action" against him.

When this failed, the Board through Pres. Fuerbringer, who serves as "the executive officer of the Board of Control" (Synodical Handbook 6.91), asked two members of the CL staff to come to St. Louis in order that the Board might "adjudicate" the matter! In accordance with the dictates of Christian love, the CLPB sent a proper reply, having in mind also that the total situation was long since in the hands of Synod's President, who is responsible also for supervision of the action of the administration. There the matter has remained to this day.

B. "With . . . Praesidium"

Within a week of receipt of the presidential letter of 8-22-60 on the Scharlemann Controversy, addressed to all pastors and (male) teachers of the Missouri Synod, the CLPB initiated correspondence with the President, expressing its desire to meet with the Praesidium "to make clear that the proposed settlement of the Scharlemann case is Scripturally unacceptable. We shall be prepared to present a succinct statement on the issues when we meet." Three possible dates, earlier than those mentioned in the *Newsletter*, were suggested by us. Despite the fact that efforts to secure such a meeting for doctrinal discussion were continued by us for about six months they proved unsuccessful because of the President's insistence that "such meetings [to discuss the doctrinal issues] cannot be arranged at present." The whole correspondence between the CLPB and the President was published in the February CL. There anyone can see for himself the facts of the matter, which the *Newsletter* does not report.

Two brief notes were exchanged subsequently, one by each party. In the first of these the President suggested a meeting of three members of the CLPB and three of the Praesidium for the sole purpose of trying to come to agreement on a later meeting of a larger number of participants (as envisioned from the beginning) and to consider the all-important matter of the agenda of such a meeting. This meeting of three and three was held on Feb. 24. The larger meeting still hangs in the balance at the time of this writing, awaiting agreement on its agenda. This is the situation as agreed to by the six men.

About Respect of Dignitaries

Pres. Fuerbringer's enumeration of the 1943 faculty quite understandably stirs emotions and suggests that the CL launched attacks against all these men. In "About the Descent . . ." we have already called attention to the fact that the CL referred to "certain members of the faculty." On the other hand, we hold in revered memory other of the faculty fathers of those years and thank our Lord that some of them mightily encouraged us in our efforts for the preservation of the truth, and even associated themselves with us in our work.

At the same time, on the whole issue of "personalities," which has been injected by the *Newsletter*, it must be said that the spiritual children of the Reformation will remember Luther's clear understanding that when

God's Word is in issue, Christians may not be governed by "respect of persons," "having men's persons in admiration." Nor will they ever forget Luther's affirmation at Worms that popes and councils can err and have erred. God's Word counsels: "Great men are not always wise" and "Put not your trust in princes." No true Missourian will succumb to the temptation to regard any of our board of officers or faculties, not even St. Louis, as what Missouri's enemies once called the latter, "the corporate pope." We dare not forget the sad fact history records that in the staff of our first seminary there has been more than one major defection from the truth.

We remark that concern for the repute of dignitaries of our church has not reached so far as to move the present St. Louis administration to make known to the church any rebuke of the professor who taxed Synod with "deaf disregard of the statements of the Lutheran Symbols." (*Seminarian*, June 1954, p. 35.) We have not seen the administration rise to defense of the fathers when one of its professors wrote in 1960, "The Lutheran Church—Missouri Synod had no particular theology of welfare when the Social Welfare Department was added to the recognized agencies of Synod" (Scharlemann, *Toward Tomorrow*, p. 7), or when a magazine in Synod published the assertion, "In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the Church." (Prof. Martin H. Scharlemann, in *American Lutheran*, December 1958, p. 19.)

From no one in the direct employ of Synod have we heard or read a word of rebuke, even when the paper which contains it came into discussion, for the statement regarding the *Brief Statement* in general and its first paragraph in particular:

"At our Fall retreat President Fuerbringer assured me that the document we know as the *Brief Statement* was originally designed to be a piece of 'Besprennungstheologie.' As things went, it did not really get much serious scrutiny, mostly because many things were assumed to have been permanently fixed and formulated which, in fact, can never be expressed absolutely in any language. Possibly, therefore, you will not misunderstand me when I say that I want to direct myself to the first paragraph of the *Brief Statement* which reads: . . .

"I for one cannot bring myself to the point of believing that this sentence was

explored in all of its dimensions before it was adopted. If it had been, I should think less of those who taught us than I want to. At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions. For, as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven, when in fact, it is a book of the people of God, with all that such a statement implies." — Scharlemann, *The Inerrancy of Scripture*. (This belongs to the "context" referred to in the *Lutheran Witness* of April 4, which has just come to hand, p. 14; italics show the "proper resolution" for which Dr. Scharlemann contends, — "very careful and limiting definitions" of the terms "truth," etc.)

Does this betoken zealous concern for the honor and decent scholarship of such men as Dr. Francis Pieper and his colleagues who framed the *Brief Statement* and moved it to adoption? Or respect, for that matter, for the conventions that adopted and reaffirmed the document?

About Attacks on Scripture

We have not treated the Scharlemann case in detail in this writing. Since extensive documentation and analysis of his position with regard to Scripture is available in CL issues of the past two years, let one instance suffice here: Toward the end of almost two days of discussion of his position, at least 100 pastors heard this question addressed to the professor on Nov. 20, 1959, with respect to the autographs of Scripture: "Do you hold that there are factual mistakes in Scripture?" They heard Dr. Scharlemann reply: "That is what I have been attempting to point out." (Let no one try to tell us that such a statement is "exploratory.") And this occurred, by the way, after he had presented his opinions to the faculty in February 1958, and the whole subject of Scripture had been under faculty discussion for a year and a half. Prof. Scharlemann insists: "When the Praesidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong." "The faculty, the Praesidium, our Board has (sic) examined these papers and have found no false doctrine in them."

Our latest copy of his essay on "The Bible as Record, Witness and Medium" was obtained on March 21 (this year) from the seminary print shop, being now offered for sale there. Except for the "Author's Note" which was prefixed to it when the essay was distributed, upon request, to pastors of the N. Ill. District for their scrutiny, this edition is in every respect (including what is said about inerrancy) identical with the copy obtained from the N. Ill. District at that time. *Modernism marches on!*

Pres. Fuerbringer and Prof. Vincent close their *Newsletter* statement: "... we steadfastly maintain that the teaching of false doctrine has never been tolerated among our staff and students." Their earlier words against the CL speak of "obviously unjust and intemperate attacks" and "assumptions that false doctrine is harbored among us."

Good reader, judge where the truth lies!

About the Intelligence of Members of Synod

The *Newsletter* speaks of "the charges of false doctrine made by the CL and some others who have followed its lead." (Our emphasis.) That includes a goodly number of congregations, individual laymen, pastors, teachers, and a District of Synod. It is time that such servants of Synod as the St. Louis administration be told to stop insulting members of our churches; for the statement quoted plainly implies that "some" have been unthinking dupes of the CL and have acted without independent thought and careful investigation.

The rising tide of alarm at the present situation which has manifested itself recently among both laity and clergy, their eagerness to explore the situation on the basis of God's Word and recorded facts, and their calls for Scriptural action, give the lie to any contemptuous, shameful "downgrading" of the pious concern and intelligence of many of Missouri's members.

To speak the TRUTH in LOVE

Is it the truth that "the teaching of false doctrine has never been tolerated among the staff and students" of the St. Louis seminary? Is it the truth that the article in the January CL "is a misrepresentation and distortion or falsification of facts . . . based entirely on the assumptions that false doctrine is harbored" at St. Louis? OR IS THE OPPOSITE THE TRUTH?

Does true and intelligent Christian love permit students to be fortified in error? Or

does it rather require that they be "restored," "set right again"? (Gal. 6:1.)

Is it evangelical to leave the millions of souls comprising our synod — today and tomorrow — exposed to pernicious errors, and unwarned against them?

Does God's Word require that erring teachers in the Church be rebuked and corrected? "Them that sin rebuke before all, that others also may fear," I Tim. 5:20.

Is it the Christian stewardship committed to every Christian to *tolerate and protect* false teaching? I Peter 4:10-11, "If any man speak, let him speak as the oracles of God." And read on there.

Brethren, we pledge our prayers and our best efforts, under the guidance which the Holy Spirit gives THROUGH THE REVEALED WORD (Dr. Scharlemann's basic contention is that "*the Scriptures themselves are not a revelation*") for the restoration of true peace in our midst — the peace which rises from holding Holy Writ inviolate, no contrary opinion being tolerated. (On this whole matter see Formula of Concord, *Trigl.*, 855-859; 1095; 1103.) May the Lord of the Church, in His great mercy, grant and speed that day of healing and restoration!

The CLPB
by its Executive Staff

• The LUTHERAN WITNESS "Special Report — Theological Problem"

While this issue of the *Confessional Lutheran* was in the process of print, there came to us in the *Lutheran Witness* of April 4 its nine-page "Special Report — Theological Problem" with reference to the Controversy Concerning the Word of God which has been foisted on our church by Prof. Martin H. Scharlemann of Concordia Seminary, St. Louis. On April 10 the CLPB sent the following thesis and antithesis to the President of Synod, who is responsible for doctrine within it, a copy going to the *Lutheran Witness*, and we herewith submit these to our readers. Fuller discussion of the entire "Special Report" of the LW will follow in subsequent issues of the *Confessional Lutheran*. We urge all who may not be subscribers to enter a subscription without delay.

Concerning the Nature of the Word of God

WE BELIEVE, TEACH, AND CONFESS, with the true Church through the ages, and with historic Confessional Lutheranism, that: "First, then, we receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testament as the pure, clear fountain of Israel, which is the only true standard by which all teachers

and doctrines are to be judged." (Formula of Concord, Thor. Decl.: 3; *Trigl.*, p. 851.) Cp. also the Epitome: 1.7; *Trigl.*, pp. 777, 779: "... the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119, 105: '*Thy Word is a lamp unto my feet and a light unto my path.*'" ... "In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong."

WE REJECT as subversive of the (organic) Foundation of Faith (Eph. 2:20) and of the Formal Principle of true Biblical Theology restored to the Church through the Reformation, the teaching publicly contended for in the *Lutheran Witness* (April 4, 1961), that the nature of the Word of God is that of a Theological Problem. (Note: We are assuming that the "Special Report" in the *Lutheran Witness* identifies Holy Scripture, as such, as the Word of God, in the proper sense of the Word, in its opening statement: "What is the nature of the Word of God?" In a contrary case the implication in this first statement of the "Special Report" would have to be rejected as blasphemy.)

With Dr. Robert Preus (not a called professor, but an instructor "appointed" for a limited term at the St. Louis seminary) in his article, "What Is Scripture," in the same issue of the *Lutheran Witness* (Apr. 4, 1961, p. 9), we solemnly declare: "We will give no heed to scholars and theologians who would make God's Word anything less than it is."

• What Our Readers Say

"I do appreciate your stand in this day of great apostasy, and I deplore the unbelief prevalent in the church leaders who are leading the people to blind ignorance unto judgment. May the Lord continue to bless your good work."—Layman, Maryland.

"It has been my pleasure to be a subscriber of your fine paper since its origin. I speak not only for myself but for quite a few brethren when I say: that we here in the Atlantic District feel the *Confessional Lutheran* to be an oasis in a desert. ... Kindly send a year's subscription, beginning with Volume XXII, No.1, to the following (five) members of our local committee on parish education as well as to the president of our congregation. ... May God continue to bless your confessional testimony!" — Pastor.

Concordia Seminary 11-43
Students Reading Room
801 De Mun Ave.
St. Louis, Mo.

Permit No. 9616
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



**PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP**

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." 1 Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1035.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

June, 1961

Number 6

IN THIS ISSUE: A Prayer for Purity of Doctrine— The Controversy Concerning the Word of God within the Missouri Synod up to Date — Truth, Not Myth — Australasian Comment on the Scharlemann Case — Dr. F. Pieper on "Exploratory" Theology — Dr. Scharlemann's "Change of Mind" — Shall We Cling to the Sword of the Spirit? — ULCA Gives up the Ghost — Correspondence between the CLPB and the President of Synod — Minorities — Show Your Color! — What Our Readers Say — Victims of the High Church Movement — State of the Church Conference — Review of Publications — The BADGER LUTHERAN on the State of the Church Conference

● A Prayer for Purity of Doctrine and Its Blessed Fruits

Lord God, who hast led us into all truth through Thy Holy Scriptures, we confess our dependence on Thee for purity of doctrine and its fruits in a holy life. We have not always defended Thy truth in the past against

the attacks of false teachers, and have deserved that we should lose that precious heritage through neglect. But we beseech Thee to keep us in the Word of faith for Thy Name's sake. Knowing Thy will, that we should all speak the same thing and that there should be no divisions among us, but that we be perfectly joined together in the

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1503 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
2nd Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Glenview, Illinois
Ralph H. Foster, M.D., P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription to the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod. 1879; Proceedings, pp. 112, 114.

same mind and in the same judgment, we pray Thee to bless all endeavors and prayers so that purity of doctrine and unity of confession may again be Thy gift to our church and its teachers. According to Thy will and favor grant this for Jesus' sake. Amen.

(Carl F. Hoffmeyer)

⑤ The Controversy Concerning the Word of God Within the Missouri Synod up to Date

The present series of articles has been occasioned by a nine-page "Special Report — Theological Problem" in the *Lutheran Witness* of April 4 (1961) concerning the doctrine of the Word of God within the Missouri Synod.

In His Great Commission to His Church (Matt. 28:18-20) the Lord charged us one and all to make disciples among all nations . . . "teaching them to observe all things whatsoever I have commanded you." Just what does this mean? Does it refer to the Bible? All of the Bible? Nothing but the Bible? Or does it mean something else?

The Lord has, moreover, within the Church established a special ministry, the Ministry of the Word. There are certain epistles in the New Testament which are addressed especially to "ministers" (*servants*, of God and the Church) in that special sense, or pastors (shepherds). These epistles are known as the Pastoral Epistles. The qualifications and duties of ministers or pastors (also called "bishops," which literally means supervisors or overseers of the Lord's heritage, His flock, His congregation) are laid down for all time in these epistles. In one of these, the Epistle to Titus, it is said (chapt. 1:7-9) that a bishop or a pastor *must* "as the steward of God" (churches or congregations are here pictured as so many divine households for the proper management of which their ministers are responsible) "be holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (convict) the gainsayers." It is immediately added (v. 10ff.): "For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables (Greek: *myths*) and commandments of men, that

turn from the truth." It should be explained at once that the Greek words rendered "for filthy lucre's sake" in the Authorized Version are better rendered simply in some such way as "for dishonorable gain." This would refer to any kind of gain, real or imagined; and so, in our day also to the "gain" that has been described as "the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism" by committing oneself to the modern view according to which the Bible is to be read in part at least as *Jewish myth* (precisely what the Bible warns against in Tit. 1:14). As for the dishonorable manner in which modernists go about things in their endeavor by all means to hold on to their place in a non-modernistic church while at the same time seeking what they regard as "scholarly" gain, we suggest that one read the chapter on "The Mendacity of Modernism" in *The Problem of Lutheran Union and Other Essays* by Dr. Theo. Graebner (C.P.H., 1935), pp. 197-213. But now to the main point. What is "the faithful (trustworthy) Word" to which the Church's ministers are directed as stewards of God? Is it the Bible, all of the Bible, and nothing but the Bible? Or is it again something else? If it is the Bible, is it the Bible as it reads? Or is it the Bible understood in part at least as myth and the like? Is it, or is it not, clear that in Titus 1:4 the Apostle directly opposes "the faithful Word" of which he speaks to "Jewish myths," concerning which he warns ministers that they should not give heed to them?

The Bible also has something specific to say about the Stewardship of the Word in speaking of the Christian Stewardship of members of the Church in general, including laymen. It says (I Pet. 4:10, 11) that in serving one another with whatever gifts one may have received, "as good stewards of the manifold grace of God, if any man speak, let him speak as the oracles of God." Only then does the Bible add that if one is to serve the Church in any (special) capacity, he should do it to the extent of his God-given ability. Now, what again is meant by "the oracles of God"? Does this refer to the Bible, all of the Bible, and nothing but the Bible — as it reads? Or dare something else be substituted for this, in accordance with modern scientific theology and its "principles of interpretation"?

What is the Bible as to its origin and nature? Are the Scriptures the Word of God in the sense that they are themselves a divine, supernatural revelation; or not? Are they merely the Church's response to God's

revelation of Himself, which revelation would then have to be sought in something else? in certain mighty acts of God of which there is a record therein, rather than in the Scriptures themselves, as such? In such a case how would all Scripture's being "given by inspiration by God" (II Tim. 3:16) have to be "explained" (away)? Next, what is the purpose, the function of the Bible? What, if anything, is it believed to be intended to tell us? Is it meant to convey to us divinely-vouched-for fact in all that it says (cp. e.g., II Tim. 3:16, 17!); or does much of what is said therein have no meaning in itself? Does what it says have meaning only as it relates to God's plan of salvation in Jesus Christ? For example, does the Biblical account of Creation in Genesis 1 and 2 have meaning only as it relates to Christ? Or does it have meaning also in itself? Does it mean what is there said? Does what is there said mean that God created heaven and earth in the manner and in the space of time there recorded, namely by His almighty creative word, and in six days? Or can this have meaning only as it relates to God's plan of salvation in Jesus Christ and can it therefore mean something else? Is the Bible to be understood literally? Or is it (despite what has been said above) to be understood as having been written in part at least, in the literary "form" of *myth* and the like after all, as was the literature of other cultures of the ancient Near East? And indeed, were some of the things that are said in the Bible "borrowed" from the mythology of pagan people who lived in the times in which the Bible was written? Does "truth" refer only to a characteristic of God (dependability)? Must "fact" be distinguished from it, and can much in the Bible be said *not* to be "truth" in the sense of fact? Similarly, when the word "inerrancy" is applied to the Bible, is this to be permitted only because that word is understood to mean *something different*?

It must be seen that negative criticism's replies to questions such as the above necessarily curtail or wholly destroy the *authority* of the Bible, its divine majesty and perfection. Modernism or "contemporary" theology has in the pursuit of its "exploratory" science come to such negative conclusions concerning the form and function of Holy Scripture. During half a dozen years of "investigation and reflection" Professor Martin H. Scharlemann of Concordia Seminary arrived at similar conclusions. What his years of investigation and reflection produced is said to be not the final word on this matter. Modernism, in its "exploratory"

quest for the truth never has a last word; its search and research are unending, and whatever it may confidently assert on any one day is always subject to change without notice. Nevertheless it is Dr. Scharlemann's conviction that what he has defiantly presented to others regarding these matters presents the "Biblical" point of view. In this spirit he in 1958 began a controversy concerning the Word of God within the Missouri Synod. This controversy has officially been permitted a place in our church to this day. In fact, not only the *Lutheran Witness* (Apr. 4), but also the *Concordia Theological Monthly* (April, 1961 issue), both official publications of our synod, have now been thrown wide open to the contentions of the St. Louis professor.

While the St. Louis professor is permitted the use of our official organs for the public proclamation and furtherance of the subversive teaching to which he is committed, any and all others who over against such teaching uphold the historic Christian faith of our Church as such are told to confine themselves to "questions" addressed privately to specified individuals. These are named in the following order (LW, p. 22): Professor Scharlemann himself, the President of the St. Louis Seminary Faculty, its Board of Control, the President of Synod, and District Presidents. It is not to be overlooked in this connection that the Constitution of the Missouri Synod (Art. XI) specifically charges its President with "supervision regarding the doctrine and the administration" of all of those who have here been named besides himself. We have long ago addressed ourselves to him in vain efforts to seek relief from the destructive teachings of Dr. Scharlemann and their protection by the faculty president and board of control.

Through disregard of what Scripture evangelically and unequivocally requires over against false teaching in the Church (e.g., that the mouths of unruly and vain talkers be stopped, Tit. 1:9), efforts toward seeking relief from false teaching out of St. Louis are officially thwarted. Indeed, we are confronted by a situation involving "commandments of men that turn from the truth," Tit. 1:14. The erroneous principle is being diligently spread that whoever over against Dr. Scharlemann's subversion of the very foundation of faith, still openly contends for the faith once delivered to the saints, is guilty of "sin." Such a one is said to be sinning against "love"; Matt. 18 is misapplied against such a situation. Luther has said (Gal. 5:9):

"Cursed be that love which is maintained at the expense of the doctrine of faith, to which all must yield, love," etc. (St. L. Edit., IX: 645f); and — give me none of that love for which one loses God's Word!

The Lord of the Church Himself (our officials are not its lords!) urgently pleads with us to return to our first love and to do the first works, as they are known to have been done in the past, lest He come suddenly and remove our candlestick from its place, Rev. 2:4, 5. We know what this "first" love and its "first works" are. Yet there is being substituted for fidelity to Christ's Word (as the all-embracing objective, external test of love to Himself) a subjective judging of hearts. This modern delusion is made the criterion of good standing, as though it were indeed the article with which a church stands or falls. (Cp. Lenski's commentary on this!) In an essay bearing directly on this controversy, another St. Louis professor has discussed the historical-critical method of Scripture "interpretation" and "demythologization." (Dr. Scharlemann is committed both to historical-critical interpretation and to the view that the Bible, specifically in its first chapters in Genesis contains Jewish myth.) In his discussion of such matters, the professor asks the question, "Shall we become 'anti' something — anti-critical, anti-intellectual?" and comes to the conclusion that we "will not be anti-anything"! (*Symposium of Essays and Addresses* Given at the Counselors Conference, Valparaiso, Ind., and published in the name of the Missouri Synod, p. 67.)

Concerning that most important confessional document, the Brief Statement of the Doctrinal Position of the Missouri Synod, the *Lutheran Witness* once rightly declared: "Every sentence is a dagger directly pointed at some error." (1940, p. 201.) In this important document the Missouri Synod confesses to this day that the Holy Scriptures differ from all other books in the world "in that they are the Word of God" and that they "contain no errors or contradictions." The document makes clear that it does not matter whether this be in relatively more important things or in such respects as comparatively less important historical, geographical, and other secular matters. A contrary view, "under the name of science," is flatly rejected as "horrible and blasphemous." This great confessional document specifically upholds the historic Christian view that the Scriptures are (for instance in Genesis 1 and 2, concerning the account of creation) to be under-

stood as they read, not as a myth and the like. Bold efforts are now being put forth to destroy this document or at least to render it ineffectual. At the same time, "a major work on hermeneutics" (principles for understanding Scripture) in which Professor Scharlemann has an important part is reported as being in preparation (*LW*, p. 15). Two complete modernists, Dr. Otto Piper of Princeton and Dr. Krister Stendahl of Harvard, have in the *St. Louis Lutheran* been reported by Dr. Scharlemann as collaborating in this venture which is being undertaken by the Graduate Department of our St. Louis seminary. Dr. Scharlemann has in this connection been reported as saying that our seminary is "emerging." We thus have more than enough to know what to expect in this projected publication, which is scheduled to come to full birth in 1962. It should be added that at least the top officials referred to above must know all of this — far better than most of our readers! May God in His mercy prevent what they are permitting to be hatched out in St. Louis!

Such, in summary, is the fateful Controversy concerning the Word of God which is being permitted to engulf our synod today.

With its issue of April 4, 1961, the *Lutheran Witness* has openly entered the fray and become a party, on the wrong side of things, to the Controversy concerning the Word of God within the Missouri Synod. According to its "Special Report," the issue confronting us is compromised by its being declared a "Theological Problem" which can be debated pro and con, so that Scripture may well be regarded in the destructive modern way in which Professor Scharlemann regards it. Having stated its position, the *Lutheran Witness* at once announced that its pages are closed to any comment, so that those who uphold the position which our synod and the Lutheran Church as such, together with all who have ever held to the historic faith of Christendom concerning the Word of God, can no longer expect their voice to be heard through this official publication of ours. The next issue of the *Lutheran Witness* devoted its editorial page to "The Eighth Commandment." Its thinly veiled last paragraph reads: "If you receive literature which in the name of the 'church' or 'Christianity' maligns people and otherwise betrays a want of Christian principle, mark it REFUSED, and put it back in your mailbox. For we still believe in the Eighth Commandment and all of its implications." The *LW* neglected to say that this should be done

even though such literature, like the *Lutheran Witness* itself, proceeds from official sources.

Thus one avenue after another within our synodical organization is being officially closed to us in our contention for the faith of the saints. Such are the reasons for the existence of the *Confessional Lutheran*, in which the voice of genuine Lutheranism continues to be heard, and also in particular for the series of articles of which this is the first, on the Controversy concerning the Word of God within the Missouri Synod today.

It must be realized that God Himself has laid on members of our church, all of its members (to whom its officials are accountable), the solemn obligation to resolve this controversy by helping to return our church to the old paths of His pure Word. "All things are yours" I Cor. 3:21. It is thus that we continue to hold our proper place in the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of the martyrs (literally meaning witnesses), in short, in the holy Church throughout the world. This is true ecumenicity as over against the false ecumenism of our day. We therefore urge readers under God, without delay, to do all within their power toward such a desirable end, within the congregation, in the local circuit and conferences, and within the home district and its synodical convention. For this reason we also beg readers to be as helpful as possible in the widest dissemination of our periodical, the number of whose subscribers continues to grow. Sample copies for distribution among others will be cheerfully supplied on request by our circulation department, the office address of which is 1558 N. Long Avenue, Chicago 51, Ill.

Other articles in this series will deal more specifically with the following phases of the Controversy concerning the Word of God within the Missouri Synod:

What We Believe, Teach, and Confess concerning the Scripturally Revealed Word of God

The Problem of the LUTHERAN WITNESS and the Doctrine of the Word of God

What is Happening to Churches Today with Respect to the Doctrine of the Word of God

Professor Scharlemann's Subversion of the Doctrine of the Word of God

The Position of the St. Louis Faculty in the Controversy concerning the Word of God

The St. Louis Seminary Board of Control and the Controversy concerning the Word of God

The Missouri Synod Praesidium and the Controversy concerning the Word of God

YOUR Personal Responsibility in the Controversy concerning the Word of God

❶ Truth, Not Myth

"Whoever declares parts of Scripture to be myth, proves thereby that he is wilfully unbelieving over against the Word of God. Thus he thereby also exposes himself to the judgment of God."

Dr. J. T. Mueller, in *Der Lutheraner*, April 26, 1961. (Professor Mueller continues to teach on a retirement basis at Concordia Seminary in St. Louis.)

❷ Australasian Comment on the Scharlemann Case

Communication through religious periodicals and interchange of comment on matters published therein between the United States and Australia are understandably slow. In view of this fact it will be readily understood that the December issue of *The Australasian Theological Review*, a quarterly published by our brethren "down under" reached us only in April and that it comments on matters published in the *Lutheran Witness* as long ago as Sept. 20. Under the heading "Devoutly to be Wished," Dr. H. Hamann, President of Concordia Seminary (Highgate), on the basis of such information as was at his command at that time, commented on the *Lutheran Witness* report (Sept. 20) concerning the Scharlemann Case, "Behnken Letter Cites Assurance Given by Seminary Professor." In his comment, Dr. Hamann cites numerous statements from the letter of President Behnken reported by the *Lutheran Witness* and then says:

On the strength of all this, the President writes: "I sincerely hope that the above information may put an end to the disturbance." Dr. Hamann's comment: It is indeed "devoutly to be wished," Only . . . (sic).

In a final paragraph which follows, Prof. Hamann further says:

We have read the essay *The Bible as Record, Witness and Medium*. We have obeyed the request of the official who sent

it, and have made no public use of it. Now it may be said that the entire essay is, in its main thesis and its whole tenor, a mistake. It is not merely a question of the precise significance and the proper application of the term "inerrant." The essay was to be, as the author states, "of an exploratory nature." Would it not have been well to acknowledge frankly and freely that the journey of exploration led him into a theological desert or jungle, from which he was glad to retreat to the green pastures of the very Word and Revelation of God? (Emphasis in original.) That would have precluded the expression of doubt or discontent which, I fear, will still arise.

❸ Dr. F. Pieper on "Exploratory" Theology

"The man who declares that he is still searching for the truth should keep his mouth closed in the Church. . . . One who would be a teacher of Christians must be sure that he is teaching God's Word."

(Vortraege ueber Walthers *Die wahre sichtbare Kirche Gottes auf Erden*, p. 156; cited by Theo. Engelder, *Haec Dixit Dominus*, pp. 15. 30. Emphasis there.)

❹ Dr. Scharlemann's "Change of Mind"

After the April 4th issue of the *Lutheran Witness* had appeared with its 9-page article ("Special Report — Theological Problem") on the Controversy concerning the Word of God within the Missouri Synod, a letter was written to Professor Scharlemann in which the following question was directed to him:

"Dr. Behnken is quoted as saying that you have had a 'change of heart and mind.' Does this mean you have retracted your essays? Could you tell me what Dr. Behnken is referring to?"

Replying to this question on April 6, Professor Scharlemann wrote:

"Dr. Behnken's letter is quite clear, it seems to me. It says that I once suggested we ought to get rid of the word 'inerrancy' because it is a misleading term. When I saw, however, that the word is usually understood in our midst to mean something different, I changed my mind. Nothing else is involved as far as I am concerned."

In any controversy it is important to keep the issues clear. This is most important in the fateful controversy concerning the Word of God within the Missouri Synod, on which the spiritual life of our church depends. Here is an important entry for any documentary record of this controversy. We here have Dr. Scharlemann's assertion that there are people within the Missouri Synod besides himself to whom the word "inerrancy" *does not mean* INERRANCY. It is this alleged fact, so he assures us, that enables him to put up with the continued use of "the word" (inerrancy).

This is, the professor says, what we have already been told in the President's letter of 8-22-60. For there it is said that from discussions with the Praesidium and others (named there) he came to the conclusion that we must continue to use the word ("inerrancy"). And then he states as his reason for this (to put up with continued use of the word "inerrancy"): "*because, among us*" (according to the context this would have special reference to those named, and of course to Dr. Scharlemann himself, who here supplies the following definition, with its approval by the President of Synod), "this term stands for the complete truthfulness and utter reliability of every word in Scripture."

The catch in this definition is that (as in the case of the word "inerrancy" itself) "truthfulness and utter reliability" as used by Dr. Scharlemann *mean something different* from what they suggest to the ordinary reader. (Cp. his essay, *The Bible as Record*, etc., p. 14:1-2!) It is precisely in his discussion of the term "inerrancy" in his faculty paper that the professor has cautioned that "*we need to keep in mind that it is a modern heresy to identify truth with fact.*"

Let's by all means keep this in mind in any discussion of the Inerrancy of Scripture within the Missouri Synod today. There is really nothing difficult about this whole Controversy concerning the Word of God. All that is necessary is that we *keep in mind* what the St. Louis professor has really been contending for and continues to contend for (he himself has said that he knows of nothing that he has taken back), and then honestly face the facts.

As far as the issue of the inerrancy of Scripture is concerned (there are many other issues involved in this controversy), Dr. Scharlemann contends that *much of what is stated in the Bible IS NOT TO BE TAKEN*

AS FACT. This is what he contends for also in the President's letter (8-22-60.) And he has there said: "And I, for my person, want no part in any activity which would tend to destroy *this* view of the perfection and majesty of the Scriptures." (Our emphasis.) "The President's letter is clear." It has always been clear, and it is quite clear today, how Dr. Scharlemann regards the Bible. Let no one confuse issues, nor — the high prize which is at stake!

❶ Shall We Cling to the Sword of the Spirit?

(Eph. 6:17)

"Cling to the Bible, not a part of it. A man is not going to do much with a broken sword!" — Dwight L. Moody.

❷ ULCA Gives up the Ghost

(We are giving to this review of a book recently published by the United Lutheran Church in America considerably more space than we ordinarily would, because it illustrates most forcefully *what is happening to churches generally throughout the world today*, also to the Missouri Synod, through their being persuaded to give up the historic Christian doctrine of the Holy Scriptures as the revealed Word of God.)

With one of its most recent publications, *Conversation on Faith* (Muhlenberg Press, Philadelphia, March 1961), the United Lutheran Church has served notice to the world that it has abandoned the historic Christian faith and capitulated to Modernism in its current form of existential philosophy.

Dealing with the subject-matter of the three articles of the Creed of Christendom, the ULCA *Conversation on Faith* is announced as being intended "for the person who has doubts about the relevance of Christian faith to the twentieth century mind, for the person who has been exposed to a version of that faith which he is unable to reconcile with respect for his own intelligence." (Back of paper jacket.) To questions like "What about Christ?" Answers are given "in terms of contemporary experience" (front of paper jacket), or in the way "which modern philosophy, following Kierkegaard's lead, tries to indicate by the term 'existential.'" (P. 22.)

The Scriptural Foundation of Faith

What of the Bible, which is the foundation of all that we believe? Is it really the verbally

inspired Word of God? According to the ULCA *Conversation on Faith*, "the doctrine of the so-called verbal inspiration of the Holy Scriptures does not accord with reality." (P. 27.) "The doctrine of verbal inspiration has had disastrous consequences in the Christian Church." (P. 28.) We have to pick out from a confused welter of words in the Scriptures *what is important to us* as we may have to do listening to a radio broadcast that is wild with static or improperly adjusted, so that all kinds of other voices and sounds keep interfering with what we should want to hear. (P. 29.)

Creation and the Fall of Man

What of the Genesis account of Creation and the Fall of Man (sometimes referred to as "the Adam question"), a favorite target of ecclesiastical unbelief in our day — in the name of Biblical "scholarship"? "The story of the fall is not merely a narrative of some isolated prehistorical event. It is *the* history of man (emphasis in original); for the very name 'Adam' means 'man.' The intention of the teller of the story (*sic*) was to communicate in the form of a story *his* knowledge of the human heart, which was based on faith in God, and in this way to *interpret* the tragic mystery of human guilt and lostness. Every human being is constantly acting toward God in the same way that Adam and Eve did. Surely this entanglement of mankind in sin had its beginning *somewhere*. The central point of the story is not a woman's fondness for sweets or some other human foible," etc. (P. 17, our emphasis, except as indicated.)

The Triune God

In the ULCA *Conversation on Faith* the mystery of the Holy Trinity is gone. There are no longer three distinct Persons in One Divine Being. Rather, the mystery of God is that of "a conscious, responsible, creative, and autonomous *person*." (P. 39; our emphasis.) It was "in the doctrinal controversies of the first centuries . . . that the doctrine of the triune God came into being. . . . All it means to say is that God becomes known to us in *three forms* of personal being. (Our emphasis. This is the ancient heresy known as Modalistic Monarchianism, a form of what is today known as Unitarianism.) The theologians of that time said that it is true that the Godhead consists of one substance but in three persons. The Latin word *persona* means 'a mask.' Originally it meant the character or role of an actor and also the personal essence of a man. This manner of speaking of three divine persons must

therefore be understood in the light of the language of that time. Much of it is very difficult for us to understand today. But what the church at that time was concerned to safeguard is the faith that it is *God Himself in person* (emphasis there) who is at work: (1) as the creative and sustaining Spirit from the beginning of the world; (2) as a loving and self-revealing person in the life of Jesus Christ; (3) as the awakening and comforting power (*sic*) of the love of God in the present." (P. 157.)

The Pre-Existence, Eternal Deity, and Virgin Birth of Christ

Concerning the Pre-existence, the Eternal Deity, and the Virgin Birth of Christ more particularly, the following should suffice.

"... When we speak of the divine generation of the Son, what is meant is an eternal radiation of the love of God before the beginning of the world. . . ." (P. 102.)

Concerning the Virgin Birth as recounted in the Gospel according to St. Matthew in particular we read: "Today we can no longer ascertain whether Mary herself, who would have been the only person in a position to do so, recounted to the disciples of Jesus the miracle story of the virgin birth. It may also be possible that this story was an attempt on the part of the primitive Christian church and the generation following to explain the miracle of the unique, God-dedicated personality of Jesus. If this were the case, then the story of the birth of Jesus would be a *figurative, childlike interpretation of the statement which according to John, Jesus himself made about his coming from God* (John 8:23)." (P. 104.) "It was not the exclusion of Joseph from the birth of Jesus but rather the sovereign intervention of God (explained as "the condescending goodness of God" immediately preceding — CL) that was the important thing to the primitive church. For the primitive church the question whether God used only Mary or also Joseph as an instrument and vessel of his purpose was *not the central question at all*." (P. 103. Our emphasis in both quotations.)

"When we say that in Jesus we meet the person of God himself this does not mean that God changed himself into a Jewish rabbi, as, for example, the goddess Athena changed herself into a shepherd in Homer's *Odyssey*. What is meant is that we meet the mystery of the person of God in and through the man Jesus, *because this man lived and carried out in total obedience, complete surrender, and absolute trust what the Spirit of God inspired in him. Paul is saying the same thing*

when he uses another word to describe the nature of Jesus. He calls Jesus 'the likeness of God' (II Cor. 4:4)." (P. 90f. Our emphasis.) Wrestling Phil. 2:9-11 to its destruction by the mistranslation which is common to modern versions of the Bible (explaining the spirit behind them), "he did not try to seize hold of likeness to God," the ULCA *Conversation on Faith* says: "Just because he was the only one who totally accepted and affirmed the fact that before God he was only a man and a creature who lived solely by the love of God, he is the unique revelation of God." (P. 94; our emphasis.) "Jesus was so inseparably united to God himself that in Jesus' words God himself meets us." (P. 90; our emphasis.) "Indeed, just like every other fallible human being, he was 'one who in every respect has been tempted'" etc. (Heb. 4:15; our emphasis.)

Concerning the Miracles of the Bible

In connection with what it says about the Virgin Birth of Christ, the ULCA *Conversation on Faith* asserts (p. 103): "When the Bible presents its accounts of miracles the question as to whether or not God employed the customary orders of nature is irrelevant." Elsewhere it has the following to say regarding miracles in general: "... the door is left wide open for every kind of scientific investigation. Thus historical criticism may study the miracles of the Bible, their external details and how they were handed down to us, and it will find that the events behind the accounts are very different in their nature. In many cases the events there described can be explained 'naturally' by means of present-day science. Many miracle stories will perhaps have to be viewed as parabolic stories, because originally this is what they were intended to be." (P. 50. Our emphasis.)

The Resurrection of Our Lord

What of the physical Resurrection of Christ? Passing over a good deal of gobbledygook and doubletalk almost to the point of unintelligibility, we shall here just set down the final conclusion of the ULCA *Conversation on Faith*: "We therefore should not think we are contributing to the defense of the faith or historical truth when we agonize over some external side of the resurrection message of the Bible. The only question that counts for our own faith is the question whether the Jesus who speaks to us in the Gospels and is known to us there meets us as a living, personal reality in our own life. Only then will the witness of the disciples

concerning the risen Lord be credible: 'This Jesus God raised up, and of that we all are witnesses.' (Acts 2:32.)" (P. 128. Our emphasis.) This indeed is Existentialism!

Christ's Descent to Hell and Ascent to Heaven — "Myth"!

The heading of Chapter XV of the ULCA *Conversation on Faith* in itself indicates sufficiently what one may expect to find therein concerning belief in Christ's Descent into Hell and His Ascension into heaven. For, the heading reads: "The 'Myth' of Christ's Descent into Hell and Ascent into Heaven." (P. 129.) — "Many people are troubled by the question of what happens to those who have died without having accepted the saving message of Christ. . . . The ancient church gave some very definite answers . . . in the Christian creeds. For the modern man the only difficulty consists in the fact that the ancient church expressed this faith in the mythical images of its own time which no longer conform to our present-day cosmology . . . better to cleanse it of the dust of the centuries and let its message come alive for a new age in the language of today." (Same page.) "They (the first Christians) considered it unthinkable that the rule of God's love which appeared in Christ should extend only to those people whom Jesus met either in person or through the message proclaimed by his disciples." (P. 133.) "No man, living or dead, is deprived of the opportunity to make a decision in confrontation with the love of God in person. This is the substance of faith in the creed's article concerning Christ's descent into hell." (P. 134.) — Now what about the Ascension into heaven? Citing Matt. 28:18-20 and Mark 16:19, the ULCA *Conversation on Faith* goes on to assert: "The Savior of mankind thus entered, so to speak (our emphasis), into chancellorship with God, as was promised in Psalm 110:1. Only in the Book of Acts, which was written by Luke, a Greek physician and disciple of Paul, do we have a description of the external event of the ascension (emphasis in original): 'And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight' (Acts 1:9). One may confidently leave unsettled the question whether this more detailed description of the event of the ascension is an elaboration which sprang later from the imagination of the Christian congregations or whether it is based on accounts given by the disciples themselves. In any case, the substance of the Christian faith is not the conception, based

on the ancient mythical view of the world, that the body of the risen Christ rose up into the air until it disappeared in a cloud. The substance of faith in the ascension of Christ (so: of faith in a myth — CL) is the assurance that the course of history and of our personal destiny is governed by the merciful hands of him who on the cross established the power of God's sacrificial love in the world." (P. 136; our emphasis.) — To all of this we want to add that if anyone may be wondering what the *demythologization* of Scripture is, of which Bultmann, another Existentialist, has made a specialty of in our lifetime, here are examples of this demonic "interpretation" of the Holy Book. For Missourians we want to add more particularly, that Christ's descent into hell has already been treated in a similar way some years ago in a B.D. thesis at Concordia Seminary in St. Louis which was approved by the faculty representatives who had the matter in hand. At the 1959 convention of the Missouri Synod, delegates were persuaded to declare sight unseen concerning this thesis that it "calls attention to certain problems connected with the doctrine of Christ's descent into hell, but does not actually deny the doctrine of the descent into hell" (Proceedings, p. 198.) One should never forget the Church's rule of appeal from an ill-informed convention to a better informed convention. The thesis is in the seminary library, with a copy of the 1959 resolution attached to it. There anyone may examine it for himself.

The Return of Christ

What of the "Return" of Christ? "That which is held together here on earth only with difficulty and sometimes not without compulsion and force will — so Christianity hopes — be ruled from within in eternal life and be led to unity by reason of the fact that Christ the King of Love, will rule over the world." (P. 145. Our emphasis.) "Then all government and rule by force in this world will be unnecessary; they will be abolished because God himself will be everything to everyone (I Cor. 15: 24-28)." (P. 245f.) "All kingdoms and sovereignties — whether they be great or small, political, economic, or ecclesiastical — will then prove whether and to what degree they have either prepared or blocked the way for this rule of true community and genuine love." (P. 146.) Doesn't this sound pretty much like a Marxian promise of an earthly utopia, in which government is to "melt away"? Or, to use an ex-

pression used in this *Conversation on Faith* itself, "fertilizer for social progress"?

Life after Death

What of the hope of life after death? "On no account does faith in the resurrection of the body mean belief in the restoration and reanimation of the body in which we men have walked the earth." (P. 183.) "Nor can it be ascertained with certainty whether the men of the Bible believed in a 'survival of the soul after death.' Not a few theologians and historians of religion are of the opinion that belief in an indestructible soul substance in man is not in accord with the faith of the Bible. We can leave this undecided. What is certain is that Jesus in his dealings with the Pharisees (sic) never resorted to belief in the immortality of the soul." (P. 184.) "It is true that many people conclude from Jesus' words to the malefactor on the cross that entrance into paradise occurs immediately after death (Lk. 23:43). But this conclusion falls to the ground when we remember that in eternity there is no time (Rev. 10:6, A.V.)." P. 185. While we are for the time being refraining from commenting generally on all of the torture of Scripture, sophistication, and irrationalism contained in the ULCA *Conversation on Faith*, we cannot help calling attention to the fact that Jesus seems here to be charged with not knowing what he was talking about in so serious a matter and moment as that of his dealing with the penitent malefactor. We moreover call attention to the fact that what is portrayed in Rev. 10:6 is the simple truth plainly recorded also in Matt. 24:22 concerning the last evil days: "Except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Reconciliation, Atonement, Justification

Just as all, or nearly all, other objective Scriptural truth is done away with in this ULCA *Conversation on Faith*, so also the heart of it, — objective reconciliation, atonement, justification.

After setting forth the doctrine of atonement through Christ's expiatory sacrifice (with reference to Anselm of Canterbury's "Why did God Become Man?"), the ULCA *Conversation on Faith* declares: "This interpretation which makes the sacrifice of Christ a kind of Germanic lawsuit before the eternal Judge is not in accord with the teaching of Holy Scriptures." (P. 108.) And again: "Above all, not a single passage in the Bible says that on the cross of Christ the eternal

God was reconciled by a representative of the human race." And still again: "This clarification disposes of one substantial objection that is raised against the cross of Christ today. Again and again we hear people ask with amazement how a God of love could make his willingness to forgive depend upon a bloody sacrifice that must be offered to him first." After telling the story of a king who dissuaded his people from taking lightly his law, *which he could have changed if he wished*, and thus saved them from the curse of corruption by willing to suffer his mother's punishment for transgressing that law, the ULCA *Conversation on Faith* says: "This story makes clear how wrong it is to think that the cross of Christ is a matter of reconciling God with a bloody sacrifice. Neither the king in this story nor God are reconciled." (P. 119; our emphasis.)

What then remains of the doctrine of reconciliation? Only this: that men are reconciled to God (subjective reconciliation). "What matters is that men's consciences should be pricked and comforted at the same time. Only so can sin be not only forgiven, but really conquered." (P. 119.)

Under the descent into hell we have already seen that the ULCA *Conversation on Faith* would talk men into the delusion that there is still hope for all in the realm of the damned.

Church Unity

And what of the Church and its unity? "The unity of the church does not depend upon unity of organization, nor even upon unity in the formulations of its faith. The unity of the church of Jesus Christ within the multiplicity of churches, like the unity of a congregation, grows out of the multiplicity of its members. It emerges out of the mutual ministry of admonition and consolation." (P. 171.)

ULCA Statistics

As stated in the beginning, we have given more space to the above *Conversation on Faith*, ULCA Style, than we ordinarily would, because it clearly and convincingly illustrates what is happening to churches generally throughout the world today through their giving up the historic Christian faith regarding the doctrine of the Holy Scriptures as the revealed Word of God. Soon after we had completed our review, there came to us in the *Lutheran* (May 3) a report giving statistics of that church, under the heading "ULC Shows Small Gain." A brief examination of

this report will nicely complete the picture of the ULCA which has been drawn for us in its *Conversation on Faith*.

The report before us shows a ULC membership (baptized) of 2,495,009 at the end of 1960, a net gain of 17,997 for the year. "The membership total kept the ULC the largest Lutheran body in North America, although the Lutheran Church—Missouri Synod closed in by recording a larger membership gain. Missouri membership increased 81,744 during 1960 to bring the synod's total to 2,469,036." This (only 25,973 less than the ULC) would indicate that continued relative growth of the two bodies during the present year (1961) would enable the Missouri Synod to overtake the ULC as "the largest Lutheran body in North America." Other ULC figures are even less impressive: enrollment in its church schools (we take this to mean Sunday schools) increased only 323 during the year; nursery rolls showed a 3,596 drop, and vacation and weekday schools "also declined slightly."

After all, why should sincere folks who want to be Christians in the historic sense of the word particularly want to join a church which has given up the historic Christian faith?

It looks as though the time has come for another ULC merger. For that is the way unionistic churches "grow." And the ULC has seen to this. For it will soon take the Augustana Lutheran Church and several smaller bodies under its collective wings. And so the ULC will, under the new, presumptuous name of *The Lutheran Church in America*, continue its existence as a body which has given up the Spirit.

What Missouri Can Learn from the ULC — If She Will

Is there a lesson in all of this for us? Is the Missouri Synod, with its ongoing controversy over the Word of God heading for a similar fate? Is there not reason for us, today more than ever, to heed the words of our Lord: "Except ye repent, ye shall all likewise perish!" (Lk. 13:1-9.)

There never was a day when we within the Missouri Synod (along with others) have had to hear more than today about a "love" which, when looked at properly, proves to be a love which is not according to God's Word; a "love" which has already served to lay low many another church. And there never was a day of greater activism, a day of running hither and yon and being busy about — what? *Let us return to our "first"*

love and do the "first" works as they are known once to have been done in our church, lest our candlestick be moved out of its place — suddenly! (Rev. 2:4-6.) To call brotherly love the article with which a church stands or falls (as ecclesiastical indifferentists, Organization men, and unionists invariably do, especially in practice) is to think that there can be apples where there is no tree. Only the pure Word produces a pure faith, and this in turn produces a pure love. Love itself is misconceived when it is supposed that it can be great and strong without faithfulness to the Word. Jesus made this all plain when He said: "If a man love Me, he will keep My words," John 14:23. (We suggest that readers consult all that Lenski, from whom we have borrowed, says on this subject in his commentary on *St. John's Revelation*, pp. 86-89.)

● Correspondence Between the CLPB and the President of Synod

In our February issue (pp. 25-31) we published correspondence between the CLPB and the President of Synod concerning our efforts, since Aug. 31, 1960 to meet with the President in order to show him the Scriptural unacceptableness of a proposed settlement of the Scharlemann Case in the Presidential letter of Aug. 22, 1960. Following is a continuation of that correspondence.

January 30, 1961

Dear Brother Dahms:

Under date of January 19, 1961, I wrote to you and enclosed copies of the letter for the other eleven men of your group. I suggested February 9-10, 1961 as dates when a meeting between your group and the Praesidium, three District Presidents, Executives of the St. Louis Seminary Faculty and representatives of the Seminary Board of Control might be held. This is my third suggestion of dates for such a meeting.

Please be so kind as to inform me immediately by special delivery (postage enclosed) whether your group will attend. I must give definite information to the other men mentioned above.

With cordial greetings,

Fraternally yours,

J. W. Behnken

Feb. 2, 1961

Dr. J. W. Behnken
210 N. Broadway
St. Louis 2, Mo.

Dear Dr. Behnken:

I wish you to know that I have received your letter dated January 30, 1961, by special delivery on January 31st.

The letter of the Confessional Lutheran Staff was placed in the mails January 31st. It answers your two letters of January 19 and January 30, 1961. You should have that letter now. [Cp. CL, Feb., p. 30.—CL]

With fraternal greetings,

A. C. D.
For the C-L Ex. Staff

February 3, 1961

TO:

The Revs. A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group

The District Presidents: The Revs. O. Krueger, W. D. Oetting, and Theo. Nickel

The Executive Members of the Faculty, Concordia Seminary: Drs. A. O. Fuerbringer, Arthur C. Repp, and Dean L. C. Wuerffel

The Members of the Board of Control, Concordia Seminary, St. Louis, The Revs. Fr. Niedner and Gerh. Nitz

Dr. Martin H. Scharlemann

The Vice Presidents of Synod: Drs. O. R. Harms, R. Wiederaenders, George W. Wittmer, and Arthur C. Nitz

Dear Brethren:

Much to my regret, I must inform you that my attempt to arrange for a meeting on February 9-10, 1961, between twelve men of the Confessional Lutheran group, the Praesidium of Synod, representatives of the St. Louis Faculty, representatives of the Board of Control of the St. Louis Seminary, was unsuccessful.

The Executive Staff of the Confessional Lutheran, through the Rev. A. C. Dahms, wrote in a letter dated January 30, 1961, and post-marked in Chicago, January 31, 1961, 4:30 p.m., which I received the morning of February 1, 1961, that my letter under date of January 19, 1961, could not reach the other men (the eleven other men) until January 23, 1961, and that they could not confer together until January 30, 1961. I had written to the Rev. Dahms again under date of the 30th of January, inquiring whether the men were coming to the meeting.

This morning, February 3, 1961, I received Rev. Dahm's answer, which referred me to the letter which I had received from him on February 1, 1961, as the answer.

For the above reasons, there will be no meeting on February 9 and 10, 1961.

What we shall be able to arrange now, I shall discuss with the Vice-Presidents when we meet on Tuesday, February 7.

Because of the heavy snow, I am dictating this letter over the telephone and have authorized Miss Olivia Scott to sign it for me.

With cordial greetings,

J. W. Behnken

February 14, 1961

Dear Brother Dahms:

On February 7 the Vice-Presidents and I had a meeting here in St. Louis. On February 8 we met with another group.

At our own meeting we discussed, also the impossibility of making arrangements for a meeting between the groups concerning which I have been writing, the Confessional Lutheran group and the Praesidium, District Presidents, representatives of our Board of Control in St. Louis and executives of our faculty. It grieves us very much that we have not been in a position to come to an agreement as to such a meeting. The men have asked me to come to you with the following proposal.

We suggest that three members of the Praesidium, Dr. Oliver R. Harms, Dr. George Wittmer and I meet with three members of your group for an oral discussion in order that we may come to a definite arrangement for a meeting. We are ready to come to Chicago and to have such a meeting

at the Northern Illinois District office. We suggest February 24 at 1:00 P.M.

Please inform me in the near future whether this suggestion of the Praesidium is satisfactory. I shall look for a letter from you in the near future.

With kindest personal greetings and best wishes for the Lenten season, I am

Fraternally yours,
J. W. Behnken

February 16, 1961

Dr. J. W. Behnken
210 N. Broadway
St. Louis 2, Mo.

Dear Dr. Behnken:

Your letter of February 14 was received yesterday, proposing that you and Drs. Harms and Wittmer meet with me and two other Confessional Lutheran men on February 24 at 1:00 P.M. in the office of the No. Ill. District at Chicago.

We can then discuss the possibility of a meeting over which we came to no agreement in our correspondence since Aug. 31, 1960.

I hope that no major congregational obligation will arise to prevent any of my men from being present; Lent already makes a meeting like this difficult for us.

With sincere fraternal greetings,
A. C. Dahms

The meeting of three members of the CLPB (Pastors A. C. Dahms, H. W. Romoser, and Paul H. Burgdorf) with the three members of the synodical Praesidium referred to in the previous two letters (Feb. 14 and Feb. 16) was held on Feb. 24. In this meeting a *neutral moderator* and a *tape recording* were agreed on by both sides for a proposed later meeting of a larger group. Agreement concerning a third and all-important matter for such a possible meeting was reached as follows: The President would try to arrange a program acceptable to both sides and submit it to the CLPB for their examination and possible approval. If the CLPB found the agenda acceptable, a meeting such as had been under discussion would be held on May 23 and May 24. Further correspondence regarding this matter here follows:

March 28, 1961

TO:

The Revs. A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group

The District President: The Revs. O. Krueger, W. D. Oetting, and Theo. Nickel

The Executive Members of the Faculty, Concordia Seminary, St. Louis, Drs. A. O. Fuerbringer and Arthur C. Repp

The Members of the Board of Control, Concordia Seminary, St. Louis: The Revs. Fr. Niedner, and Gerh. Nitz

Dr. Martin H. Scharlemann

The Vice Presidents of Synod: The Rev. Drs. O. R. Harms, R. Wiederaenders, Geo. W. Wittmer, Arthur C. Nitz

Dear Brethren:

Please pardon the delay in getting these lines to you. Absences from the city and a stubborn case of bursitis as well as an extra amount of work may serve as an explanation for the delay. I hope that you will excuse me.

When Dr. Oliver R. Harms, Dr. George W. Wittmer, and I met with pastors A. C. Dahms, Paul H. Burgdorf, and Harold W. Romoser, we

agreed that we would present a program or agenda for a possible meeting on May 23 and May 24. The enclosed copy serves this purpose. I sincerely hope that it will be agreeable to everyone. I hope also that the dates listed will be satisfactory to all concerned.

Wishing you God's choicest blessings for Holy Week and the Easter Season, I am with kindest personal greetings,

Your in Christ

J. W. Behnken

Outline of Discussion between the *Praesidium of The Lutheran Church — Missouri Synod*, the *Representatives of the St. Louis Seminary Faculty*, several *District Presidents*, and the *Editor and the Executive Board of the Confessional Lutheran*, May 23-24, 1961, at 210 N. Broadway, St. Louis, Mo.

THE PROGRAM

May 23

Matthew 18 and its application in reference to Publica Doctrina

The Law of Christian Love as Brother Ministers to Brother

and the Confessional Lutheran Procedures

Leader: A member of the Praesidium committee

It is planned that there will be:

- a) a presentation
- b) a discussion

May 24

The case of Dr. Martin Scharlemann

Leader: A member of the Confessional Lutheran Committee

Selected Essay — (Please announce which essay you plan to discuss in ample time)

1. State exceptions
2. Discussion of exceptions
3. Discussion of the problem of "exploration"

April 10, 1961

President J. W. Behnken, D.D.

210 N. Broadway
St. Louis 2, Missouri

Dear President Behnken:

Your letter of March 28th, following the suggestion made on February 24th at a meeting of three members of the Praesidium and three representatives of the Confessional Lutheran Publicity Bureau, with a tentative program which you agreed to submit to us for our examination and possible approval for a meeting on May 23-24, has been received and considered. We welcome the indication of your willingness at this time to enter upon some discussion of the doctrinal disturbance now afflicting Synod.

Regarding the program you suggest for May 23rd we wish to say:

1) We take it as self-evident that all the proposed participants accept the Scriptural principle enunciated in the Confessions of the Lutheran Church, Large Catechism, *Triglot*, p. 661, 284:

"But where the sin is quite public so that the judge and everybody know it, you can without any sin avoid him and let him go, because he has brought himself into disgrace, and you may also publicly testify concerning him. For when a matter is public in the light of day, there can be no slandering or false judging or testifying; as, when we now reprove the Pope with his doctrine, which is publicly set

forth in books and proclaimed in all the world. For where the sin is public, the reproof also must be public, that everyone may learn to guard against it."

2) We recall that the Praesidium, in the name of the College of District Presidents, circularized Synod's clergy on March 25, 1955, with a charge against the Confessional Lutheran prior to any face-to-face consultation with the staff of the Confessional Lutheran.

3) On February 11, 1960, Pres. A. O. Fuerbringer circularized our clergy on the Scharlemann case and permitted the professor to repeat his position.

4) The administration of Concordia Seminary, St. Louis, in a *Newsletter*, Spring 1961, addressed the alumni of the school regarding the Confessional Lutheran while negotiations for a meeting between members of the Praesidium and of the Confessional Lutheran Publicity Bureau were in progress.

5) The *Lutheran Witness*, which is under the censorship of the St. Louis faculty and is supervised by an editorial board of clergy and laity, including a member of the Praesidium as chairman, published a report and partial details on the Controversy on Scripture while negotiations on the issue were in progress.

6) Dr. Scharlemann commented publicly on his case in the *Lutheran Chaplain* (Summer 1960, p. 26).

7) Dr. Scharlemann refused to deal privately on his case with a brother who objected to his doctrinal position.

These considerations and actions make it clear that the proposed participants in the suggested meeting share the conviction that Holy Writ does not demand prior private treatment of situations that are a matter of public knowledge. Since that is the case, it would be an unnecessary and unwarranted expenditure of time and energy to engage in a special meeting to discuss these matters. We therefore hold that the subject proposed for May 23 should be stricken from the agenda at this point, and hereby request that deletion.

In addition we must reiterate what we have repeatedly written to you and what our representatives have said to you on February 24: We insist upon our right, which the Praesidium may not evangelically deny us, to have our original request which initiated this correspondence on August 31, 1960, receive first consideration, namely, the request for a meeting "to make clear that the proposed settlement of the Scharlemann case as reported in your recent letter is Scripturally unacceptable."

The meeting on May 23 should, then, immediately enter upon discussion of the President's letter of August 22, 1960, and the doctrinal issues raised by Dr. Scharlemann's writings, including the question of the admissibility of the plea of "exploratory" presentations. As we have repeatedly stated, we are prepared to offer our representations on the matter.

We insist upon our right to deal with the several papers on Scripture which Dr. Scharlemann delivered, as well as his printed article in the *Theological Quarterly*, since all reflect and have bearing on his position and since the Board of Control has by resolution passed its judgment on his papers (L.W. 1961, p. 165). We decline to be limited to one of these documents.

Your letter does not mention several items discussed in the February 24 meeting and in earlier correspondence. You will recall that it was agreed that a moderator acceptable to both groups should

be chosen, and that the discussions should be tape recorded. Kindly confirm these agreements and give us definite word of the moderator you propose.

It is also necessary for us to know:

- 1) Whether you gave your consent or approval to
 - a) the issuance of the *Newsletter* article on the Confessional Lutheran, and
 - b) the "Special Report" of the *Lutheran Witness*, April 4 1961, pp. 14-22, with their gross misrepresentations of demonstrable facts;
- 2) Whether you are correctly quoted in the *Lutheran Witness* cited, p. 21;
- 3) If the quotations are correct,
 - a) why was it not said that meetings failed to materialize because of your insistence that "such meetings [to discuss the doctrinal issues] cannot be arranged at present" (cf. our correspondence); and
 - b) why there was no mention in the *Lutheran Witness* article that negotiations for a meeting are in progress;
- 4) Whether you and the administration of the St. Louis seminary approve the present offering and sale of Dr. Scharlemann's "The Bible As Record . . ." (wholly unaltered) by the seminary's printshop, or bookstore.

It is essential that we have prompt information on these matters in order that we may be assured that all parties to the projected meeting are dealing in good faith.

If the program amendments we have proposed are accepted and the pertinent information requested is made available and is satisfactory to us, we are ready to attend the meeting in St. Louis On May 23 and 24. Because members of the executive staff must make commitments and arrangements well in advance of any meeting, it is necessary that your specific response to our proposals and inquiries reach us no later than May 4. We regret the attack of bursitis which you mention as explaining the delay in dispatching your current letter, and trust that you have been given a good recovery.

Yours in Christ,
The Executive Staff
of the

Confessional Lutheran Publicity Bureau
A. C. Dahms, Acting President

cc: The Vice-Presidents

✪ Minorities

In his syndicated column which appears under the general heading "Strength" in secular dailies throughout the country (we are quoting from the *Clinton Herald*, Iowa, of May 4), Earl L. Douglas writes as follows:

Minorities often seem despised in the eyes of men but we can be sure that they are often beloved in the eyes of God.

Practically every great moral and spiritual movement recorded in the Bible began as a minority movement. The patriarch Abraham, unable to endure the idolatry which prevailed in Ur of Chaldees, went out seeking a new faith and a new country. Jacob and his family went down into Egypt to live first as a privileged minority and later as a hated

minority. All through the Old Testament the prophets represent a minority point of view.

When we come to the New Testament we find Christianity emerging as decidedly a minority movement. The little holy group composed of Elizabeth and Zacharias, Joseph and Mary, Simeon and Anna were guardians of a spirituality that was fast departing out of the life of a nation. Jesus and His disciples were a little handful of truthbearers amid a vast ocean of error. The Book of Acts tells how the followers whom Jesus left to carry on His work went out into a pagan and hostile world, apparently, to attempt the impossible.

True Christians are a minority. God's great spiritual movements are advanced by minorities, usually hated minorities. God is not interested in numbers but in sincerity. There can be, and sometimes are, evil minorities, but almost always the beloved of God are few in a world order which either neglects or outrages the things of God.

● Show Your Color!

Silence is not always golden; sometimes it is yellow.

(The author of the above, is unknown. Doesn't it seem as though he would deserve a medal of some kind or other?)

● What Our Readers Say

"Please enter my subscription beginning immediately. Also, if possible, I would like a copy of the January, 1961 issue dealing with the St. Louis seminary. Being a 1960 graduate of that school, I am well aware of some of the situations which have been tolerated there. In view of the literature coming from many quarters of Synod, including the white-wash job of April 4 *Lutheran Witness*, it is refreshing to read the CL." — Pastor, Ohio.

"The *Confessional Lutheran* (May, 1961) was given to me by a seminarian. It is the first time I knew that such a paper was in existence. I enjoyed the contents so much that I read it several times. I want to subscribe as soon as you send the following: When did you first publish this paper? How many back issues do you have? I should like to read all you have. (Available?) As soon as you send this information, together with price for them, I will add this to my subscription." — Mrs. —, Clayton 5, Missouri.

"There seems to be a lack of information about what is going on in St. Louis. . . . We get the impression that some of our men are more ready to ascribe error to the Bible than to our St. Louis faculty and Synod's Praesidium. The power of such misguided faith is not to be underestimated." — Pastor, Oregon.

"It grieves me to read what is going on in our dear Missouri Synod, that Modernism is infiltrating not only in the Lutheran Church at large, in

Europe as well as in our country, but that it is creeping also into our own synod. What would my old seminary teachers, Pieper, Stockhardt, Bente, Metzger, Fuerbringer, Dau, and Krauss say if they found out how conditions have changed in our synod, even at Concordia Seminary! Though the things revealed in the *Confessional Lutheran* make unpleasant reading for a dyed-in-the-wool Missouri Synod Lutheran, I want to know what is going on. Therefore keep me on your subscription list. More power to you and your entire staff!" — Clergyman, St. Louis.

"I thought the March issue especially challenging. I doubt if you ever dreamed when you wrote your first *Confessional Lutheran* that you would ever have to deal with heresies as vicious as the past couple of years has brought. I marvel that you have not long ago given up the struggle against Missouri's apparently irreversible doctrinal collapse. — I, like Bishop Pike, have had a change of heart concerning the Virgin Birth, except that I can no longer remember why I once refused to accept it. . . . I once taught evolution at the University of Washington, and once shared Dr. Krekeler's enthusiasm for debating the issue with creationists. Actually, I felt quite uncomfortable in the face of pointed questioning, though, and I suspect that Dr. Krekeler does also. How did those first amino acids manage to fall into place to form proteins, and how did those proteins come to life? Why was evolution in one direction, from simple to complex? And if the complex forms were so all-fired superior, why do the simple forms still survive? If the bat evolved because its wings rendered it superior to mice that creep why do mice creep? And what of that poor creature that represented the halfway mark between the mouse and the bat, and whose extremities were half leg and half wing, and who could therefore neither walk nor fly — what advantage did it have that enabled it to win in the struggle for survival against creatures that could do one or the other? I thank God that I no longer have to answer such silly questions with even sillier answers." — M.D.

"It is my thinking that when the chips are down we will find the laity among the finest and most stalwart and courageous people in lining up and standing for God's truth in the orthodox manner. It is the old story of history repeating itself again and again in those days when men spoke of the ills of the church and criticized the clergy for doing so little in reforming the church. It is still true in our day that we of the clergy are too timid, afraid of officialdom, unable to cope with the situation at hand. It seems that while officials are bogged down with officialdom, we ourselves, as parish pastors, become bogged down with the administrative details, paper work, and all the things that we are called on to do in this modern 20th century when we are supposed to have all the up-to-date convenience and the comforts of a well-run, efficient office." — Clergyman, Michigan.

"Enclosed you will find check towards subscription to the *Confessional Lutheran*. More power to you as you contend for the faith of our fathers. I have written to officials on current matters; to the President in regard to the Scharlemann escapade—no answer. I wrote to Dr. Fuerbringer; he filled out a blank card with the remark: 'Very interesting.' I wrote to the headquarters of the Walther League in regard to urging our young people to join in

with the 'One World' effort called UNICEF (United Nations Emergency Children's Fund), of which according to the *Congressional Record* of Sept. 5, 1959, 5½ million dollars went to Red Bulgaria, and they contributed nothing; 3½ million to Red China, ditto; 18 million to Tito's Yugoslavia, etc. All of it flowing into the coffers of these slave-master regimes, to be used in eventual nuclear war against the very youth that collected 80% of these funds here in America. *I received no answer.* Now it's a monstrous thing as regards this INASMUCH, a manual which reads like a Communistic front magazine, seemingly intended to drive our young people into the swirling current of the Social Gospel. Read it and weep! Our congregation is threatening to withdraw its leagues from the International." — Pastor, California.

"I would be grateful if you would send me a copy of your magazine, the *Confessional Lutheran*, which I understand contends for the faith once for all delivered to the saints." — Executive, British Branch of the Reformation Translation Fellowship (A Fellowship for the Translation and Publication of Chinese Christian Literature), England.

"May the Lord bless your work and continue to give you and your staff the courage of Paul and Luther and divine wisdom to carry on for the TRUTH with ever increasing vigor and success." — Pastor, Oregon.

"Enclosed is a check for my subscription to the *Confessional Lutheran*. Please use the remainder of the check as you see best to continue the wonderful work that you are doing. Your magazine is enjoyed especially because of its solid Scriptural content. May the Lord continue to give you and the staff His abundant strength as you seek to keep the church with the Scriptures." — Pastor, Texas.

"Far be it from me to pass this on to a friend. I think my good Lord would be very angry with me if I did as He must be with you. Also remember that you print only testimonies of those who like your paper. I know of some who take it just out of curiosity but do not agree with you. I would not even contribute to such a cause — it's like contributing to Communism. Am not signing my name as you fellows are mean and vindictive. You would smear me. Print this with your 'testimonials.'" — Cleveland, Ohio. (Edit. Note: Had this pastor signed his name, we would not have printed his note; for then we could have written him personally and perhaps helped him. — CL.)

"I do not want to miss a single copy. I do feel that your publication should be in the hands of every individual who is a member of the Missouri Synod. Your work is in harmony with Luther and Walther." — Layman, Minnesota.

From our circulation department: "Please raise our printing another 100 copies with the June issue. At the rate at which new subscriptions are coming in, we shall need an increasing number of copies to meet the demand being made on us."

❶ Missouri and the NCC

The following resolution was adopted by the Texas District Convention of the Missouri Synod, which met at Austin on April 3-7, Dr. R. Wiederaenders — representing Synod's President:

RESOLVED, That we request The Lutheran Church—Missouri Synod, through its praesidium, to direct its boards to sever all connections or ties with the National Council of Church and/or departments thereof.

In view of consideration of space, and also because most of our readers will no doubt have opportunity to see the full statement of the Texas District elsewhere, we are publishing only its resolution itself.

❷ Victims of the High Church Movement Within the Missouri Synod

Under "Official Notices" in the *Lutheran Witness* of April 4th (p. 23), readers may have noted the announcement by the President of the Atlantic District that "Richard Klopff, Brooklyn, N.Y., and Daryl Johnson have resigned from the parish ministry of The Lutheran Church—Missouri Synod and are not eligible for a call."

A letter to the clergy of the Atlantic District from the office of its president states that "it is well known that these men had what some considered an extreme liturgical bent, and some people have been asking questions." It is revealed in the same letter that Daryl Johnson was going to be taken into the "Catholic Church," and that it is understood that Richard Klopff "is teaching in a school of the Episcopal Church."

Richard Klopff was formerly editor of *Una Sancta*, organ of the High Church Movement among Lutherans in our country. Some excerpts from the parish bulletin of Daryl Johnson were published in the October, 1960 *Confessional Lutheran* ("Lutheran Catholics within the Missouri Synod"). It is clear that these men (for whom we are truly sorry) went out from us because they were not of us. The pity of it is that leading spirits of this movement, who are influencing young men in the direction in which two more of our pastors have now gone, remain within our synod, and apparently in good standing, — one of them as a member of the faculty of Concordia Seminary in St. Louis.

How many more victims must this Romanistic movement claim before a halt is called to it, if this is ever to be done?

❸ State of the Church Conference

The Missouri Synod-wide free conference known as the State of the Church Conference concerning which the April CL contained an announcement on the basis of a letter re-

ceived from its Invitational Committee was duly held at the Hotel Schroeder in Milwaukee on May 15 and 16.

384: pastors (204), teachers (32), and laymen (148) registered as voting, and 220 as visiting, a total of 604 during the two-day sessions. They came from 30 states of the Union, from Canada, and elsewhere. Among the visitors were a number of Missouri Synod officials, including several members of the general Praesidium, as "observers." The large hall in which meetings were held was filled to capacity at all times, and the well arranged program, with its excellent essays, was followed with rapt attention.

The Rev. Cameron A. MacKenzie of Detroit presided over the conference sessions with rare skill and efficiency. In his opening address he enlarged on the nature of a free conference, emphasizing that such conferences are based on the *general priesthood of believers*. He advised the gathering that information concerning the conference had been sent to Vice-President Roland Wiederanders by Dr. Aug. Brustat, a member of its planning committee, as long ago as Feb. 23, and that no reply had been received to this letter. Also, that President Behnken had been shown the courtesy of a registered letter of information dated April 10, so that knowledge concerning the plans of the committee would be sure to reach him; a return receipt was received by the conference's chairman from the postal department, guaranteeing that delivery had been made to the office of the addressee.

Essays dealt with the following subjects. Scripture, its Inspiration and Inerrancy, by Drs. Siegbert W. Becker of River Forest, Ill., and Lawrence W. Faulstick of Los Angeles. Bible Translations, by Dr. Wm. F. Beck of St. Louis. The Doctrine of the Church and of Church Fellowship, by the Rev. Vernon H. Harley of Texas. The Ecumenical Movement (NCC and WCC), by Dr. Aug. W. Brustat of New York and the Rev. Arnold H. Gebhardt of Nebraska. Our Church's Concern for Its Youth, by the Rev. Wm. F. McMurdie of California. "From Methodism, Masonry to Missouri and Back Again," by Ben R. Bryant, M.D., of California. The Brief Statement, by the Rev. Harold W. Romoser, M.A., of Oak Park, Ill. Our Professional Schools, by Mr. Fred C. Bendewald of Missouri. Our Secular School (Valparaiso University), by Kenneth K. Miller, a graduate student who is to receive his doctorate in theology at the close of the current academic year. The final essay, summary Evaluation

of the State of the Church from a layman's point of view, was delivered in excellent style by John M. Rhame of Iowa and most cordially received.

Approval of essays ran so high that they were invariably accorded applause, in some instances by a standing ovation. We have been given to understand that these essays will appear in print and that as a matter of fact a sizeable contribution was anonymously made in order to make this possible. It is a significant fact that a number of the essayists were rather *young* men, a fact that bodes well for what was begun at Milwaukee and under God is to be continued in our church.

Questionnaire Cards were distributed about the conference hall and available at all times. After the presentation of essays had been completed, questions asked on these cards were answered by the respective essayists to whom they were addressed.

A dozen resolutions relevant to as many vital issues confronting our church (Missouri Synod) were presented by Theodore Smithey of Taylor, Michigan (onetime secretary to Henry Ford II), and adopted. We trust that these may somehow be brought to the attention of our readers.

A *Book of Documentation*, running to more than 185 pages, was presented to registrants. A review of this invaluable documentation of scores of doctrinal errors taught within the Missouri Synod immediately follows this present report. A limited number of copies is still available, @ \$10.00, from the Rev. Cameron A. MacKenzie, 4430 St. James Street, Detroit 10, Mich. If this book is not reprinted in a larger edition, it may soon be expected to be sought after by church historians and command the price of a valuable rarity.

In this connection we wish to call attention to a remark made by Professor Becker in the course of his essay: the *Lutheran Witness* of April 4 (1961), publicizing its nine-page *Special Report — Theological Problem*, "represents a new low in the Missouri Synod." Off the conference floor, Dr. Lawr. Meyer of St. Louis (Synodical Counselor) volunteered to some of us the information that upon appearance of the April 4th *Lutheran Witness* he went to the offices of the President of Synod and its First Vice-President and voiced a protest which he said we might quote, the exact words of which we however prefer to forego quoting at this time and place.

The Rev. H. W. Romoser prefaced his essay with a statement along the following

lines: I am not here by permission of some official authority or the like. I did not seek nor want permission of any official.

The essayist referred to the present year (1961) as the Walther Sesquicentennial year; to that great churchman's experience with ecclesiastical "authorities;" to I Pet. 2:9 as *Walther's Text*; and to the article in the Missouri Synod's constitution making it merely an advisory body. "I am not ready," he said, "to take the road back to Rome; not ready to yield my right to confer with fellow-members of my church when necessary." His preliminary remarks came to a close with a reference to innuendoes and pre-judgments that had been issued regarding this free conference and to the ill that they bode for our church.

All in all the State of the Church Conference must be regarded as a miraculous gift of divine grace by our ascended Lord to His Church in these last evil days in which Missouri's historic fate hangs in the balance. Its spirit of God-directed unity and Christian determination in the full Scriptural sense of the word was such that we had to say to ourselves time and again: Here is old Missouri come back to life! Shades of Walther and other Synodical fathers hovered about the conference hall, — most fittingly in this Walther Sesquicentennial year!

Resolution No. 12 of the conference reads:

WHEREAS, There is evident need for this conference and for the continuation of its work and objectives; therefore be it
Resolved,

A. That the Executive Board, Conference Offices, and Invitational Committee continue their work by

- 1) Directing the resolutions of this free conference to the appropriate officials and organizations of Synod, together with papers delivered at this conference which pertain thereto;
- 2) Calling further meetings and conferences;
- 3) Appointing area representatives to establish groups for study and information on vital doctrinal matters confronting our church;

B. That all registered members of this free conference and others of like mind be urged to volunteer their talents, time, and support for the furtherance of this work;

C. That the executive officers of the conference study the feasibility of pub-

lishing a journal of theology to disseminate the essays here presented and similar material for the preservation of the pure Word, as it has been confessed historically in Synod's theological position.

To all of the above the *Confessional Lutheran* adds its *Soli Deo Gloria!*

● Review of Publications

Book of Documentation. State of the Church Conference (Milwaukee, May 16-17, 1961). 185 pages, 8½x11, paper cover. \$10.00 per copy. Order from: Rev. Cameron A. MacKenzie, 4430 St. James St., Detroit 10, Mich.

Here is an invaluable publication for everyone who is interested in the fate of the Missouri Synod. It contains, in well arranged order, as shown by its Table of Contents, photostatic reproductions of documentary material, — indisputable material which documents facts in the *Controversy concerning the Word of God* within the Missouri Synod. This controversy far surpasses in importance the historic Predestinarian Controversy which threatened to disrupt the Missouri Synod during the last century. Depending on its final outcome, which is being protracted by official digressions, nothing less than the spiritual life of the Missouri Synod is at long last hanging imminently in the balance.

We shall mention but the following few important documents among the many that make up this timely publication: "God is One," by Dr. Martin H. Scharlemann (*Lutheran Quarterly*) in its entirety, pp. 10-13. "The Inerrancy of Scripture" by Prof. Scharlemann (Faculty Paper, 1958), almost in its entirety, pp. 3-5. Revelation and Inspiration" by Dr. Scharlemann (essay, Western District Pastoral Conference, 1959), complete, pp. 14-30. "Resurrection of the Body or Immortality of the Soul?" by Prof. Gilbert Thiele (*The Seminarian*, St. Louis, 1958), complete, pp. 43-46. Campus Opinion Poll (concerning belief in the Immortality of the Soul and many other things), *Seminarian*, p. 35. Dr. Herm. Sasse's Exposure of the Papistic Teaching of Prof. A. C. Piepkorn, pp. 189-191.

Besides the Table of Contents, there are valuable Author and Subject Indexes.

This documentation should go a long way toward putting an end to efforts, mostly emanating from St. Louis, rudely to discredit any and all who in a deep evangelical concern are raising their voice against the deluge of

subversive doctrine which is inundating the Missouri Synod today. (Such efforts are sometimes referred to as liberalism's "smear" technique, which is resorted to when its "silent" treatment has failed.)

What Is Troubling Lutherans? Part III. (News & Views, Jan., 1961.) 56 pages. 70 cents per copy; \$60.00 per 100. Order from: Church League of America, 1407 Hill Avenue, Wheaton, Illinois.

The Church League of America, in a campaign against subversivism in the Church, devoted the January issue of its well known publication *News and Views*, to a documentation of "What is Troubling Lutherans? Part I." The first installment of this series covered the general, worldwide situation among Lutherans. A second installment, in February, covered Lutherans of the left (ULC) and of the center (ALC) in our own country. Part III, which is before us here, covers Lutherans of the right, meaning the Missouri Synod today, which is really in trouble such as it has never known before.

In the 56 pages of this documentation you can read about Missouri's boasted new theological "frontiers" (Pres. A. O. Fuerbringer of Concordia Seminary in St. Louis); the "Biblical" convictions which Prof. Scharlemann has come up with from his explorations in the constantly moving theology of Modernism; the new faculty statement (St. Louis) on the "form" and "function" of Scripture, by which it has set itself apart from the historic Missouri Synod and its lucid Scriptural basis; of other denials, and denials of denials, among the faculty and student-body of Missouri's St. Louis seminary; of the open ecumenicism of younger clergy like Martin S. Marty and Jaroslav Pelikan; of defection from Missouri's doctrinal position at Valparaiso University; etc.

Pastors and other members of our church who may know little or nothing more than what they have been officially told about the Controversy concerning the Word of God within the Missouri Synod today will do well to order copies of this publication for congregation-wide distribution, see that it is studied and discussed in their midst, and then promptly apply whatever remedial action still seems possible in a synod where human "procedure" is frustrating clear directions of the Word of God toward a true, evangelical concern for souls over against error.

The Doctrinal Theology of the Ev. Lutheran Church. Heinrich Schmid, D.D. Translated from the German and Latin by Charles

A. Hay, D.D. and Henry E. Jacobs, D.D. Third Edition, Revised. 692 pages, 6¼x9¼. Augsburg Publishing House, Minneapolis. \$4.75.

This well known compendium presents a collection of statements on various doctrines from the writings of Lutheran theologians of the sixteenth and seventeenth centuries, before the age of Rationalism. A first edition in English translation appeared in 1875; a second revised, in 1899. Augsburg Publishing House has rendered a distinct service by again making this work accessible in a third edition, which is a reprint from its second revised edition in translation.

**PLEASE RENEW YOUR
SUBSCRIPTION TO THE
CONFESSIONAL LUTHERAN
PROMPTLY**

\$2.00 per Year

1163 S. Euclid Ave. — Oak Park, Ill.

❶ **The BADGER LUTHERAN on the
State of the Church Conference**

We regretted to see that the *Badger Lutheran*, which has said some fine, timely things about our sad synodical situation in the recent past, registered apparently deep prejudices prior to the free conference (The State of the Church Conference) which was held in Milwaukee on May 15 and 16. Following the conference, Lorraine M. Radtke, Editor, wrote a front-page editorial concerning the conference. "This reporter," she confesses, "has written three different versions of the State of the Church Conference, and each time these stories are reviewed they are not a fair, objective report of the conference." Later on in her editorial, she states: "It is the studied opinion of the writer that if a complete report were given it would be such a negative reflection that the report would do no more than sow seeds of discord. You may fully blame the limitations of the writer's journalistic ability after 20 years of professional writing experience but she cannot in good conscience report the State of the Church conference without violating, in her opinion, the 8th commandment."

The editor of the *Badger Lutheran* also quotes sentiments expressed by some Milwaukee area pastors concerning the State of the Church Conference (only one or two of whom, we are informed, were registered as voting at the conference). We believe it to be the part of extreme charity not to repeat prejudices expressed by most of these men,

one or two of them laudably excepted. If it should seem necessary to do this at all, we ask that it be remembered that not we, but they themselves, made their statements a matter of public record and therefore a matter for public discussion, by submitting them for publication.

Meanwhile, we are reminded that the Lord certainly knew what He was doing when He had His Apostle tell us in one of the Pastoral Epistles: "I suffer not a woman to teach." (I Tim. 2:12.) Anyone moreover, who must confess to a conscience as confused as that of the editor of the *Badger Lutheran*, should seek good pastoral counsel.

We are never more truly discredited than when we discredit ourselves. We deeply regret that the *Badger Lutheran* has so discredited itself in speaking of the State of the Church Conference, and we trust and pray that it may still find opportunity to redeem itself.

Lest we appear to be onesided in what we write about the *Badger Lutheran* here, we wish to report, in part, the testimony of the Rev. A. G. Hoffmann (cited in the editorial of which we are speaking), who is chairman of the Publication Committee of the *Badger Lutheran* and a member of the State of the Church Conference committee, in charge of arrangements. He has said: "According to the invitational letter to the State of the Church Conference, it was called to present facts relative to evidences of defections within Synod from our former Scriptural position and to seek ways to recall her to her former position. In this manner it was hoped to strengthen and support Synod's Praesidium and Boards in dealing with the problem in our midst. In adopting the resolutions presented and submitting them as memorials to the 1962 synodical convention, the proper channels are being followed and evidence of our concern for the orthodoxy of our synod is being registered."

On the other hand, there is, e.g., the comment of the Rev. Norman H. Brauer, who has said, in part: "This was not an official conference of the Missouri Synod, but was a meeting of a very small and extremist minority whose charges cannot be substantiated by objective investigation." Do men like Pastor Brauer know what they are talking about? The State of the Church Conference has published a *Book of Documentation*. One of the many documents offered the reader in this publication for *objective investigation* is Dr. Martin H. Scharlemann's 1958 faculty paper on *The Inerrancy of Scripture*. Let the

misinformed and the prejudiced look at that! In a portion of that paper, omitted in the *Book of Documentation*, the St. Louis professor has said: "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." Let the St. Louis professor deride the Scriptures as containing non-factual statements. Let him, along with present-day modernism, charge with "heresy" all who do accept Scripture, as such, as being factual throughout its length and breadth. Let others be more ready to ascribe what is not fact to Holy Scripture than to some St. Louis professor. If it were really "a very small and extremist minority" whose charges are substantiated by this kind of honest investigation, we do not hesitate to say that by the grace of God our position would still always be with such a minority. And we want to add that what Dr. Scharlemann has said in his faculty paper concerning Biblical "truth" (as he misconceives this term, *fact* and *inerrancy* has likewise been plainly set forth in his other essays and in his Statement in a letter sent to the clergy of the Missouri Synod by Dr. A. O. Fuerbringer, President of our St. Louis seminary, under date of Feb. 11, 1960. Dr. Scharlemann defines truth as meaning no more than that the God whom the Bible tells about is "utterly dependable in keeping His promises and carrying out His will"; not that Bible itself is factually reliable in all that it says. Defining "inerrancy" in the *modern* sense of "the scientific method of investigation" in which he himself uses that word, Dr. Scharlemann has in the Fuerbringer letter expressly stated:

"In this modern sense it is, therefore, not synonymous with the Biblical concept of truth, which at times shows a strange indifference to precision of fact."

For good laymen who may not have been told such facts, as they should have been told them long ago, there is excuse. But when it comes to us clergy who received Dr. Fuerbringer's letter, we are without excuse if any of us do not yet know what Professor Scharlemann is contending for.

We may add that the *St. Louis Lutheran*, too, (May 27) and the *Lutheran Laymen* published reports of the State of the Church Conference in which they voice numerous factual misstatements. Unfortunately we lack room in this issue of our journal to comment on the St. Louis publications. Readers who may have to depend on them for information concerning the historic conference in Milwaukee have been ill-advised.

Concordia Seminary 12-43c
Library
Springfield, Ill.

Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF

THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 *"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment."* I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. *"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God."* I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

July, 1961

Number 7

IN THIS ISSUE: Our First and Constant Petition — Luther Says: Concerning Attacks on Harmful Doctrine — There Can be No Synthesis between Truth and Error — "Self-Appointed Leaders"? — Laymen and the Doctrine of Their Church — Missouri's President and Professor Scharlemann — What Can You Do — What We Believe, Teach, and Confess Concerning the Nature of the Scripturally Revealed Word of God — What is Happening to Churches Today with Respect to the Doctrine of the Word of God — Correspondence between the CLPB and the President of the Missouri Synod — Resolutions (1-5) of the Free Conference — Let's Clear the Air! — The True Ecumenical Council — What Our Readers Say

① Our First and Constant Petition

Lord God, heavenly Father, our first petition to Thee and our one consuming desire is that Thy Name may be hallowed among us. We know that this is done only

when Thy Word is taught in its truth and purity, and when we as Thy dear children in Jesus Christ also live a holy life according to it. This grant us, dear Father in heaven. Since whoever may teach and live otherwise than Thy Word teaches profanes

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Arthur C. Dahms
2046 Fremont Street, Chicago 14, Illinois
2nd Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....Glenview, Illinois
Ralph H. Foster, M.D., P.O. Box 218, Tenino, Washington
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription to the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Fr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Thy Name among us, we ask Thee to preserve us from this sin, O heavenly Father.

Bless all efforts that are being made in our midst to reprove and to rebuke false doctrine, so that we may all be of one mind and speak the same thing according to Thy Word. We ask for Jesus' sake, and to the everlasting glory of Thy great Name. Amen.

(Carl F. Hoffmeyer)

● Luther Says: Concerning Attacks on Harmful Doctrine

"If you say to me, 'Why then do you attack the pope and others [note this "and others"!]
publicly and disturb the peace?' I will answer, 'One should give the best counsel, and maintain the peace, and be silent about everything about which one may be silent. But when the sin is public, and is too widespread, or manifestly does harm (as the pope's doctrine does), there is no more call to be silent, but to attack and to reprove.'" (Luther here continues with reference to his call as a teacher.)

Complete Works, St. Louis Edition, Vol. VII:393f.

● There Can be No Synthesis between Truth and Error

When mere matters of personality or other matters involving no doctrinal difference are to be adjusted in a church, official churchmen may display their cunning, art, and skill at moderating between contending parties and getting them to meet somewhere near the middle of things, to their heart's content. But when it comes to the truth of God's Word, this is quite another matter. That truth must necessarily be set forth in theses and antitheses, — in positive statements and in negative statements which rule out error. There is no common middle-ground between truth and error, except a meeting-place which is itself erroneous and which thus adds error to error.

Our Reformation fathers well knew this, and acted on this principle. That is why they were under God successful in preserving the truth of God's Word unto future generations. In the Formula of Concord (and we have solemnly pledged our agreement to this) they have once for all documented this principle for all genuine Lutherans, as follows:

Moreover, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3 (II Tim. 3:16); Tit. 1:9, — for faithful shepherds, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices, John 10:12, and may separate the precious from the vile, Jer. 15:19, — Therefore we have thoroughly and clearly declared ourselves to one another, also regarding these matters . . . for the defense of the truth the false opposite doctrine must be reproved." *Of Articles in Controversy with Respect to the Antithesis, or Opposite Doctrine, Trigl.*, pp. 855-857.

There just can't be any synthesis between truth and error.

Mistaken attempts at such synthesis, however sincerely they may be meant, which would allow truth and error to exist side by side, through compromising verbal formulas, can only succeed in veiling and cloaking error for a while and must necessarily fail in the end. Such error is even worse than the first, because it is not readily recognized for what it is.

When, if ever, will some churchmen, who seem to know nothing but compromising synthetic formulas, learn this simple and ageless truth which is taught by the whole history of the Church?

If and when officials of a church will not learn this truth, its members, pastors and people, have the solemn duty to rise up in the majesty of their royal priesthood and to do whatever may prove necessary toward putting an end to all mistaken attempts at doctrinal synthesis, not stopping short of removal of officials who have shown that they do not understand the nature of the trust placed into their hands by the office committed to them, and its proper exercise.

There is in the Church Militant no other road to God-pleasing, true unity and lasting peace.

❶ "Self-Appointed Leaders"?

While it is true that heresies are brought into the Church by the theological schools and the spiritual leaders, it is also true that

it is the duty of every Christian in the Church "to try the spirits whether they are of God," and "earnestly to contend for the faith which was once delivered unto the saints." In doing this, Christians are not acting as "self-appointed leaders," but are doing what the Lord Himself in His Word asks them to do. After all, God will hold not only the spiritual leaders in the Church, but also all the members in the Church responsible for the doctrines which are taught.

The above was written by Prof. John H. C. Fritz (Concordia Seminary, St. Louis), in the *Theological Monthly* (Missouri Synod, C.P.H.), 1921, p. 274. Only the heading is ours. Dr. Fritz headed his article from which the above is taken "Who is Responsible for Heresies in the Church?" His statement of principle was prompted by an editorial complaint in the *Baptists Watchman-Examiner* concerning the popular fundamentalist movement against Moderism which was directed against official mismanagement, as follows: "Let our people stay together, and let the truth prevail. If some of our colleges and seminaries are teaching error, as is commonly reported, it is within the power of our denomination to correct this evil."

Dr. Fritz remarked: "It is indeed laudable that there are some among the Baptists who not only know of the deplorable conditions existing in their own denomination, but also have the courage to voice their conviction. And if it is true that four-fifths among the Baptists hold to the faith of the fathers, then it ought not to be difficult for such a vast majority to assert itself, and, if necessary, put out from among them such as have fallen away from the very fundamentals of Christianity. But will they do it, or will the very spirit of indifferentism which is characteristic of the Reformed churches prompt them to bear with the heretics among them until their heresies have permeated also the four-fifths? . . . Will the Baptists, the conservative 'four-fifths,' measure up to their responsibility?"

Let the vital Scriptural principle which Dr. Fritz enunciated be applied throughout the length and breadth of the Missouri Synod, which today is going through what Baptists went through forty years ago. To say that this is needed would be an understatement of the century in view of Missouri's present plight. Under God, our very spiritual life depends on this. It is imperative and urgent that members of our church (comparable to the "four-fifths" among the Baptists referred to in Dr. Fritz's article) assert themselves,

and that they be not lulled into continued inaction by the old false refrain, to "leave things to the regular channels," to depend on it that things "are being taken care of," etc. Isn't it precisely such a course that destroyed Baptist and other communions, and that has helped to bring us where we already are?

Let's recognize that we are being chastised, and let's not despise the chastening of the Lord! Let's assert ourselves and make straight paths for our feet, so that, please God, there still be wholesome healing for us! (Heb. 12:12-13.)

⊗ Laymen and the Doctrine of Their Church

Reporting to his congregation concerning the free conference (State of the Church Conference) in Milwaukee on May 15 and 16 which he had attended, a young pastor, conscious of his responsibility toward members of his flock, addressed the following words to his congregation:

"Do little people with insignificant 'authority' in a church body have any right to question, examine, judge, or condemn, if necessary, powerful men of a church body of which they are members, for false teachings and unscriptural practices?

"At the time of the Reformation, the pope had the power to put anyone to death if he opposed his teaching. Luther and every Lutheran Christian lived with a price on their heads until the day of their death. Today no one perhaps will be asked to suffer death for Christ; but anyone of us who tries to stand for the pure Word of God will definitely have to suffer opposition and slander. . . .

"Some of you have a copy of the Augsburg Confession. On the last page there is a list of names of men who signed that confession. Notice that all of them are laymen.

"It is safe to say that, under God, if *laymen* who lived in the years between 1500 and 1600 had not examined and judged the teachings of the Roman Catholic church and many false denominations which began to raise their heads already at that time, most likely neither you nor I would be Lutherans today and there would not have been a Missouri Synod.

"Our confessions, including the Augsburg Confession, were gathered into the 'Book of

Concord' about the year 1580. The preface to the Book of Concord contains this sentence:

Therefore we also have determined not to depart even a finger's breadth either from the subjects themselves, or from the phrases which are found in them (these confessions of your congregation), but, the Spirit of the Lord aiding us, to persevere constantly, with the greatest harmony, in this godly agreement, and we intend to examine all controversies according to this true norm and declaration of the pure doctrine. (Book of Concord, Trigl. Edit., p. 23.)

"Do you know who signed their names to this preface to our confessions? More than 45 individual land owners and more than 25 individual laymen who served as civic leaders in various cities of Germany. They were in many cases considered leaders of congregations and signed their names for themselves and for their congregations and pastors whom they represented."

A real Lutheran Laymen's League, if we may so say! The Formula of Concord, which is included in the Book of Concord, was drawn up to allay controversy *among Lutherans themselves*. Some of this was incited by most prominent teachers in the Lutheran Church, inclusive of Melancthon, Luther's one-time coworker and teacher at the Lutheran Church's foremost seminary, in Wittenburg.

Perhaps others may find the above useful in presenting to their congregations the great issues that confront us in the current Controversy Concerning the Word of God within the Missouri Synod. May God richly bless any and every such use of it!

⊗ Missouri's President and Professor Scharlemann

Did the Praesidium Find False Doctrine In the Professor's Essay?

Under date of April 5 (1961) the following inquiry was directed to the office of President Behnken, Missouri Synod:

"Do you agree with all the doctrinal positions Dr. Scharlemann defends in his essays and article, God is One? Are you prepared to say that these papers contain false doctrine?"

In reply, the President stated, April 26 (1961):

"As to your questions, permit me to say that when the vice-presidents and I met a number of times with Dr. Martin

Scharlemann, and when he told us that he had undergone 'a change of mind and heart,' and when he and the others were asked whether this could be sent out in a letter to our people, at least three times, then there was nothing for us to do but to believe that he had undergone a change of mind and heart and that his former position was untenable. *From the very fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion — and rightly so — that we were not in agreement with the doctrinal position which he espoused in his paper.*" (Our emphasis.)

Under date of May 13 (1961) Professor Scharlemann wrote the same inquirer:

As you know, on June 1 [1961] the Praesidium went over my papers. They found in them no false doctrine."

Dr. Scharlemann's "Change of Mind and Heart"

As concerns "a change of mind and heart" on the part of Dr. Scharlemann, reported by the President in his letter to the clergy of the Missouri Synod on Aug. 22, 1960; this, according to the St. Louis professor's own testimony, refers to *but one thing*, as we have pointed out elsewhere: He says that *when in discussions with the Praesidium and others he saw that the word "inerrancy" is understood in our midst to mean "something different,"* he changed his mind as to a suggestion he once made that we ought to get rid of the word ("inerrancy") because it is a misleading term. *"Nothing else is involved as far as I am concerned,"* the professor said; and with reference to President Behnken's report (Aug. 22, 1960, which is under discussion and cited in the *Lutheran Witness*, April 4, 1961, p. 21) which led to inquiry and the above reply of Prof. Scharlemann, the professor has said: "Dr. Behnken's letter is quite clear, it seems to me." (April 6, 1961.)

We know what is wrong in Professor Scharlemann's doctrine. "Inerrancy's meaning something different in his view of things rests on his false doctrine of revelation and the Word of God, which is basic to his whole theological system. We have been pointing out all of this and more for several years.

As for what is wrong in reports about the Scharlemann case, this is quite another thing. It is clear that what the President of the Missouri Synod has reported and what Pro-

fessor Scharlemann reports cannot both be right. Perhaps the President and the professor should get together again. At any rate, a prompt and decisive end should at long last be put to the controversy which the professor has been causing by his attacks on Holy Scripture and to a continued shielding and defense of such attacks (not to speak of counter-attacks on any and all who distinctly and rightly repudiate the professor's destructive doctrine).

Missouri's spiritual life depends on this!

What You Can Do

Professor Martin H. Scharlemann of St. Louis insists that in the Holy Scriptures many things are stated that are not to be accepted as fact.

Nothing has happened during the last several years to change this state of affairs in the least. Don't be misled by the professor's use of the word "truth" or "truthfulness," which he does not use as identical with fact and factuality. Nor by his (reluctant) use of the term "inerrancy," which, as he understands the use of this word and consents to it, admittedly means "something different."

Since Dr. A. O. Fuerbringer, President of Concordia Seminary in St. Louis, and the seminary Board of Control keep insisting that no false doctrine has been taught there or is being taught there, and that they have found no false doctrine in Professor Scharlemann's well known essays, *Professor Scharlemann's insistence that many things which are stated in the Bible are not fact is apparently no longer being regarded as false doctrine by those named.*

The President of Synod is charged with supervision of doctrine in Synod, and he is *specifically charged with supervision of the doctrine and the administration of all of those who have been referred to, all of whom are in Synod's employ, its machinery, so to say.*

Write the President and ask him —

Whether or not he recognizes the situation which we have described;

1) Whether or not he recognizes the fact that Professor Scharlemann insists that much of what is stated in the Bible is not to be accepted as fact.

2) Whether or not he recognizes that what Professor Scharlemann insists on (that much of what is stated in the Bible is not to be accepted as fact) is false doctrine or not.

Ask the President *When and how an end is to be put to Professor Scharlemann's teaching within the Missouri Synod.*

Write today.

If necessary, write again; and again.

Discuss this matter with your congregation, your conference, and get others to do the same.

May God richly bless your witness!

❶ What We Believe, Teach, and Confess Concerning the Nature of the Scripturally Revealed Word of God

(This is the second in a series of articles which has been occasioned by a nine-page "Special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961, in the Controversy Concerning the Doctrine of the Word of God within the Missouri Synod. The first article in this series appeared in the June CL under the title "The Controversy Concerning the Word of God within the Missouri Synod up to Date.")

In coming to grips with the issue of the Scriptures as the Word of God, we shall set forth our faith, not in the confused and confusing jargon of "contemporary" theology and its deceptive terminology, but in the kind of straightforward language that has always characterized the Church's true confession and that continues to serve as a vehicle of expression for the genuine Lutheranism of the 16th century Reformation. We ask for the old paths, where is the good way, that we may walk therein and find rest unto our souls, Jer. 6:16. Just so, we shun the gibberish of "20th century theology" which confronts us in the "new theological frontiers" that are, alas! enthusiastically extolled also in St. Louis these days.

And so, then,

I. With the Church through the ages (the One Holy Christian Church of Article VII of the Augsburg Confession, which is the Communion of Believers and Saints that will endure forever, among whom the Gospel is purely taught), and with the historic Lutheran Confessions, as well as with the Missouri Synod in its Brief Statement of its doctrinal position, *we identify the Holy Scriptures, as such, as the revealed Word of God.*

"... the prophetic and apostolic Scriptures of the Old and the New Testa-

ment alone, as it is written Ps. 119:105: 'Thy Word is a lamp unto my feet and a light unto my path.'" — Formula of Concord, Epitome: 1; Trigl., p. 777. (Our emphasis, underlining the Lutheran Church's identification of the Scriptures as God's Word.)

"We should adhere entirely to the revealed Word of God." — The Formula of Concord, speaking of the doctrine of God's eternal election of grace, Thorough Declaration, Art. XI:52 (Trigl., p. 1081; our emphasis.)

"The Word of God shall establish articles of faith, and no one else, not even an angel." — Smalcald Articles, Pt. II, Art. II:14; Trigl., p. 467. Our emphasis. (That the Scriptures are meant is clear from the context, which opposes these to Rome's false appeal to the writings of the church fathers.)

"Do they (the adversaries) think that these words fell inconsiderately from the Holy Ghost?" — The Apology of the Augsburg Confession, speaking of "many passages of Scripture, which clearly ascribe justification to faith," Art. IV:108 (Trigl., p. 153).

"Are these the words of a fisherman, or of a clever and wise scribe? No; but the revelation of the selfsame Spirit who before revealed it also to the prophets." — Luther, speaking with reference to the words of I Pet. 1:11 (St. L. Edit., VIII: 451).

Note: Inspiration is a form of revelation. Men who distinguish between revelation and inspiration as though inspiration were not revelation betray thereby that they have a false doctrine of both revelation and of inspiration. We do not try to explain inspiration; we simply accept it as the miraculous fact that it is, on the basis of the divine testimony of Scripture itself, the foundation of the Apostles and Prophets, Eph. 2:20.

"We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3:16; I Pet. 1:21." — Brief Statement of the Doctrinal Position of the Missouri Synod, Par. 1.

II. With the Church through the ages, and with historic Confessional Lutheranism,

as well as with the Missouri Synod in its still pure doctrinal statements, we confess that the uninterpreted Scriptures (faithfully rendered when translation is involved) are the inerrant source of the Church's doctrine and therefore also the final standard by which all religious teaching is to be judged.

"First, then, we receive and embrace with our whole heart *the Prophetic and Apostolic Scriptures of the Old and New Testaments* as **THE PURE, CLEAR FOUNTAIN OF ISRAEL**, which is the only true standard by which all teachers and doctrines are to be judged." — Formula of Concord, Thorough Declaration: 3; Trigl., p. 851. (Our caps.)

1. "Israel" here, of course, refers to the *spiritual* Israel of God, the one true Church of all times (cp. e.g., Rom. 9:6-8); or, to employ another expression which is in common but false use today, the true, ecumenic Church as distinguished from false external fellowships which mark themselves as sects or schismatic communions by un-Scriptural doctrine and practice.

2. To say that the Prophetic and Apostolic Scriptures are the pure, clear *fountain* of Israel is to say that they are the divine and only revelatory *source* from which we with the Church of all time directly draw all that we believe, teach, and confess. (Doctrinal, exegetical, historical, and practical theology, if true, all rest directly on Scripture; none of them rests on another. They represent but four different methods of drawing truths from Scripture, or of arranging them.)

3. When it is said that Israel's fountain (the Prophetic and Apostolic Scriptures) is *pure*, this is to say that whatever is truly drawn from this trustworthy Word can be relied on as *fact*, in the commonly accepted meaning of that word. ("Truth" and "fact" are identical terms.)

"*The Word of God cannot err.*" — Large Catechism, under Infant Baptism: 57; Tril., p. 747.

Note: there are *many* clear and most forceful passages in Luther's works on this subject; we have frequently referred to some of these in past issues of the *Confessional Lutheran*.

"Since the Holy Scriptures are the Word of God, it goes without saying that *they contain no errors or contradictions*, but that they are in all their parts and words the infallible truth, also in those

parts which treat of historical, geographical, and other secular matters, John 10: 35. . . . We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that the Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus *overthrows the foundation of the Christian Church and its faith.*" — Brief Statement of the Doctrinal Position of the Missouri Synod, Par. 1.3. Our emphasis.

(Some men are more ready to ascribe error to Holy Scripture than they are to ascribe error to church officials and theologians.)

4. When it is said that Israel's fountain (the Prophetic and Apostolic Scriptures) is *clear*, this is to say that it is in need of no human interpretation; it interprets itself, so far as this is necessary at all.

"Examples ought to be interpreted (expounded) according to *the rule*, i.e., according to certain and clear passages of Scripture, not contrary to the rule, that is, contrary to *the Scriptures.*" — Apology of the Augsburg Confession: 60; Trigl., p. 441. Our emphasis. ("Examples" here refers to Jer. 35:6f, which speaks of certain Rechabites, whose example of renunciation of certain things merely to honor their parents etc. Rome had cited and, contrary to Scripture, misapplied in the interest of its doctrine of monastic meritoriousness and self-righteousness.)

"One should know that Scripture without any gloss (interpretation) is the sun and the whole light, from which all teachers receive their light; and not the other way around." — Luther (St. L. Edit., XVIII:1293). There are *many* similar testimonies in Luther's works.

"With the Confessions of our Church [as above], we also teach that the 'rule of faith (*analogia fidei*) according to which the Scriptures are to be understood are the clear passages of *the Scriptures themselves* which set forth the individual doctrines." — Brief Statement of the Doctrinal Position of the Missouri Synod, Par. 2.

"Besides Scripture we do not need any helps or any helper, exegete, interpreter, as modern theology so frequently asserts. . . . The statement, e.g., II Tim. 3:15: 'The holy Scriptures are able to make thee wise unto salvation' means that Scripture interprets itself. If Scripture had to call in some other interpreter in order to make us wise unto salvation, it would be the interpreter and not Scripture itself which makes us wise." — Hoenicke, *Ev. Luth. Dogmatik*, I, pp. 415. 425; cited by Dr. Theo. Engelder in *Haec Dixit Dominus*, p. 22.

Note: "Interpretation," as commonly used today, is a bad word. ("Exposition" was generally used in the past, also in our own circles. Not merely this word, but also *what it stands for*, has fallen into disuse.) We do not "interpret," but merely *unfold* the sense of Scripture. (Cp. Engelder, *loc. cit.*, p. 27.) Modern theology does not rest on Scripture itself — on Luther's *nuda scriptura* (naked Scripture); it rests on its "interpretation" of it, as does also Rome's papistic doctrine.

5. For the reasons set forth above, we receive and embrace the Prophetic and Apostolic Scriptures with our whole heart as *the only true standard by which all teachers and doctrines are to be judged*.

"The Holy Scriptures alone (Latin: *sola Sacra Scriptura*) remain the only judge, rule, and standard, according to which as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong." — Formula of Concord, Epitome, Summary: 7; Trigl., p. 779.

Note: Because they have been "*taken from God's Word*" (the Lutheran Church does not hesitate to speak expressly of the Small and Large Catechism of Dr. Luther as "the Bible of the laity"), it is no contradiction to expect the teaching of those who have solemnly pledged themselves to the historic Lutheran Confessions *as such* to be judged by them. So also as regards other corporate confessions, e.g., the Brief Statement of its doctrinal position within the Missouri Synod. More of this in a later special article on *Scripture and Confession*.

6. In its reference to the "Scriptures," the Lutheran Church in its Formula of Concord (1577) clearly had in view the Scriptural canon ("rule" — the Scriptures estab-

lish themselves as such) as it appears in Luther's Bible (1534), which always enjoyed recognized standing in the Church of the Reformation. That this canon consists of the well known sixty-six books of the Bible is shown by their inclusion in Luther's translation as "Holy Scripture," and the exclusion of the Apocrypha as "books which are not to be reckoned equal to Holy Scripture" although they are useful and profitable reading. (The Lutheran Church does not in its Confessions touch on the matter of the well known distinction between *homologoumena* and *antilegomena*. This is in itself a purely historical matter which no man can change. It means simply that the canonicity of some books of the Bible has at times been spoken against.)

7. It is to be noted that in declaring its wholehearted acceptance of *the Prophetic and Apostolic Scriptures of the Old and New Testaments* the Lutheran Church declares itself to the Biblical canon (rule) as consisting of *prophecy* in the Scriptures of the Old Testament and the *fulfillment* of such prophecy in the Apostolic witness of the New Testament Scriptures.

III. Merely to say that one accepts what the Bible teaches, leaves the door wide open to every imaginable error. It is a sound Christian principle, based on Scripture (Ps. 116: 10; Heb. 4:14; Gal. 3:28; Rom. 12:5; Eph. 4:4; Rom. 15:6; I Cor. 1:10), and having historic precedent (the general creeds of Christendom and the particular confessions of the Lutheran Church) clearly and accurately to summarize Scriptural doctrine in brief confessional statements in accord with the dictate of historical necessity. In distinction from the rule of faith (Scripture itself) such statements are known as *the faith of the rule* (the faith which we confess according to Scripture). If and when they are truly derived from Scripture, such statements, because they are derived from Scripture, are not to be regarded as something new and different from Scripture doctrine, and they therefore compel agreement with them. The significance of corporate confessions of a church is that they document its common voice (declaring its agreement with Scripture) as distinguished from the testimony of private witnesses. For members of a church who have pledged themselves to its confessions as Scriptural, they can therefore serve as symbols whereby other writings can be tested as to their Scripturalness. A church which is not willing thus to set forth its con-

fession in clear and unambiguous language and a church which is not willing to regard this as binding on all of its members (in particular its teachers as a guarantee to its congregations) thereby puts itself under the suspicion of being uncertain of its faith and finally casts doubt on Scripture itself as though it were an unclear and dubious source of doctrine. It is futile skeptically to object that such documents have been compiled by fallible men. To reject them, it must be shown that they who composed them *did* actually fail. Whoever may not have carefully examined such confessions and found himself in agreement with them cannot have honestly subscribed to them. Whoever has so subscribed cannot honorably complain that he is not free to teach contrary to them.

Note: We shall later treat this subject (Scripture and Its Confession) more extensively, and amply document it. For the present we wish to cite from the public confession of the Lutheran Church just one comprehensive testimony concerning the principle under discussion, to which all of us have subscribed, as follows:

"... we should have a unanimously accepted, definite, common form of doctrine, which all our evangelical churches together and in common confess, from and according to which, because it has been derived from God's Word, all other writings should be judged and adjusted as to how far they are to be approved and accepted." — Formula of Concord, Thorough Declaration, Comprehensive Summary; Trigl., p. 855:10b.

The Brief Statement of the Doctrinal Position of the Missouri is such a document.

⑥ What is Happening to Churches Today with Respect to the Doctrine of the Word of God

(This is the third in a series of articles which has been occasioned by a nine-page "Special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961, in the Controversy concerning the Word of God within the Missouri Synod. The first article in this series appeared in the June CONFESSIONAL LUTHERAN under the title "The Controversy Concerning the Word of God within the Missouri Synod up to Date." The second, "What We Believe, Teach, and Confess Concerning the Scripturally Revealed

Word of God," appears in this issue of our journal, just preceding this article.)

Radical Upheavals

Two of the ace-heresies of our time are those of Barth and Bultmann. What these men and their disciples have written and continue to write rests, for the most part, not on Scripture, but on their own rationalistic "interpretation" of Holy Writ on the basis of current *Existentialist Philosophy*. This in turn, is simply an extremely subjectivistic way of thinking about life in a way that accepts only what seems to accord with one's own personal "existence" and experience.

In an article published in 1959, the liberal German bishop, Hans Lilje, a former president of the Lutheran World Federation who continues to be a leading figure in that synthetic ecclesiastical body, extolled the "exceptionally radical upheavals" and the "revolutionary change" in thinking about the Bible brought about by Barth and Bultmann. He admitted that general acceptance of these would put the Church on an entirely different plane from that which it has occupied through the centuries; and he expressed the hope that a "language" would be found by which the "movement for a new theology" (heretofore pretty well confined to professional theologians, who have their own jargon) could be made to move congregations to put up with it. (Cp. CL, April, 1960, p. 44ff.) This is precisely what is being attempted in Protestant churches throughout the world today. Bold efforts are being put forth by notorious churchmen to popularize the heresies of men like Barth and Bultmann (very much as Evolutionism was popularized by Darwin a century ago) and to gain acceptance or tolerance for them wherever Christians may dwell. In view of the fact that Emil Brunner and John Baillie, of whom we shall have to speak a bit later, are other leading members of the coterie which we are discussing, some wag has said that churchmen who are attempting to put over the views of such men in churches today have too many "B"s (Barth, Bultmann, Brunner, Baillie) in their bonnet. We want to keep that big "B" — the Bible — in our heart!

The Lutheran Witness in the article already named ("Special Report — Theological Problem") refers to the two philosopher-theologians whom we are discussing, Barth and Brunner, and to others, who are among their following. After asking questions like "What is the nature of the Word of

God?" and the like, the *Lutheran Witness* says (p. 14, our emphasis): "*This problem and related questions, posed by Barth, Brunner, and other neo-orthodox theologians, have been occupying students and teachers of the divine Word.*"

Neo-Orthodoxy is a euphemism (a nice-sounding word for a bad thing) for the "new" Modernism represented by Karl Barth and others. Questions like "What is the nature of the Word of God?" pose no problem whatever for anyone who accepts the inspired Scriptures for just what they are: *the revealed Word of God*. But, of course, for unstable souls who are tossed to and fro by every wind of doctrine, doctrinal wind like that of Barth and Bultmann can make a "problem" out of anything. We shall have to come back to this matter when in a later article of this series we discuss "The Problem of the *Lutheran Witness*."

The *Lutheran Witness* (without adverse criticism) refers also to Bishop James A. Pike, the notorious American spokesman for the "new" theology which we are discussing. Like Bultmann, Pike insists that the Gospel is largely communicated by *myth*. Later in its article, the *Lutheran Witness* quotes President A. O. Fuerbringer of Concordia Seminary in St. Louis as saying (p. 19, our emphasis): "Influential churchmen like Bishop James Pike or dynamic teachers and authors like Professors Karl Barth, Rudolf Bultmann, John Baillie, Reinhold Niebuhr, and Paul Tillich confront contemporary man with a message that challenges his attention and offers him a solution of his difficulties and an answer to his questions. When such men speak and write, theologians of every denomination have the duty to examine these products, to 'abhor that which is evil' and to 'cleave to that which is good.' (Romans 12: 9.)" President Fuerbringer and the *Lutheran Witness* do not tell readers what may be good or evil in the message of these men to contemporary man "that challenges his attention and offers him a solution of his difficulties and an answer to his questions." All of them are extreme Modernists. What they write had better be ignored. True theologians will warn against the poison in their message.

Let us consider the theology of some of these men a bit.

Barthianism

Karl Barth (born 1886) is a Swiss philosopher who came out of Reformed circles but

whom also Reformed churchmen have disowned, because his theology would destroy almost all Christian faith and confession. The religious philosophy originated by him and a number of other Swiss and German theologians (notably Emil Brunner) is known as the Theology of Crisis because its promoters intended by it to bring about a "crisis" in all present-day religion, morality, and culture. It is better known as Dialecticalism, because of its philosophic method of argumentation (which traces back to Hegel). It came into vogue after World War I. It is, therefore, not so new after all, as the *Lutheran Witness* in its "Special Report—Theological Problem" (Apr. 4) might lead one to believe. Some members of the present St. Louis faculty just seem to have needed time to catch up with it. As already stated somewhat earlier, the adherents of this "new" Modernism themselves prefer to have their religion known by the euphemism "Neo-Orthodoxy" (New Orthodoxy). Actually, Barthianism is an abortive attempt at a *synthesis* between the old Modernism (Religious Socialism), which faced complete bankruptcy, and classic orthodoxy or historic Christian faith. It is, precisely for this reason, one of the most dangerous of all false religions today.

An excellent little Missouri Centennial publication, *This Church of Ours for Times Like These*, was issued by Concordia Publishing House in 1947, and all of our pastors were supplied with a free copy of it. From this publication, the position which our synod, and also our St. Louis faculty in particular once occupied over against the heresy of Barthianism ought to be pretty well known among us. President Behnken wrote a preface to this publication, in which he urged our pastors to study it and to make it a subject of discussion at conferences. Under the heading "*Barthianism, Liberalism in New Manifestation*," Prof. J. T. Mueller of our Concordia Seminary in St. Louis has in this publication well characterized Barthianism (pp. 18-20), as follows:

"The God of Barth is not the God of Holy Scripture. . . ."

"Barth egregiously intermingles Law and Gospel and proclaims neither the Law in its full severity nor the Gospel in its whole sweet graciousness. . . ."

"Barth's doctrine of sin is not that of Scripture. . . ."

"There is in his message no clear doctrine of salvation by grace through faith in Christ. . . ."

Concerning the Barthian doctrine of Holy Scripture, Prof. Mueller says more particularly (and rightly):

"One of the basic errors of Barthianism is its repudiation of the *Schriftprinzip*. [This means the Scriptural principle which we have set forth in an earlier article of this series in the words of the Lutheran Church's Formula of Concord: that the Holy Scriptures are the pure, clear, fountain source of all that the Church believes, teaches, and confesses, and therefore the only true standard by which all teachers and doctrines are to be judged.] Barth welcomes higher criticism, for he does not identify Scripture with the Word of God. In unmistakable terms he rejects the *Sola Scriptura* of the Reformation. To Barth the Word of God is God's voice heard directly in His (oral) revelation to the Apostles and Prophets; indirectly, in the written records of that revelation (the Bible); and still more indirectly, through Christian preaching. Barth's doctrine of the Word of God therefore belongs into the field of mysticism and enthusiasm. His doctrine of revelation (or the Word of God) subverts Scripture as the sole foundation of faith and puts in the place of objective Christian truth (Holy Scripture) man's subjective impressions of what God specifically reveals to him. (Cp. A. B. Hoyle, *The Teaching of Karl Barth*, p. 250ff; H. R. Mackintosh, *Types of Modern Theology*, p. 250ff.) Barth is an out-and-out SCHWAERMER." (Our emphasis.)

To this we may add, from Barth's *Christian Dogmatics* (Vol. I, 2, p. 565) his own words concerning this matter: "The Bible is all the way through fallible human words." It may not be amiss to add also already at this point that it is Barth's doctrine of revelation that has enthralled Professor Martin H. Scharlemann of St. Louis.

Dr. Mueller also adds the pertinent comment: "It is a common fault of Barthians that they speak in terms so obscure and ambiguous that it is difficult to tell what they really mean." However, quotations like the above leave no doubt as to the unscripturalness of their teaching.

A longer series of articles by Dr. Theo. Engelder on "The Principles and Teachings of the Dialectical Theology" (Barthianism) appeared in 1936, beginning on page 81 of the CTM of that year. These articles ought

to be read, or re-read, especially by our pastors, today.

Emil Brunner

Since the LW in connection with Barth refers also to (Emil) "Brunner, and other neo-orthodox theologians," we shall here at once quote Prof. J. T. Mueller's estimate of this theologian (Brunner) as it is to be found in the little publication already referred to (p. 20):

A leading follower of Barth is Emil Brunner, whom John Newton Thomas quotes in *Theology Today* (July, 1946, p. 161ff) as follows: "Hence the word of Scripture is not in itself the Word of God, but of man." The same article also reports this: "On Oct. 10, 1946, Dr. Brunner spoke to perhaps 300 students in Princeton Seminary. According to several of those present who took notes he declared: 'The Bible contains a lot of statements of facts, of ethics, and of doctrines that are in contradiction to knowledge we have gained otherwise . . . there can be no harmony of the Gospels. That is bunk, dishonesty.' Again: 'I read great portions of the Bible that do not speak to me, and they are not the Word of God.' Again: 'Historical revelation is dependent upon whether the historical revelation causes us to respond or not.' That means, the historical revelation in the Bible is the Word of God only when it causes a person to respond to it; otherwise it is not. But that again, in the final analysis, means the total rejection of the Bible as the source and norm of faith and life and the substitution of subjective experience as man's *principium cognoscendi*."

Bultmann and Pike

Other "neo-orthodox" theologians, to whom the LW next refers, are Pike and Bultmann. Our synodical organ, the *Lutheran Witness*, cites the insistence of the very left Rev. Bishop James A. Pike of California (Episcopal) who has recently gained wide notoriety by his efforts to popularize this kind of theology, that the Gospel "is largely communicated by means of a myth," "a form" used to express "complicated and difficult truth." The *Lutheran Witness* then adds the cryptic comment: "*Shades of Bultmann!*" without indicating to its readers whether what Bultmann and Pike write is to be regarded as good, bad, or indifferent, and as a matter

of fact part of the "theological problem" which the LW professes to find in such questions as "What is the nature of the Word of God?" etc.

Rudolf Bultmann is a disciple of Barth in Germany whose theology has largely superseded that of his erstwhile master in accordance with the proverbial saying that the last error shall be worse than the first. His theology is known as the theology of "demythologization." From the blasphemies which Pike has been pouring forth in the ecclesiastical and secular press anyone hitherto unacquainted with the nature of this heresy should by now know sufficiently what sort of spirit one is dealing with in it and in "Neo-Orthodoxy" in general. The Apostle Peter expressly protests on behalf of himself and his fellow apostles that they did not follow *sophisticated myths* (the exact Greek words, rendered "cunningly devised fables" in the AV). Nevertheless, "demythologizing" theologians like Bultmann and Pike do regard the Bible as a book written largely in the form of myth. They pretend to extract obscure truth from it by "demythologizing" it and removing from it what is allegedly not factual through their "interpretative" method. Most of us would seem to be rather helpless apart from such expert "Biblical" scholarship in the very matter that concerns us most in life and death — our Christian faith and its foundation! But we take comfort from the fact that our Lord prayed: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!" (Matt. 11:25.)

Later, as we have seen, the *Lutheran Witness* reports Dr. A. O. Fuerbringer as adding to those already named, as "dynamic teachers and authors," Paul Tillich, Reinhold Niebuhr, and John Baillie. The former two are German-born philosopher-"theologians" who were imported to our own country and enlisted among the faculty of notorious Union Theological Seminary in New York. The first-named among them is retained there on a retirement basis while teaching at Harvard. To him (Tillich) just about everything, even God Himself is a "symbol." Baillie is an English theologian of the same stripe as the others named. It is from him and largely in his very words that Dr. Scharlemann has passed on the ideas of "contemporary" theology as his own work in his essays.

Reinhold Niebuhr

It will no doubt be well here still to add what Dr. J. T. Mueller has written concern-

ing Niebuhr's views in particular and, in summary judgment, about "Neo-Orthodoxy" in general in the days when this modern philosophy was still unanimously abhorred by our St. Louis faculty as the evil that it is. Dr. Mueller writes, in *This Church of Ours*, p. 20:

"The same article (an article by John Newton in *Theology Today*, July, 1946, p. 161ff) quotes Dr. Reinhold Niebuhr of Union Theological Seminary, New York, as saying in his *Nature and Destiny of Man* (Vol. I, p. 267): 'The problem of the relation of man's essential nature to his sinful state unfortunately has been confused in the history of Christian thought by . . . the literalistic error of insisting upon the Fall as an historical event.' Again: 'When the Fall is made an event in history rather than a symbol of an aspect of every historical moment in the life of man [let us interrupt to call attention to the fact that we here have a bit of Tillich's 'existentialist' *symbolism*], the relation of evil to goodness in that moment is obscured' (Vol. I, p. 276). This means that Niebuhr does not believe the Biblical record of the Fall of man to be literally true. It is important for us to note this, since today Princeton Theological Seminary is one of the strongholds of Barthian thought, and *Theology Today*, which is edited by Dr. John Mackay, president of Princeton Seminary, is disseminating Neo-Modernism throughout our country. But *Neo-Orthodoxy is not the solution of the problem of giving to our preplexed world the Word of God, since it is itself only a new form and manifestation of Liberalism.*" (Our emphasis.)

The ULCA

We have already called attention to the position of the United Lutheran Church of America in this matter, and to the *Lutheran Witness* reference to it. (Cp. *ULCA Gives Up the Ghost* in June CL). Without adverse criticism, this official organ of the Missouri Synod, the *Lutheran Witness*, cites the ULCA's outright rejection of the verbal inspiration of Holy Scripture as it has recently appeared in its Muhlenberg Press publication, *Conversation on Faith*. We have reviewed this publication in the June issue of the CL and we have there shown that the United Lutheran Church has as a result of its rejection of Scripture as the verbally inspired Word of God, with this publication abandoned the historic Christian faith and completely capitulated to Modernism in its current form of Existentialist Philosophy. Its publication

admits as much when it alleges (p. 22) that the Bible "speaks of a kind of knowledge which modern philosophy, following Kierkegaard's lead, tries to indicate by the term 'existential.'"

To what has been said in our review of the recent ULCA publication referred to we here wish to add the following. As stated in the LW article concerning this matter, in the ULCA view of things "God reveals himself in the history of living men, and only he who meets this history as a living man can recognize in and behind this human history the history of the divine revelation." (*Conversation on Faith*, p. 28.) Please note that "the history of the divine revelation" here spoken of is said to be recognized "*in and behind*" human history. These words are not carelessly chosen; on the contrary, they are most significant. Sometimes this "history of the divine revelation" is said to be met "where God's time and man's time intersect," or, it is said to consist of "supra-historical events." Somewhat more deceptively, it is sometimes referred to by the German term *Heilsgeschichte* (story of salvation). Deceptively, we say. For *Heilsgeschichte* is then not used in the ordinary sense of this word (the *history* of salvation as we know it to have taken place amid the ordinary course of human events), but rather in the peculiar Barthian sense of *unhistorical* "story." This is Barth's deceptive distinction between *Historie* (history) and *Geschichte* (story, of what may be supposed to have happened). When one "recognizes" such a "revelation," *in and behind* human history, he is said to have experienced modern theological philosophy's "existential encounter." Such is Barth's mystic enthusiasm (*Schwärmerei*) concerning revelation. In this theological "science" the Bible is said to be essentially *a record and witness of certain acts of God* which were quite meaningless by themselves but which become "events" through their being given theological significance by their *interpretation* through specially illumined men. The recital of these acts can therefore, it is said, serve as a *medium* of revelation; and thus the Bible can become "the Word of God" to any given individual. It is flatly denied that the Bible itself is a revelation; that it is, as such, the Word of God in this historic (and self-asserted) Scriptural sense, and absolute truth in the universally accepted sense of factual inerrancy in all that is said therein. The ULCA publication under discussion expressly says (p. 28) that "the revelation of God in this world does not

appear in a collection of timeless communications and decrees [the Bible as such], which man can then utilize as a 'God between the covers of a book,' exploit like an infallible medicine cabinet, or consult section by section like an eternally valid statute book." (Over against which cp. e.g., Rev. 3:9; I Pet. 1:25; Ps. 93:5; 19:8; 119:12; Isa. 8:20!)

This is Existentialism; this is Dialecticism or Barthianism. And it is this that is most effectively destroying Christian faith in churches throughout the world today. This "new" modern philosophy is a dreadful characteristic of this last little season of Satan in which we are living.

Is the Missouri Synod being spared in this Controversy Concerning the Word of God? The answer to that question will be given in subsequent articles in this series, in which it will be shown to what an extent this controversy has been permitted to worm its way into our church through the Barthian theology of Prof. Martin H. Scharlemann of St. Louis, which remains officially unrepudiated to this day.

● Correspondence between the CLPB and the President of Synod

So that our readers may have the facts of the matter for themselves, the Confessional Lutheran Publicity Bureau has been publishing correspondence initiated by it between itself and the President of the Missouri Synod with a letter dated Aug. 31, 1960. This long drawn out correspondence concerns a request made by us for a meeting with the President for the purpose of showing the Scriptural unacceptableness of a settlement of the Scharlemann Case proposed in the President's letter to the clergy under date of Aug. 22, 1960. The June issue of the CL brought this correspondence down to a letter dated April 10, 1961. Here is its continuation up to the time of this writing.

May 5, 1961

TO:

The Reverends A. C. Dahms, Paul H. Burgdorf, and ten additional men of the Confessional Lutheran group

The District Presidents: The Reverends O. Krueger, W. D. Oetting, and Theo. Nickel

The Executive Members of the Faculty, Concordia Seminary, St. Louis: Drs. A. O. Fuerbringer and Arthur C. Repp

The Members of the Board of Control, Concordia Seminary, St. Louis: The Reverends Fr. Niedner and Gerh. Nitz

Dr. Martin H. Scharlemann

The Vice Presidents of Synod: The Doctors O. R. Harms, R. Wiederaenders, George W. Wittmer, Arthur C. Nitz

Dear Brethren:

Your letter under date of April 10, 1961 was duly received.

At the meeting of Synod's College of Presidents Wednesday, May 3, I presented the suggestion that the Vice Presidents and I would propose to you that we meet with you for the purpose of discussing with you the letter which I addressed to the pastors and teachers of Synod, August 22, 1960, concerning the status of Dr. Martin H. Scharlemann. The College of Presidents agreed to this.

It is our understanding that you will then show us the courtesy and agree to meet with the men whom I have mentioned repeatedly in my previous letters for the purpose of discussing with you

Matthew 18 and its application in reference to Publica Doctrina

The Law of Christian Love as Brother Ministers to Brother

Leader: A member of the Praesidium Committee
It is planned that there will be:

- a) A presentation
- b) A discussion

The date of this meeting will be determined later, but it *must* be held.

Since there are five of us in Synod's Praesidium, we kindly request that five of you meet with us. Since we shall meet *as brethren* there is to be no tape recording of the meeting.

We suggest that the Reverend Arthur C. Dahms serve as chairman of the meeting.

May God graciously grant His Holy Spirit to guide us in our discussions.

Yours in Christ,

J. W. Behnken

May 7, 1961

Dr. J. W. Behnken
210 N. Broadway
St. Louis 2, Mo.

Dear Dr. Behnken:

Your letter of May 5th in answer to our letter of April 10, 1961, I received yesterday. I spent considerable time and money telephoning my men regarding a meeting with the Praesidium men.

Since we had no answer by May 4th several men have made their commitments for the week of May 22. This was not done to evade any meeting with you, but under pressure of their pastoral schedules.

I shall have five men to meet with the five men of the Praesidium. However, I regret that we can not meet on May 23 and 24.

Will you, therefore, at your earliest convenience give us a date, also the time and place, for the meeting of the five and five.

Memorial week does not seem like a good week to me because of the travel involved. May I suggest that you consider any date after the first Sunday in June. Let me know as soon as possible that I may inform my committee to be ready to meet with you.

I had a strenuous week and weekend, which I am supposed to avoid, and, as I told you in the Chicago meeting, I shall be out of the city the three days before Ascension Day for needed relaxation.

Can you give me an answer by the end of the coming week?

With fraternal greetings I am

Very truly yours,

A. C. Dahms

May 11, 1961

Dear Brother Dahms:

Herewith I wish to acknowledge receipt of your letter under date of May 7, 1961.

You refer to the fact that I had not answered your letter by May 4. From the contents of the letter it must have been evident to you that we had discussed this matter with the College of Presidents. For the next two days the Board of Directors met. Between meetings I addressed the letter to you and offered the suggestion which I had made to the College of Presidents.

I regret very much that the fact that you did not receive my letter until May 6 prompts you to say that it will not be possible for a meeting on May 23 and 24. You feel that Memorial Week is not a good week because of the travel involved. Next you suggest the week after June 4. However, the month of June is the month of conventions. It will simply not be possible for all the Vice Presidents and me to be together during that month. This holds true also for the first week of July.

After checking with Doctor Oliver R. Harms for a suitable date, I am now suggesting that we meet in Chicago on Friday and Saturday morning of July 28 and 29. This means that we shall meet right after the Fiscal Conference. Since the Vice Presidents attend the Fiscal Conference, it will mean that the men from the West Coast and Southwest will not have to make an extra trip. If we close by Saturday noon, they will be able to return home for their services on the last Sunday in July.

I sincerely hope that the men of the Confessional Lutheran will agree to the suggested dates of the meeting.

With kindest personal greetings,

Fraternally yours,

(Signed) J. W. Behnken

May 29, 1961

Dear Dr. Behnken:

As advised in a letter by Pastor Dahms of May 7, and as has always been our desire since we first wrote you requesting this on Aug. 31, 1960, we are ready to meet with you for the purpose of showing the Scriptural unacceptableness of the Scharlemann case in your letter of Aug. 22, 1960. This meeting is to be held on the basis of agreements mutually reached on Feb. 24, when three of us spent an afternoon with you and two of the vice-presidents for the express purpose of coming to such agreement. It was agreed that there be a neutral moderator (Pres. Zimmerman of Seward was acceptable to both sides for this purpose) and a taperecording of the meeting. We expect these agreements to be honored, because we are brethren. Reasons for the recording have been detailed in our letter of Dec. 30 and were also discussed in our meeting with you on Feb. 24. We shall be prepared with tape-recording equipment in case you should for any reason have difficulty

in arranging for this. We have no objection to your having the four vice-presidents at your side, and we shall in accordance with your wish as expressed in your latest letter to us limit ourselves to an equal number. As stated repeatedly in past letters, we shall be prepared with a succinct statement, which we shall present when we meet.

In this connection we wish, in all brotherliness, to call your attention to the following facts. You have recently stated (April 26, 1961): "From the fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion — and rightly so — that we (the President and Vice-Presidents) were not in agreement with the doctrinal position which he espoused in his papers." You have at the same time stated: "When the Vice-Presidents and I met a number of times with Dr. Scharlemann, and when he told us that he had undergone a 'change of mind and heart,' and when he and others were asked whether this could be sent out in a letter to our people, at least three times, then there was nothing for us (the President and Vice-Presidents) to do but to believe that he had undergone a change of mind and heart and that his former position was untenable."

Prof. Scharlemann himself says (April 6, 1961): "With regard to the question of the essays. These have not been withdrawn." He at the same time explains that his "change of mind and heart" refers but to *one thing*: he consented to continued use of the word "inerrancy" when he saw in certain discussions (among these, discussions with the *Praesidium*) that the word ("inerrancy") is being understood in our midst to mean "*something different*," — that "inerrancy" is being understood as meaning not *inerrancy*! He has stated that this and nothing more is what is involved in your letter of 8-22-60. His full statement regarding this matter is as follows: "Dr. Behnken's letter is quite clear, it seems to me. It says that I once suggested that we ought to get rid of the word 'inerrancy' because it is a misleading term. When I saw, however, that the word is usually understood in our midst to mean something different, I changed my mind. Nothing else is involved as far as I am concerned." In his statement on this matter in your own letter of 8-22-60 the St. Louis professor has explained that it was as a matter of fact discussions with the *Praesidium* (and others) that led him to such a conclusion (that the word "inerrancy" is being understood as meaning *something different*!) And he has right there in your letter defined inerrancy as meaning something different when he explains that the term stands for "the complete truthfulness and utter reliability" of every word in Scripture. From his essays, concerning which he insists that "these have not been withdrawn," it is incontrovertible that the terms "truthfulness and utter reliability," too, in Dr. Scharlemann's usage must be understood as meaning *something different*, so that the hearts of the unsuspecting are deceived thereby (Rom. 16:18). After documenting his false definition of the term "inerrancy," Prof. Scharlemann in his statement concerning this matter in your letter, immediately goes on to say with emphatic finality: "And I, for my person, want no part in any activity which would destroy this view of the perfection and majesty of the Scriptures." (Our emphasis.) Yet you say in your letter: "Brethren, we (the President and the Vice-Presidents) are thankful that God led Dr. Scharlemann to speak as he did." Etc.

We are sure, President Behnken, and we shall continue to show before all the world, that we have always understood Dr. Scharlemann correctly, from the day that most of us who are signatory to this letter (inclusive of the editor of the CL) met personally with Dr. Scharlemann, as we did on two occasions, to hear out of his own mouth his destructive views and his denunciation of our synodical position; this goes back to the earlier part of 1959. If you and the Vice-Presidents should now find that you have misunderstood the professor, you may in accordance with your widely publicized principle want to get together with him again. In a contrary case we certainly cannot be blamed for pointing out that you know that Dr. Scharlemann himself alleges that the "change of mind and heart" reported by you in your letter of 8-22-60 (with respect to Dr. Scharlemann's consenting to the use of the word "inerrancy") rests on his having seen from discussions with you (and others) that the "inerrancy" is being understood to mean "*something different*" than *inerrancy*; and that *nothing else is involved* as far as he is concerned. We trust, President Behnken, that we may not have become your enemies because we tell you the truth. (Gal. 4:16.)

Assuming that agreement should be reached in a first meeting as to what is true and what is false doctrine in this matter (which we hope and pray for), we expect agreements already reached as to a neutral moderator and a tape recording to be honored also in any subsequent meeting. As stated in our letter of April 10, we would in any such meeting not be limited to any one of Dr. Scharlemann's numerous documentations of his position, but insist on our evangelical right to deal with all of them.

Also, we repeat, it is essential that we have prompt information on the matters mentioned in our letter of April 10 in order that we may be assured that all parties to the projected meeting are dealing in good faith. Your last letter contained no such information.

We are confident that we shall continue to enjoy the gracious guidance of God's Holy Spirit if we but follow His revealed Word, where alone such guidance is to be found. Assuring you that we shall continue to do this, we remain

Yours in that spirit,
The Executive Staff of the CLPB
by (signed) A. C. Dahms

● Resolutions of the Free Conference

Following are the first five resolutions of the State of the Church Conference held in Milwaukee on May 15 and 16. (See report of the conference in the June issue of the CL.) We hope to publish the remaining resolutions in our next issue. — CL.

Resolution No. 1 — Brief Statement

WHEREAS, In Its Constitution adopted in 1847 Synod established its confessional standard: Article II, namely:

Synod, and every member of Synod, accepts without reservation:

1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and practice;
2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit; the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord, and

WHEREAS, In the year 1894 and again in 1956 Synod reaffirmed its confessional standard in its Articles of Incorporation; Article II — Objects:

- a. To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and remain true to the *Book of Concord* of the year of our Lord 1580 as a true exhibition of sound Christian doctrine; and

WHEREAS, Synod adopted the *Brief Statement of the Doctrinal Position of the Missouri Synod* in 1932, and explicitly declared that it correctly presents the doctrine of Holy Scripture and the Confessions;

- in 1941 "... we do not mean to dispense with any doctrinal statement made in our Brief Statement, — for we believe that it correctly expresses the doctrinal position of our Synod. . . . Unanimously-adopted" (Proceedings 1941, 304f.),
- in 1947 "... 'That our Synod again declare that the Brief Statement correctly expresses its doctrinal position.' 'It was resolved that the Brief Statement, adopted by Synod in 1932, be incorporated in the official *Proceedings* of this convention.' (Proc. 1947, 476). Report of Committee on Doctrinal Matters: . . . Synod has again declared its doctrinal position by unanimously re-affirming its loyalty to the Holy Scriptures, the Lutheran Confessions, and the *Brief Statement*." (P. 524.),
- in 1956 "... That we reject any and every interpretation of documents approved by Synod which would be in disagreement with the Holy Scriptures,

the Lutheran Confessions, and the *Brief Statement*." (Proc. 1956. 546); and

WHEREAS, The pastors, teachers, and professors of Synod at the time of their ordination and installation pledge themselves to be faithful to the Holy Scriptures and to the Lutheran Confessions (. . . "solemnly pledge to the Scriptures as the inspired and inerrant Word of God and to the Symbolical Books of the Lutheran Church as a true exposition of the Scriptures . . ."); therefore be it

Resolved, That the State of the Church Conference memorialize Synod in convention assembled in 1962 to amend Article II of the Constitution of The Lutheran Church — Missouri Synod by adding the following:

3. The Brief Statement of the Doctrinal Position of the Missouri Synod, as a true and unadulterated statement and exposition of the Word of God.

and instruct and direct the appropriate officers, upon adoption of this amendment as provided in the Constitution, to make all necessary changes or additions in other articles of the Constitution, in its By-Laws, in Synod's books of forms, and in its Articles of Incorporation to bring them into consonance with the amendment; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 2 — Correction of Error

WHEREAS, God gives no one the right to promulgate "exploratory" or speculative teachings which are not in accord with His revealed Word (Isa. 8:20; Jer. 23:28-32; I Tim. 6:3-5); and

WHEREAS, Some members of Synod have publicly challenged or denied such teachings of Scripture as these:

- 1) That the early Old Testament patriarchs knew and believed that there is only one God and that He is Triune;
- 2) That Holy Scripture is in all its parts and words the revealed Word of God, factually precise and infallible;
- 3) That there will be a resurrection of the flesh and that the soul continues its existence after death;
- 4) That orthodoxy is attainable in this life; and

WHEREAS, Such challenges or denials of Holy Scripture's clear teaching have not in all cases effectually and finally been corrected and repudiated up to this time; therefore be it

Resolved, That the State of the Church Conference fervently pray that the Lord of the Church will still in mercy lead our Synod in faithfulness to His Word and give wisdom and strength to our synodical officers to conserve the pure teaching of Holy Writ; and be it further

Resolved, That this conference request the 1962 convention

- A. To direct all officers, boards, and committees to whom Synod has delegated responsibility for doctrinal supervision (Constitution, Art. XI, B, 1-3; Art. XII, 6-8; By-Laws 4.101, 5.23, 5.25, 6.39a, 6.75, 6.83, 6.165a, 11.23a) faithfully and diligently to discharge their duties to maintain Synod's doctrinal standard, Const. Art. II; and
- B. Likewise to direct the officers responsible for carrying out the directives cited promptly to secure the retraction, because of the errors they contain, of the articles and essays "God Is One" (Luth. Quarterly, Aug. 1959), "The Bible as Record, Witness and Medium" (N. Ill., April 1959), "Revelation and Inspiration" (Western District, Oct. 1959), "Resurrection of the Body and Immortality of the Soul" (Seminarian, March 1958), and such other articles, and public teaching as have been and need to be protested against on Valid Scriptural grounds; and that, if such retractions are refused, the officers proceed without delay to apply the synodical discipline prescribed in the By-Laws cited; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 3 — Matthew 18
[And the Law of Love — CL]

WHEREAS, Our Lord has specifically committed to each congregation of Christians the duty and authority to carry to conclusion the steps of discipline set forth in Matt. 18, and has accorded no such authority to others; and

WHEREAS, In the Lutheran Confessions we have with one voice agreed: "For where

the sin is public, the reproof also must be public, that every one may learn to guard against it" (Book of Concord, C.P.H., 1952, p. 188, the Large Catechism, the 8th Commandment); and

WHEREAS, On the other hand, Synod is a confessional organization which has the right to establish standards of membership in it and has the duty to its members to enforce those criteria of fellowship; and

WHEREAS, Scripture clearly teaches in I Tim. 5:20 and Gal. 2:11.14 that in instances of public sin public rebuke is in order; therefore be it

Resolved, That

- 1) We recognize that there is a distinction between congregation discipline (Matt. 18) and the discipline properly exercised by a synodical body for the maintenance of the confessional standard upon which membership is conditioned;
- 2) It is not Scripturally legitimate to *require* the application of the first two steps of Matt. 18 in the case of public sin within a congregation or in the application of synodical discipline to instances of public error;
- 3) We reject appeals to a vague and formless "law of love" unsupported by clear Scripture, and we maintain that the use of such appeals is not permissible to justify failure to practice truly evangelical synodical discipline;
- 4) We hold that it is the responsibility of officers of Synod to carry out synodical discipline in accord with the Constitution, Articles III, 1.8, VI, XI, XII; and be it further

Resolved, That we prayerfully petition Synod in its 1962 convention to reiterate its agreement with the principles set forth above; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 4 —
The Theology of Fellowship

WHEREAS, In such passages as Matt. 7:15; Rom. 16:17, Titus 3:10; II John 9-11; I Tim. 6:3-5; II Thess. 3:14; II Cor. 6:14-17; Holy Scripture in broad inclusive terms forbids

church fellowship with individuals and groups who hold to error; and

WHEREAS, The Lutheran Confessions speak in the same fashion (Smalcald Articles, Trigl. 516; Formula of Concord, Trigl. 1061); and

WHEREAS, Our Synod has so understood and applied these passages and has repeatedly recognized and declared that they apply to pulpit-, altar-, and prayer-fellowship

(Cf. e.g., Dr. Schwan, Syn. Proc. 1867: "Accordingly, unity in faith is an absolutely indispensable prerequisite for church fellowship." Syn. Proc. 1881, 31: "We tell everyone who champions a different doctrine among us . . . : We do not belong together. . . . We can no longer walk together. Hence, we can no longer pray together." Brief Statement 1932: "We repudiate unionism, that is church-fellowship with the adherents of false doctrine." St. Louis Faculty on Prayer-Fellowship, 1941: "All texts in which we are warned against false teachers and their false doctrines, as Jer. 23:31, 32; Matt. 7:15; Rom. 16:17; Col. 1:8, 20-22; II Tim. 4:2-4; I John 4:1, forbid pulpit-fellowship, altar-fellowship, and prayer-fellowship with the heterodox." Proc. 1941, 303 ". . . it is understood that no pulpit-, altar-, and prayer-fellowship has been established between us and the American Lutheran Church."); and

WHEREAS, "The Theology of Fellowship," prepared by a committee within The Lutheran Church—Missouri Synod, in Part II limits the scope and applicability of a number of the aforementioned passages without Scriptural warrant and proposes a novel exposition of some (cf. p. 40, "false prophets . . . are men who falsely claim to be prophets, that is *inspired* [emphasis added] spokesmen for God"; doctrine . . . cannot be simply equated with any formal system of doctrine or *with any individual unit of such a system* [emphasis added]; P. 45 on Rom. 16:17-18; Matt. 7:15); and

WHEREAS, The document denies the specific applicability of *any* passage of Scripture to an erring group (P. 41, "The apostolic indicatives and imperatives cannot be automatically transferred to present-day confessional-organizational groups. Rather, their intent must be faithfully understood and brought to bear on the altered and complex contemporary situation"; and

WHEREAS, The Document replaces the clear objective injunctions of God's Word, which make the practice of fellowship dependent on unity in correct confession, with a

procedure that requires the ability to read hearts and to determine spiritual status apart from the confession made (P. 42); and

WHEREAS, The document repeatedly disparages "confessional-organizational forms of fellowship", e.g.,

P.42: "they should not be treated as absolutes, that is, defining with divinely ordained and final authority the limits within which Christian fellowship may be exercised and beyond which it dare not go." "They [Matt. 7:15; Rom. 16:17-18] must not, however, be applied to Christians in a confessional-organizational fellowship other than one's own."

and thus, in effect nullifies Synod's Constitution, Articles II (Confession), III-1 (Objects) and VI (Conditions of Membership) and eliminates a basic reason for the existence and continuance of a confessional synodical fellowship; and

WHEREAS, The document makes the permissibility of joint prayer contingent, for example, on probabilities ("probable effect," p. 45) and thus again, without Scriptural warrant, sets man's subjective judgment and guess as to probabilities over against the plain commands of God's Word; and

WHEREAS, The document in many places employs vague terminology; and

WHEREAS, The document, p. 46, 2, in substance employs the reasoning that the end justifies the means; and

WHEREAS, The tenor of the document is to remove all objective Scriptural criteria for church-fellowship, and to make its practice dependent, in reality, on a subjective evaluation of Scripture's 'spirit in general' and upon men's philosophizings and rationalizations; and

WHEREAS, The document in effect constitutes a repudiation of Synod's historic Scriptural position; therefore be it

Resolved, That the State of the Church Conference holds "The Theology of Fellowship" to be unsupported by Scripture and therefore rejects it; and be it furthermore

Resolved, That this free conference ask the 1962 synodical convention to repudiate the document for the reasons noted; and be it further

Resolved, That the officers of this conference be instructed to transmit a copy of these resolutions of "The Theology of Fellowship" to the President and the Vice-Presidents of

the Missouri Synod and to the President of the Synodical Conference immediately; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 5

Form and Function of Scripture

WHEREAS, Synod and we members of Synod hold and confess that the Holy Scriptures are verbally inspired, "in all their parts and words the infallible truth" (Brief Statement, 1); and

WHEREAS, The language of "A Statement on the Form and Function of the Holy Scriptures, adopted by the St. Louis Seminary faculty, is so imprecise and capable of erroneous interpretation, e.g., (emphasis added),

- 1) "The authors . . . chosen and *inspired*." Lutheran theologians have regularly pointed out that Scripture speaks of the fact that the *words*, not men, are "God-breathed," inspired.)
- 2) ". . . they record what God said and did in and through the historical events *as they present them*. In their words God discloses himself. . . ." (This does not inescapably declare that the words written by these men are inerrant and infallible.)
- 3) "These *human* inspired words give men knowledge of the mind and work of God. (Same objection. Why this curious "human inspired"?)
- 4) "The Scriptures express what God wants them to say and accomplish what God wants them to do. *In this sense and in the fulfillment of this function* they are inerrant, infallible, and wholly reliable. Their truthfulness, their infallibility *as the only rule of faith and practise*. . . ." (As far as they go these statements may be understood correctly, but they do not unmistakably include confession that the Holy Scriptures are "in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." Brief Statement 1).
- 5) "God Himself has spoken *in the inspired* words of the Scriptures." (This

statement does not include *all* of the words of Scripture); and

WHEREAS, It is the notorious practice of liberals to seize upon and use ambiguous phrases as a justification and cloak for their refusal to confess that Scripture in all its parts and words is inerrant and infallible, and phrases of this "Statement" could be used for that purpose; therefore be it

Resolved, That the State of the Church Conference memorialize the 1962 synodical convention to declare that "A Statement on the Form and Function of the Holy Scriptures" is not acceptable because of its lack of clarity and dubious expressions; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

☉ Let's Clear the Air!

The entire Lutheran world has been given the impression that the one consuming reason for discussions by Missouri with the ALC and the NLC was to bring about closer and closer cooperation until "unity" is accomplished. However, this was played down by Pres. J. W. Behnken at the recent meeting of the Synodical Conference. It was said that membership in the NLC and LWF would appear to be extremely remote for Missouri.

The next point was stressed repeatedly by Dr. Behnken and others of the upper echelon: "We must *witness*; we must *witness* to the truth of God's Holy Word." And this is the reason (so we were told) why Missouri will continue talks with the heterogeneous ALC and NLC. "We must bear witness to the truth!" I Peter 3:15 was quoted:

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

When did the ALC and the NLC ask Missouri to come to them and *witness* to the reason for our Hope?

And one more thing. If Missouri is really to bear witness to the truth, isn't it highest time that it answer *for itself* the question, What is truth? Missouri's faith and its very foundation have been challenged by Professor

Scharlemann of St. Louis. Isn't it imperative that this fateful issue be settled in our own midst before we venture to witness to the "truth" before others?

Contributed by John M. Rhame
(a layman)

☉ The True Ecumenical Council

"God's Word is the true infallible ecumenical council; for it is the great council of all prophets and apostles, in which the judicial voice of Christ Himself always, as often as we ask it for advice, gives us an unequivocal answer."

Walther, *Brosamen*, p. 458.

PLEASE RENEW YOUR SUBSCRIPTION TO THE CONFESSIONAL LUTHERAN

PROMPTLY

\$2.00 per Year

1163 S. Euclid Ave. — Oak Park, Ill.

☉ What Our Readers Say

"This is just a note to thank you for sending the *Confessional Lutheran* (May issue); I appreciate it. I am thankful to the Lord of the Church for your work in His behalf — we praise Him for raising up voices that will cry out in defense of His Holy Word. It is not always popular to oppose what is falsely called 'progress' in the visible Church, but our Savior warned us that we were not to be popular, but rather faithful, continually on our guard against any tampering with His spiritual truth. Keep up your good work! Out here on the west coast we are somewhat removed from the heart of our beloved synod and must depend on you to help give us a clear and accurate picture of what is going on. May the Lord continue to give His Church faithful witnesses to His Word! — Southern California (Pastor).

"Hear, O heavens, and give ear, O earth; for the Lord hath spoken.' That is and must remain our battle cry. That is the device emblazoned on our banner. If ever our synod should no longer hold this banner aloft, her fall would not be imminent but would already have set in, and she would be fit only to be cast away as insipid salt that no longer serves but only deserves to be trodden under foot.' (Walther.) Quoted in *Scripture Cannot be Broken*, by Engelder." — Pastor, Iowa East.

"I read an older copy of the *Confessional Lutheran* while visiting friends in California this past winter. Very, very interesting. If the January, February, and March (1961) issues are available, I would appreciate receiving also them. Also any other copies until my subscription starts. I just don't want to miss any." — Layman, Iowa West.

"Please enter our subscription to the *Confessional Lutheran*. We just came upon this magazine, and you can't imagine how grateful we are that some of our members are insisting on continuing in the true doctrine. . . . We haven't even been informed about anything, and what questions we ask of the *Lutheran Witness* are answered in a way that tells us that Dr. Behnken and our sacred leaders are having the situation well in hand. We would appreciate any advice you can give in regard to ministerial training that remains with the faith and beliefs our synod had and now is losing. We have a son who wants to enter upon the study for the ministry." — Layman, Oregon.

"Until someone handed me some back copies of the *Confessional Lutheran*, I didn't realize that this modernistic move was Synod-wide. I thought it was merely a local situation. Now I realize why it has been in vain for me to fight this condition in our local congregation. I am 100% in agreement with the *Confessional Lutheran*." — Parochial School Teacher, West Coast.

"The *Confessional Lutheran* has enlightened me on the strife within our Synodical Conference. I am a member of the E.L.S. and have seen many of our pastors leave. I am so grateful there are still conservative and truly orthodox pastors within our midst who are not afraid to challenge those who are so liberal. May the Lord richly bless the work you are doing. I am sending a check of two dollars for a subscription." — Mrs. . . . , Minnesota.

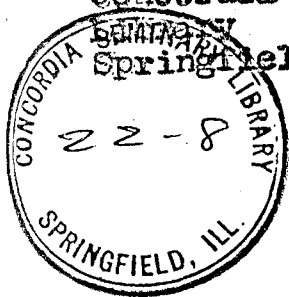
"I am enclosing my check for \$5.00 for renewal of my subscription to the *Confessional Lutheran* and would also like to have you send this magazine to the following address: . . . I think very highly of the work you are doing in the Missouri Synod in the interest of pure doctrine, and I try to send the CL to a different friend each year to help broaden their knowledge on doctrinal and synodical matters." — Miss . . . , Wisconsin.

"Enclosed is my contribution of \$5.00 to the great cause. I think you people should be commended for the fine job of alerting people in synod. Pastor . . . , a close friend of mine, said this of the CL recently: 'When the history of these times is written, an honest historian will doff his hat to these men of the CL who have with great courage faced the smear artists in our church and who have contended for the truth at great personal sacrifice. These men have borne "the heat of the day."' I concur with him and wish you all God's richest blessings and success in your work." — Layman Michigan.

"We are sure that it would please . . . much more if we would make a contribution in his memory than to order a bouquet of flowers for his funeral. We have therefore sent the family a check for ten dollars as a memorial wreath in his name." — Illinois. (Note: We are ready to supply Memorial Wreath cards on request.—CL.)

Concordia Seminary 12-432

Springfield, Ill.



Permit No. 9616
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF

THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

August, 1961

Number 8

IN THIS ISSUE: Prayer of a Christian Steward — Luther Says: Concerning THE BEGINNING OF ALL LOVE — A Paradox Concerning Peace — Professor Scharlemann's Subversion of the Doctrine of the Word of God — Prof. Scharlemann's "Dynamic" Doctrine of Inspiration and the Letter of Missouri's President to its Clergy — Dr. Arndt on Scripture as Revelation — Resolutions of the Free Conference (No's. 6-13) — The CHRISTIAN CENTURY Smears Texas District — Religious Unionism in Missouri's Spanish Mission — What Our Readers Say.

⊙ Prayer of a Christian Steward

The words of Prime Minister Nehru of India, written after India had won her freedom, have meaning for all of us. He noted that during the struggle there were extremists who sought to turn India into a bloody battlefield. They threatened the security of

the nation and nearly turned it down the communist road of violent revolution. "Frightened by this development," Nehru wrote, "the moderate elements dropped out and sought safety in seclusion."

* * *

The moderates, whose sanity and wisdom were the hope of India, took refuge in retreat,

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the
Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$5.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forseke it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112. 114.

refusing to risk involvement in struggle. It
is a common failing of the comfortable. When
issues need to be faced, we escape if we can,
avoiding the risk of entanglement in struggle.
We would rather play safe than take hazard-
ous positions.

We cannot escape, however, for we are
involved in history, "bound in the bundle of
life," as the prophet wrote. We can retreat
into safety if we choose, but the safety is an
illusion. In our contemporary world there is
no such thing as an "innocent bystander."
What happens anywhere happens everywhere.

* * *

*Essentially we have to choose whether we
will risk voluntary involvement in the issues
of our time, standing for what we believe to
be wise and just; or we will accept the de-
cisions made by others who actively use their
influence, quite possibly in the interests of
themselves. Either we are ciphers, without
concern or influence, or we are a plus factor
in the interest of the common good. We are,
in any case, "bound in the bundle of life,"
and there is no exit.*

The above appeared under the heading,
"A Living Faith," by Harold Blake Walker,
in the *Chicago Daily News*, April 11, 1961.
How doubly true all that it says is of the
Church, and more particularly within our
own Lutheran Church—Missouri Synod today!

*Lord God, Heavenly Father, by Thy Holy
Spirit graciously teach us to exercise respon-
sibility in our church, using all of our oppor-
tunities wisely toward helping to decide the
issues of our time, as good stewards of Thy
grace. We ask in Jesus' Name. Amen.*

☉ Luther Says: Concerning the Beginning of All Love

"The Word is so far beyond criticism,
that not the smallest letter in the Law and
in the divine promises is in error. Therefore
we must give in to no sect, not even in the
tiniest part of Scripture, even if they con-
stantly slander us and cry out that we violate
love through our insistence on the exact
words. For the beginning of all love is this,
that the right standard remains. If this can
be gained in no other way, then love must
be violated. Yes, if there were anything
greater than love, this too would have to be
violated, in order that the Word might re-
main pure. But if the purity of the Word
and the right standard remain, then I will
gladly in love bear with the life and the
weakness of the brother."

— Complete Works, St. Louis Edition,
Volume V:398; emphasis added.

● A Paradox Concerning Peace

"Ef you want peace, the thing you've gut tu du

Is jes' to show you're up to fightin', tu."

(James Russell Lowell, in *The Biglow Papers*, No. 2; heading supplied.)

● Professor Scharlemann's Subversion of the Doctrine of the Word of God

A Brief Resume of Modernism Within the Missouri Synod

(This is the fourth in a series of articles which has been occasioned by a nine-page "Special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961 in the Controversy concerning the Word of God within the Missouri Synod. The first article in this series appeared in the June issue of the CONFESSIONAL LUTHERAN. The second and third articles of the series appeared in the July issue. Other articles are still to follow.)

In announcing "A Brief Resume of Modernism within the Missouri Synod" as the subtitle of the present article we by no means wish to say that we intend in this article to treat all of the Modernism which is to be found within our church these days. This would be a Herculean task. For ever so much Modernism has been disseminated within the Missouri Synod within recent years and continues to be disseminated from day to day. Especially by various members of the St. Louis seminary faculty and its student journal, known as the *Seminarian*; at Valparaiso University, as borne out by its publication, the *Cresset*; and by younger "intellectuals" among its clergy, like Dr. Jaroslav Pelikan, who is a member of the (nominally Baptist) faculty of Chicago University's divinity school, and Dr. Martin A. Marty, who is an associate editor of the ultra-liberal *Christian Century*.

As announced in our main title, we rather wish at this time to limit discussion to the Modernism represented by the subversion of the doctrine of the Word of God by Prof. Martin H. Scharlemann of Concordia Seminary in St. Louis; and even then we wish to confine ourselves to a discussion of the defense of his teaching as it has appeared in the "Special Report — Theological Problem" in the *Lutheran Witness* of April 4 (1961) in the current Controversy concerning the Doctrine of the Word of God within the Missouri Synod.

Does Professor Scharlemann Understand Missouri's Position?

It may be well to point out at the very beginning how little the St. Louis professor seems to understand what the Missouri Synod believes, teaches, and confesses about the Bible. In its Brief Statement of its Doctrinal Position our synod declares: "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, *also in those parts which treat of historical, geographical, and other secular matters*, John 10, 35." This statement has been quoted by Dr. Scharlemann in a faculty paper on The Inerrancy of Scripture, with the emphasis, as it here appears, *by him*; and of this statement the St. Louis professor has then said that *as the statement reads*, it is "built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven." Similar statements are contained in other essays of the professor.

The Same Old Story

Does Dr. Scharlemann perhaps think he is saying something new and original?

In 1927 a certain Dr. Schneider from Germany, where Modernism was bred, visited a ULC divinity school. While here, he said: "God did not give the world a book complete, as if it had fallen from heaven. It pleased Him to send his written revelation [This is even more than Dr. Scharlemann admits concerning the Bible], as well as His Son, in the form of a servant, with all human and historical limitations."

Dr. Wm. Arndt, who preceded Professor Scharlemann in the chair of New Testament Interpretation at Concordia Seminary in St. Louis, commented as follows on Dr. Schneider's remark:

"It is the same old story. In order to attack the doctrine of verbal inspiration effectually, a caricature of it is placed before the reader, and when it has been distorted and twisted, the opponent, with an air of triumph, declares it objectionable and absurd. Who has ever maintained that God gave the Bible complete as if it had fallen down from heaven?" Etc. (It is one of the ironies of the present controversy that Dr. Scharlemann complains of "distortion" of *his* statements — without attempting proof!)

As a matter of fact, the very opinions which Prof. Scharlemann is voicing concerning the nature of the Bible, so altogether

contrary to what the Missouri Synod confesses about this matter in its Brief Statement of its Doctrinal Position, were already expressly rejected by Dr. Walther in the name of the Missouri Synod as long ago as in 1885. (*Lehre und Wehre*; cp. CL, Dec. 1960, p. 151f.)

Does Prof. Scharlemann Accept the Brief Statement?

We must here also point out the very obvious fact that since Prof. Scharlemann has thus directed himself specifically against the above cited statement of the doctrinal position of the Missouri Synod in the indicated way, the significance of his restrictive clause must be clearly discerned when he keeps insisting that he has *always* accepted and believed (what he regards as) "*the doctrinal content of*" the Brief Statement. (LW, p. 21.)

The Crucial Issue

Dr. Scharlemann says (LW, p. 15): "The crucial issue of our time, an issue raised by the noted Swiss theologian Karl Barth, is the concept of revelation, especially as it is related to inspiration."

We fully agree. Dr. Scharlemann (with others) has made this a most crucial issue within the Missouri Synod and the Synodical Conference today. On this issue the die is cast between the historic Christian faith and rank modernism as well as others who declare this issue to be merely a "theological problem."

"Revelation, Not Inspiration"? A "Problem"?

When the St. Louis professor goes on to contend, in thoroughly Barthian and generally modernistic fashion, that the "problem" is "revelation, not inspiration," we distinctly repudiate his contention as false, un-Lutheran, un-Christian, un-Scriptural teaching.

We do this on two counts.

First, because the issue is not a (theological) *problem* at all. (A mere theological "problem" wouldn't be crucial! The LW admits as much when it says, p. 22, that "the church cannot stand still and devote all its energies and resources exclusively to the pros and cons of a theological problem.") A *clear and basic doctrine of Holy Scripture* is at issue.

Second, when one distinguishes between revelation and inspiration as Professor Scharlemann does, he thereby betrays that he has a false doctrine of *both* revelation and inspiration. For inspiration, as taught in Scripture, is revelation!

The Insistent Testimony of Genuine Lutheranism

When Dr. Scharlemann, moreover, goes on to say, "Very little has been done by our church in this field" (LW, p. 15), we are compelled to ask: Does the professor know what he is talking about? We have on previous occasions shown most conclusively that wagonloads of clear testimony have been offered to the world by our church concerning the doctrine at issue (that the Holy Scriptures are, as such, by virtue of their verbal inspiration *the revealed Word of God*). This has been done from the time of the Reformation on, *also in the Book of Concord*, down to our own day. Not to become unnecessarily repetitious, we refer to our article "Dr. Scharlemann's 'New' Theology" in the *Confessional Lutheran* of December, 1960, pp. 149-152. In addition to the incontrovertible evidence which has there been documented, we here wish to refer to another article in the present issue of our journal which has been taken from the Concordia Publishing House work, *Fundamental Christian Beliefs* (1938), by Dr. Wm. Arndt. We want to emphasize that both the main title of this article ("The Scriptures") and its subtitles ("God Has Revealed Himself in Scripture" and "How God Has Revealed Himself in Scripture") are by Professor Arndt, who *clearly identified inspiration as revelation*.

Letting the Cat Out of the Bag

Professor Scharlemann himself has let the cat out of the bag.

The *Lutheran Witness* reports that the professor has acknowledged that "it was necessary" for him to "*tear down*" in order to build up a "new" *concept of revelation*. He had to *tear down the Scriptural concept of inspiration which identifies inspiration as revelation* and thus truly makes the Bible *the revealed Word of God* that genuine Lutheranism has always confessed it to be. For this he has submitted his own "dynamic" doctrine of inspiration, *as he himself admits* in the letter of Missouri's President to its clergy and teachers, Aug. 22, 1960. There is no reason at all for being "thankful that God led Dr. Scharlemann to speak as he did" (let's by all means not blame God for *this!*) and to "feel convinced that he will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy, and the unquestionable authority of Holy Writ," as the President contends (LW, p. 21; emphasis added). Dr. Scharlemann's insistence on his own "dynamic" doctrine rather gives us very *definite*

reason to be convinced of the exact opposite. He is DESTROYING the Scriptural position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy, and the unquestionable authority of Holy Writ. To repeat his own words, he admits that he has had to "tear down" what we believe, teach, and confess about the Bible: its being *so inspired as to be in itself, as such*, THE REVEALED WORD OF GOD! For a further discussion of this admittedly crucial issue (LW, p. 15) in the Controversy concerning the Word of God within the Missouri Synod compare the article immediately following this in our journal, "Prof. Scharlemann's 'Dynamic' Doctrine of Inspiration and the Letter of Missouri's President to its Clergy, Aug. 22, 1960."

Readers who have been following our journal will know from Correspondence published in it during the past year, that the representatives of the Confessional Lutheran Publicity Bureau have ever since appearance of the President's letter made a charitable endeavor to meet with him. "Purpose of the meeting is to make clear that the proposed settlement of the Scharlemann Case as reported in your recent letter is Scripturally unacceptable. We shall be prepared to present a succinct statement on the issues when we meet." (Letter to the President, Aug. 31, 1961. In order to expedite matters, dates as early as Oct. 12, Oct. 27, and Nov. 2, 1960, were in this letter which initiated correspondence proposed as satisfactory to us.) Such readers will also know that in his reply (Sept. 28, 1960) the President completely ignored our proposals; that in his next letter (Oct. 13, 1960) he declared: "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, such meetings cannot be arranged at present. We shall give consideration to this matter"; and that since that time realization of a meeting such as we had requested already on Aug. 31, 1960 continued to be frustrated by various obstacles officially thrown in its way.

Prof. Scharlemann's "New" Concept of Revelation

The St. Louis professor's doctrine of revelation is nothing new at all. It is an old, false doctrine. The only new thing about Prof. Scharlemann's teaching is that it is seeking shelter at Concordia Seminary in St. Louis (and also officially getting this for the time being!). The professor's "new" concept of revelation, which is *basic to his whole theological system*, is really nothing more nor less

than "Neo-Orthodox" philosophising, which is being dished up in the modern theological world for want of something better, short of real orthodoxy, since its old Modernism became badly shopworn and had to be discarded in its antiquated form. It has already undergone numerous transmutations, and indeed it may be said constantly to be giving way to something always more "neo," so that there are perhaps "57" varieties of it. Each philosophising "scholar" differs a bit from every one in his "theological" product, which fact no doubt serves to inflate the individual human Ego. (Rom. 16, 18.) Dr. Scharlemann, too, has his own particular brand. In the "Author's Note" prefaced to his essay on *The Bible as Record, Witness and Medium* (cp. LW, p. 15f) when it was released (July, 1959) at the request of the President of the Northern Illinois District to be weighed in the light of Scripture, he has said: "Frankly, the essay is an attempt to thread a solid path through all the discussions of contemporary theology on the nature of Scripture. It is the product of more than six years of investigation and reflection. This does not mean that it is intended to be the final word on this matter. On the contrary, this paper is intended to elicit reaction."

Moved by God's Holy Spirit, we have been reacting ever since. For we want our church to retain not only its "doctrinal interest and concerns," but *its doctrine itself, because it is Scriptural*. And we are determined, by the grace of God, to talk about the Scriptures in this year of our Lord (and in the next, etc.) as we speak of them in our Brief Statement of 1932; as the Reformation fathers did in the 16th century; and as Christ and His Apostles did in their day. We are firmly resolved to let *these Scriptures themselves* speak and be "the final word" in all of our theology. For we do believe that they are in themselves *divine revelation*, and the only divine revelation that we shall ever have in this life.

We steadfastly refuse to move in the direction in which Dr. Scharlemann's "theology moves." We refuse to follow the professor as he proceeds "to try to go behind our well known formulations" to the Scriptures themselves in the manner of what is currently known as "Biblical" theology and its "Biblical point of view." (Current "Biblical" theology is not theology *from* the Bible; it is theology *about* the Bible. It regards the Bible as so many "human inspired" books by allegedly unknown "authors" and by its "scientific method of investigation" takes them apart so thoroughly that all the world's

scholars, yes, all those wise men, can't put Holy Scripture together again.)

Dr. Scharlemann may hold his "conviction," since he seems determined that so it must be; but not in the name of the Missouri Synod. Simple honesty forbids this. *We are not contributing moneys for such a work of destruction within our church! Use of our missionary offerings for such work represents a gross misuse of them.*

"Cumulative" Revelation

The nature of the revelation which Dr. Scharlemann insists on can be best seen from his article "God Is One" in the *NLC Lutheran Quarterly* of August 1959, although it can be seen also from his other essays. He teaches a "cumulative" revelation, concerning which he finds it necessary to insist that it can not be interpreted in terms of an evolutionary process but which he himself describes as a "*movement toward full and unequivocal monotheism.*"

To be very brief, the professor teaches that God reveals Himself by His acts (with all emphasis on that word), only that these are said to be quite meaningless in themselves and in need of being "interpreted" by specially illumined men, which interpretation gives them "theological significance" and makes them *events*. Dr. Scharlemann's neo-orthodox enthusiasm (and we are using this word in its full technical sense of the German *Schwärmerei*) reaches its climax in his contention that "we ourselves are *made contemporaneous with that sequence of events which is often referred to as Heilsgeschichte.*" (God's Acts as Revelation, *Concordia Theological Monthly*, April 1961, p. 216; our emphasis on "contemporaneous with.") The words "which is often referred too as *Heilsgeschichte*" are no doubt carefully chosen and full of (strange) meaning in this "more carefully worded" statement "superseding" his essays. (LW, p. 21.) We shall reserve discussion of them for a later time.

Thus according to Prof. Scharlemann, "*the Scriptures themselves are not a revelation.*" (*The Bible as Record*, etc., p. 21:3). He has, instead, defined Holy Writ as follows: "The Scriptures are in a real way *the book of the people of God*, into which has been poured their response to God's mighty acts of revelation." (Faculty Paper, 1958. Our emphasis. Similarly also elsewhere. Cp., e.g., Outline on Pocono Crest essay.)

According to the St. Louis professor's doctrine of ("cumulative") revelation, and of the Bible as a mere response to that revelation,

Moses and David, in his contention, still believed in the existence of other gods besides the national god Yahweh (Jehovah) whom they worshipped. In fact, Dr. Scharlemann contends that "Even the first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods"; that it was not until Isaiah's time that it became fully articulated that the god Yahweh (Jehovah) to whom Moses had introduced Israel was to be "proclaimed as" the God of the whole world; and that the divine Trinity didn't dawn on God's people until New Testament times. (God is One.)

Revelation "Not Mentioned in the Brief Statement"?

In reporting that Dr. Scharlemann emphasized that "very little has been done by our church in this field" (the field of revelation), the *Lutheran Witness* more specifically further reports his contention that revelation "is not mentioned in the *Brief Statement.*" (P. 15.)

Isn't it? In its *Brief Statement* the Missouri Synod declares (par. 1): "We teach that the Holy Scriptures differ from all other books in the world in that they are *the Word of God*. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21." (Our emphasis.) This is said to be "not revelation"? When God Himself has communicated what is written and what is therefore His own Word, *the Word of God!* Even though it is *God-breathed* (literal rendering of "given by inspiration of God," II Tim. 3, 16)! When holy men, borne along by the Holy Ghost, *spoke forth from God*, II Pet. 1, 21!

Dr. Scharlemann's "Own Considered Opinion"

The *Lutheran Witness* (page 21) has reported it as Prof. Scharlemann's "own considered opinion" that the *Brief Statement* "does not address itself to the particular question presently under discussion since the *Brief Statement* was written before the rise of neo-orthodoxy."

What is the St. Louis professor trying to tell us? Neo-Orthodoxy came into vogue with the rise of Karl Barth after World War I (1914-1919)! Professor Scharlemann can find a rejection of it by his colleague Dr. J. I. Mueller in the *Theological Monthly* (C.P.T.) for 1929, pp. 147-149, where it was reported that "there exists a feeling in Europe that the high-water mark has been passed." Dr. Mu

ler there commented on the *agnosticism* and on other negative, "pagan" features of this "post-war pessimism."

In the *Concordia Theological Monthly* of 1930 (p. 474-476), Dr. Th. Engelder, who served on the committee which prepared the *Brief Statement* for formal adoption by Missouri, reviewed the book *The Theology of Crisis* by H. Emil Brunner, Barth's chief neo-orthodox associate. Characterising this theology, known also as Dialectic Theology, Prof. Engelder noted that "It is not Biblical theology, but is made up to a great extent of metaphysical investigations." "It lacks the *sola Scriptura*." Dr. Engelder quotes Brunner as follows: "The Word in the Scriptures is as little to be identified with the words of the Scriptures as the Christ according to the flesh is to be identified with the Christ according to the Spirit. The words of the Scriptures are human; that is, God makes use of human and therefore frail and fallible words of men, who are liable to err. He who identifies the letters and words of the Scriptures with the Word of God has never truly understood the Word of God." "I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not accept the Gospel of John as a historical source and finds legends in many parts of the synoptic gospels." (The synoptic gospels means Matthew, Mark, and Luke.) Dr. Engelder comments, in view of this theology's calling itself neo-orthodoxy: "So, then, it is left to man himself to select those portions of Scripture which are true and to reject the rest, and after the patient has cast out Modernism, he is given, to complete the cure, a dose of Modernism." (Neo-Orthodoxy is really Neo-Modernism.") We repeat: *this was in 1930*.

In 1931 Dr. J. T. Mueller published the following comment on Barthian theology (CTM, p. 865): "The Liberalists did not want him (Karl Barth) to lay his egg in their nest; for from the start their chief representative, A. von Harnack, repudiated his doctrines. Since then conservative Lutherans in Germany have taken a decided stand against Barthianism and have proved that it is not Lutheran in any point, but the very opposite of Lutheranism." "Barth knows no absolute God. His theology is a 'sport' and will soon revert to type . . . it is really Modernism."

In 1932 Dr. J. T. Mueller wrote a 6-page article on Barthianism (CTM, pp. 498-504) in which he says: "For the conservative Lutheran and the conservative Calvinist he is a heretic." In this article, the St. Louis theologian gives a rather comprehensive characterization of the teachings of Barthian-

ism and of its historical setting. In the same year (CTM, p. 635f), Dr. Mueller reviewed John McConnachie's book on *The Significance of Karl Barth*. We shall quote just one sentence from this review, because it bears directly on the specific issue before us in Prof. Scharlemann's teaching: "Divine revelation, according to Barth, is not Scripture, nor is the 'Word of God' the Holy Bible."

It was at its 1932 convention that the Brief Statement was adopted "as a brief Scriptural statement of the doctrinal position of the Missouri Synod."

Prof. Scharlemann can not sell us his "own considered opinion" that the Brief Statement "does not address itself to the particular question presently under discussion since the Brief Statement was written before the rise of neo-orthodoxy"!

Professor Scharlemann's Downgrading of Inspiration

The *Lutheran Witness* (p. 15) reports Dr. Scharlemann as downgrading the doctrine of inspiration, as follows: "The doctrine of verbal and plenary inspiration, according to the 50-year-old theologian, does not assure the proper understanding of the Scriptures and does not solve the problem of revelation." We again remind our readers that verbal and plenary inspiration is revelation, and that this by no stretch of the imagination constitutes a "problem." It is clearly taught by Holy Scripture, in which spiritual words (words of the Spirit) are matched to spiritual things. Of course, it accordingly takes a man with a spiritual mind, a man with the mind of Christ, to know such things. This can't be done by modern "science." The things of the Spirit will always be foolishness to an unregenerate man of even the highest intellectual attainments. Cp. I Cor. 2, especially vv. 12-16.

The *Lutheran Witness* goes on to quote the professor as follows (our emphasis): "Jehovah's Witnesses and Seventh-Day Adventists believe in verbal inspiration. They believe every word of the Bible is inspired by God. Yet they misapply and misuse the Scriptures. The Jews believed the Old Testament was the Word of God. They knew it well. Yet the Jews did not see Jesus in the Scriptures."

In the words emphasized by us in the above Dr. Scharlemann has answered his own argument. Those who are named do just what the St. Louis professor advocates: While professing to accept the Scriptures as verbally inspired (which Dr. Scharlemann does profess also), they rest their teachings,

not on these, but on their "interpretation" of Scripture. As a matter of fact, among Seventh-Day Adventists the founder of their religion, Mrs. Ellen White, herself "is looked upon as having possessed the gift of prophecy and having received messages of instruction for the Church from time to time by the direct inspiration of the Holy Spirit." (*Popular Symbolics*, C.P.H., 387, p. 353.) As for Jehovah's Witnesses, among them, too, "the writings of its leaders are given an authority equal to that of the Bible, inasmuch as the Scriptures cannot be understood without them." (Same reference, 440; p. 412.) And as concerns the Jews of Christ's time, we have the Lord's own word for the following: "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5, 46-47.) We may add that Dr. Scharlemann even disputes that the books of Moses (the Pentateuch) are the "writings" of Moses.

To demonstrate just how sophisticated (false) Prof. Scharlemann's argumentation can be, we might point out that one might just as well argue: Many people who are professed Christians and theologians "believe in" the Bible and yet are lost; and so this does not assure the proper understanding of God and does not solve the "problem." As a matter of fact, to say that the doctrine of verbal and plenary inspiration does not solve "the problem" is tantamount to saying that the Scriptures do not solve the problem. For the doctrine of verbal and plenary inspiration which is taught in Scripture is Scripture, and it is divine revelation.

Truth and Inerrancy

As a result of his own doctrines of "cumulative" revelation and of "dynamic" inspiration, Dr. Scharlemann's theology has been moved from the sure foundation of the Apostles and Prophets (Scripture, as such). Witness the following (LW, p. 15): "Overemphasis on the doctrine of verbal inspiration, says Dr. Scharlemann, brought with it the term 'inerrant,' an expression 'which the Bible does not use of itself.' In one of his essays he questioned the propriety and wisdom of 'imposing on Scripture' a 'contemporary definition of truth,' truth in the sense of 'precision' in historical and natural information."

As to the contention of Dr. Scharlemann that the Bible does not use the term 'inerrant' of itself, one might e.g. consult what Christ says in Mt. 22, 29: "Ye do err, not knowing the Scriptures"; or what His Apostle has said

in I John 4, 6: "We are of God. He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." In both instances truth and error are clearly opposed to each other, and by such express opposition *inerrancy is undeniably ascribed to the Scriptures*, as such, by our Lord and His Apostle. (We wonder, by the way, whether Dr. Scharlemann would assert that such terms as "cumulative revelation," "dynamic inspiration," and a multitude of others with which he operates are used by the Bible of itself.)

The context of Dr. Scharlemann's essay, as here referred to and also elsewhere, forces us to say that by what he asserts about "an overemphasis of verbal inspiration" he denies *inerrancy (truth in the sense of fact or "precision")* to many words of Scripture in matters of "historical and natural information." We do not "impose on Scripture" such a definition of truth; *Scripture employs it of itself*. (Cp. our article "The Biblical Concept of Truth" in the CL, Sept. 1960, p. 111.) But Dr. Scharlemann rejects it.

"Heresy"

What Dr. Scharlemann is here reported as saying about "contemporary" theology's (deceptively limited) use of the word "truth" is clear from the following statement in his Faculty Paper on *The Inerrancy of Scripture* (1958):

"Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact."

This enables the St. Louis professor to say that every word of the Bible is "truth" while denying that much of it is FACT. (The "truth" of every word of the Bible is by Dr. Scharlemann referred to God, His utter dependability in keeping His promises and carrying out His will. It is denied that this is always done by way of what must be accepted as *statement of fact*.) By good words the hearts of the "simple" (this means, literally, the *unsuspecting*) are deceived. Does not Scripture (and the Constitution of the Missouri Synod, Art. III — Objects) tell us to mark and avoid those who thus persist in causing divisions and offenses contrary to the doctrine which we have learned (Scripture), Rom. 16, 17-18?

Isn't it quite a switch when the charge of "heresy" is raised *precisely against all who, in defense of Scripture and its inerrancy, with Scripture itself identify truth as fact* — a

charge which Prof. Scharlemann has raised? Does the Board of Control of the St. Louis Seminary agree with the professor's charge? It has resolved concerning the professor's papers, which it says it has examined (LW, p. 21; our emphasis): "We do not find anything in his papers for which we have to declare *him* guilty of heresy." This judgment and decision of the Board of Control were reviewed by the President and Vice-Presidents of Synod. (LW, p. 21.) *In neither case have we found a repudiation of Dr. Scharlemann's charge of heresy against others. Does this mean approval?*

The Final Issue — The Divine Authority of Scripture

"According to Dr. Scharlemann's view of the nature of revelation, the Biblical authors were 'not primarily interested in giving comprehensive information. God chose to limit Himself by using certain men who lived at a certain time, just as He chose to limit Himself in the incarnation.'" (LW, p. 15.)

Did God indeed limit Himself in the incarnation to such an extent that things for the truth of which Jesus vouches are not to be accepted as fact? This would be "just as" Dr. Scharlemann would have us believe God chose to limit Himself in imparting information to us through the holy writers of Scripture! We find nothing like this indicated in Scripture; we find the opposite clearly taught there.

"When God used certain individuals to reveal His will, Dr. Scharlemann explained, 'He used them where they were. He spoke through them in terms of the knowledge of their particular time.'" (Same page.)

Even if, as may seen indicated by the context, all of the above is to be taken as being said only of "historical and natural information" in the Bible, all but the dullest, who may be afflicted by that last dreadful spiritual disease among the seven deadly sins, sloth, must realize that what Prof. Scharlemann teaches *challenges the full authority of the Scriptures as the WORD OF GOD*. (The Bible is not merely the Word "of" God in the sense of the Word *about* God; it is the Word of God in the sense of the Word *from* God: God Himself speaking to us in words penned by men as His chosen instruments!)

Who has said that the authority of Scripture is to be thus limited?

Christ gives us the assurance that *all of Scripture, whatever is written*, is of such a nature that it is unable to be "broken"; and He instances this by a single word dealing

with a relatively very minor matter, a matter of mere terminology, John 10, 35.

Now, what shall it be — shall it be the solemn assurance of the Lord, or shall it be the contrary opinion of men that is to be decisive for us?

This is the final issue in this Controversy concerning the Word of God!

"Quoted Out of Context"?

Over against *well documented* "accusations and charges that he was propagating false doctrine concerning the inspiration and the inerrancy of the Scriptures," the *Lutheran Witness* (p. 16) reports Dr. Scharlemann as counter-charging, *wholly without proof*, that "*many of his statements had been taken out of context and given a meaning foreign to the thrust of his essays.*" And the *Lutheran Witness* itself, defending the professor's Faculty Paper (1958) in particular, has said:

"Statements from these essays have been widely quoted; frequently they have been quoted out of context. To state, for example, that Dr. Scharlemann in a paper prepared only for faculty discussion said: 'In this paper I propose to defend the paradox (a statement seemingly self-contradictory — LW) that the Book of God's truth contains errors' would be correct. But this is only the opening sentence of his paper. He immediately adds: 'What is more, I hope to show that by the proper resolution of this paradox we in fact magnify the truth that comes to us by divine revelation. What is set forth here is necessarily devoted to what is called 'the human side' of that revelation." (P. 14.)

Remember that Dr. Scharlemann insists that "the Scriptures themselves are not a revelation." They are according to him only "the book of the people of God, into which has been poured their response to God's mighty acts of revelation," and so "the human side" of that revelation by which "truth" comes to us; a "record, witness, and medium" of it. And the "truth" that comes to us by divine revelation *in this roundabout way* is not to be identified with fact; it is "heresy" to make such an identification. There is room for much error of fact in the Bible! "In this paper I propose to defend the paradox that the Book of God's truth *contains errors*!"

To charge, in defense of Dr. Scharlemann's essay on *The Inerrancy of Scripture*, as the *Lutheran Witness* does, that its opening sentence has been "quoted out of context" is a wholly futile undertaking. The opening sen-

tence of that essay, "... the Book of God's truth contains errors," *correctly states the thesis of this whole paper according to its context*, as the *Lutheran Witness* must in all honesty admit. It is Dr. Scharlemann's own summary of his proposition. And this paradox of Dr. Scharlemann presents a real contradiction of Christ and His holy Apostles which the Missouri Synod in its Brief Statement of its Doctrinal Position denounces as "horrible and blasphemous." The "resolution" of this paradox (which the *Lutheran Witness* does not reveal, because it *supplies no context!*) is quite another thing. So also, and much more so, is Prof. Scharlemann's labeling of it as "proper," as we shall see — *from the context*.

Now, let us look at the context of Prof. Scharlemann's paper and examine his resolution of his "paradox."

The Brief Statement Attacked

In the context of his paper, the St. Louis professor has made the following unmistakable announcement, which contains the whole thrust of his essay:

"... you will not misunderstand me when I say that I want to direct myself to that sentence of the first paragraph of the Brief Statement [the Brief Statement of the Doctrinal Position of the Missouri Synod] which reads:

'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.' (Emphasis by Dr. Scharlemann. It is with respect to such matters as those emphasized that he would deprive Scripture of its authority; actually, this is its greater part!)

"I for one cannot bring myself to the point of believing that this sentence was explored in all of its dimensions before it was adopted. If it had been, I should think less of those who taught us than I want to. At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty [the faculty of Concordia Seminary, St. Louis] today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions." [Note this well! All of this has been done in the professor's essays!]

Myths from Ancient Storytellers!

The master key to Dr. Scharlemann's "proper resolution" of his paradox is his modernistic definition of "truth." This is clear from his statement (already quoted in another connection; our emphasis): "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." In his essay on *The Bible as Record*, etc., he has said (p. 14:2): "If the Scriptures were a collection of truths rather than a recorded testimony to the Truth of God Himself, there might be some justification for the use of this term" (inerrancy — in the sense of freedom from error in statements of fact). In the Fuerbringer letter of 2-11-60 Missouri's clergy have been told where Dr. Scharlemann stands with regard to this matter.

In the further context of his faculty paper, Prof. Scharlemann has said that the question of inerrancy "cannot properly be applied to the depth dimension of life and language." The "depth dimension of life and language," is explained by him as the realm of the *symbolical*, the *mythical*, and the like. He says: "For that reason Bultmann can quite rightly say that the only historical statement in the Apostles' Creed is the sentence: 'He suffered under Pontius Pilate, was crucified, dead and buried.' The rest of the Creed uses a different kind of language from the third dimension of life, from the level of revelation and *not necessarily of factuality*." (Our emphasis. Shades of Pike! And not just shades of Bultmann; but *Bultmann himself!*)

Speaking of the early chapters of Genesis in particular, the professor says (our emphasis): "Beyond Noah are the accounts of the creation and the fall. What shall we make of them? This is the area, I would suggest, where the dimension of the symbolic (or *mythical*, if you wish) bulks large." He says (emphasis added):

We may view these accounts in four different ways: 1) By clinging to the factual character of the story. ... 4) To say that it describes the historical truth and that the writer [note this; not: "Moses"] intended to do just that. He wrote it as a tale, as a poetic piece, to set forth the truth of that which he believed to have happened, using materials available to him from the storytellers or from written documents. That is to say, these accounts propose to speak of real events describing man's creation and fall as well as the making of his world, but *in language*

that is largely symbolical or mythical, and is to be so understood."

Dr. Scharlemann expressly insists: "As for myself, I am committed to this last view." And of the first view described above, the view that "clings to the factual character of the story," he says: "In fact, I would view the first approach — the literalistic one — as an exceedingly subtle strategem sometimes employed by the Evil One to get us out on detours. . . ." (Our emphases.)

Missouri's "Obscurantism"

In concluding his paper, the professor called on his colleagues to "discover that the question of inerrancy is quite out of keeping with the nature of Biblical revelation" and to "experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism." This, according to the context, plainly refers to what the Missouri Synod confesses as its faith in its Brief Statement. We are, moreover, constrained to add, especially for the sake of the uninitiated: if you want to see some *real* obscurantism, then just read the professor's essays! This is such, that, with neo-orthodox philosopher-theologians generally, Dr. Scharlemann finds it necessary constantly to complain that he is being "misunderstood!"

Errors — in the Bible or in St. Louis?

What do you, honest reader, think of the propriety of Prof. Scharlemann's resolution of his paradox ("the Book of God's truth contains errors") in the light of the context of his paper? Tell us, just what difference can there be between what the St. Louis professor is contending for and what is sung in that blasphemous lyric of our generation (by Ira Gershwin in Samuel Goldwyn's *Porgy and Bess*) —

"De t'ings dat you li'ble
To read in de Bible,
It ain't necessarily so.

* * * *

I'm preachin' dis sermon to show
It ain't necessarily so."

And what do you think of the *Lutheran Witness* defense of Dr. Scharlemann's faculty paper and its attempt at *discrediting those who are telling you the truth* about the professor's teaching in matters that bear on your eternal salvation and the continued existence of our Missouri Synod as a truly Christian Church?

Does it not indeed seem as though some men were more ready to permit error to be ascribed to the Holy Scriptures than they are

to ascribe error to some theologian and to a church's organizational "leaders" (and perhaps also to themselves)?

And what do you think of the fact that anyone holding views as *subversive of the Scriptural foundation of our faith* as those of Prof. Scharlemann should be permitted to go on teaching in our church, and in one of its seminaries, all of this while?

Dr. Scharlemann's Conviction That His Exploratory Work Presents the "Biblical" Point of View

In explanation of the sub-title just penned, we refer to the Author's Note by which the St. Louis professor prefaced his essay on *The Bible as Record, Witness and Medium* when he released copies of it to the clergy of the Northern Illinois District with the notation that it is "exploratory." Dr. Scharlemann has there stated: "It is the author's conviction that the paper herewith released presents the Biblical point of view."

We have in the past shown more than sufficiently that to admit that one's views are "exploratory" and "Biblical" in such a context as does Dr. Scharlemann, and to challenge others on that score, can by no means be construed as an excuse for them. This rather constitutes a most serious self-indictment. *It is of the very essence of liberalism.*

The futility and error of endeavoring to excuse and/or defend such a course on any ground other than one's own commitment to Liberalism (perhaps because the word "exploratory" is quoted out of context, with the result that one fails wholly to understand its real meaning) is shown by Dr. Scharlemann's own relentless insistence concerning his essays, as follows (emphasis added):

"My essays do not contain false doctrine."

"I have never taught otherwise than I do now. I do not know anything about taking something back. . ."

These statements were made by Dr. Scharlemann on Nov. 14, 1960. We could add others, of a more recent date; but this should hardly be necessary.

If what Dr. Scharlemann asserts in the first of the above two statements were true, what reason could there possibly be why he should not insist as he does in the second statement? Why should he not continue to teach as his conviction what is taught in his essays? Why should he not go on with his "exploratory" work? This issue must be settled on the basis on which the professor

himself continues to insist it be settled: it must be settled on the basis as to *whether what the professor teaches is true or false*. No naive dodging of this issue will do!

(Dr. Scharlemann has also stated, under the same date as well as also more recently, e.g. May 13, 1961: "When the Presidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved wrong." Isn't it for the Presidium to deal with the professor if it would take issue with such statements?)

The reason why we are speaking of this matter again here is because the *Lutheran Witness* repeats untiringly that the professor's essays are exploratory (apparently without realizing what this means).

On p. 15 the *Lutheran Witness* quotes the professor himself, as follows:

"I have a call to teach the Scriptures," Dr. Scharlemann said, "not only to students but also to the church. It is my work to lecture, to do research, to explore the nature of the Scriptures."

How could anyone fail to note the professor's claim that his call imposes it on him as part of *his work* "to explore" the nature of the Scriptures? (This is what is known as "Biblical" Theology today.) If such is the professor's conception of his call, how can anyone expect him not to go on producing "exploratory" essays, — not only for students, but also for "the church"?

Preparing for "A Major Work" on Principles of Interpretation

To the above, the professor has added the significant statement:

"As I said before, we have developed no major work on principles of interpreting the Scriptures (hermeneutics)."

According to all that the professor has been trying to tell us (the context of his whole discussion), what is stated here amounts to the following. In his exploratory work he has found that the Scriptures themselves are after all not, as has always been believed to be the case by the Church and in particular also by the Lutheran Church and our own Missouri Synod, a revelation (God Himself speaking to us in their every word). It has therefore become necessary to "develop" a major work on principles of "interpreting" the Scriptures; something to render what they say still acceptable, despite their being a very human book and a child of the time in which they were written, full of antiquated views of things, statements

which cannot be accepted as fact, myth, and the like. In the words of Dr. A. O. Fuerbringer, President of the St. Louis seminary, we are facing "new theological horizons"!

Later (same page), Prof. Scharlemann assures us that he delivered "exploratory essays" to discuss with brethren his "findings" in the field of revelation. It is such "findings" which, in his conviction have made the development of a major work in the field of the very principles of "interpreting" the Scriptures necessary. He believed that such discussion would help him to "clarify matters" (presumably in the minds of brethren still chained by the alleged "obscurantism" of the Brief Statement of the Doctrinal Position of the Missouri Synod — cp. Faculty Paper on "*The Inerrancy of Scripture*, 1958) especially for the preparation of a major work on hermeneutics. According to an announcement by Dr. Scharlemann in the *St. Louis Lutheran* (March 1959), such a work has already been in preparation for several years in the Graduate Department of our seminary, of which Dr. Scharlemann has been director. Besides Dr. Scharlemann himself, such outstanding modernists as Otto Piper of Princeton and Krister Stendahl of Harvard and Horace Hummel (formerly at St. Louis and now teaching at the ALC Wartburg Seminary in Dubuque) have been collaborating on this work. Publication of this work in 1962 has been envisioned.

Such a work must be expected to come as a distinct shock to people whose church is shackled by a supposedly so backward view of the very nature of Scripture as that which is clearly confessed in the Brief Statement of the Doctrinal Position of the Missouri Synod. Considerable brainwashing would therefore seem necessary to prepare a way for toleration, not to say acceptance, of such a major undertaking under such precarious circumstances. Such a purpose can be served by essays such as those of Dr. Scharlemann!

Our United Defense Against Error

Let it be said at once — and repeated again and again and again, as necessary — we want none of the "principles of interpretation" developed by Dr. Scharlemann as shown in his various essays. Categorically, we will not have them. We want Scripture, Scripture itself, Scripture alone!

And let it be said again, just as emphatically: No one at our St. Louis seminary has a call "to explore the nature of Scripture" in the fashion in which Dr. Scharlemann has been doing this and insists on being permitted to do it. No one who so insists should be

permitted to teach in our church for even one moment. Anyone who does insist on the kind of conviction on which the St. Louis professor keeps insisting (to which he is entitled *outside our own church*) should show enough honorableness not to insist at the same time to be permitted to teach in a church such as ours, in which, as the professor must well know, such a conviction concerning *the Word of God* as he holds to is and always has been *anathema*. We know that such honorableness is usually not to be found in the equipment of Modernism. For this reason we have from the beginning of our Synod, as one of the very first of its objects constitutionally bound ourselves to a *united* defense against schism and sectarianism and *protection* of our congregations *in the maintenance of their rights*, and *specifically charged the President of Synod with supervision regarding the doctrine and the administration* of our entire synodical machinery; this includes the St. Louis seminary Board of Control and its Faculty. "It is *the President's duty* to see to it that all the aforementioned act in accordance with Synod's constitution, to admonish all who in any way depart from it, and, if such admonition is not heeded, to report such cases to Synod." (Constitution, Art. I.XI; emphasis added.)

Can we still expect this to be done — despite what we have been experiencing up to the latest moment?

What YOU Can Do

"Because of his exploratory essays, also because of his article 'God Is One' in the August 1959 issue of the *Lutheran Quarterly*, Dr. Scharlemann was accused of teaching false doctrine. Individuals and groups requested the President of Synod and the St. Louis seminary Board of Control to dismiss Dr. Scharlemann from the seminary faculty." (LW, p. 14f.) "Demands, however, became more insistent that the essayist be suspended from the faculty and that the faculty itself be investigated. To reinforce such demands, memorials and resolutions were offered at a number of District conventions in the spring and summer of 1960." (P. 20.)

Make these demands even more insistent!

Write the President of Synod, who is specifically charged with supervision of doctrine within it and especially also with supervision of the administration and doctrine of all who are officially involved in this fateful issue at our seminary. Write him often — as often as necessary! Encourage him in his duty!

Urge others to do the same. Urge as many as you can reach with your testimony.

Take thought for the coming convention of the Missouri Synod (1962) and the securing of prompt and proper action by it of whatever sort may then prove necessary!

The fate of your church, and your fate, hang in the balance!

● Professor Scharlemann's "Dynamic" Doctrine of Inspiration and the Letter of Missouri's President to its Clergy, 8-22-60

In his letter "to all Pastors and Teachers of Synod" on Aug. 22, 1960 (cp. LW, Apr. 4, 1961, p. 21), Missouri's President reported the following concerning Professor Martin H. Scharlemann's doctrine of inspiration (emphasis added):

Dr. Scharlemann gave us also the following assurance: "I have at all times insisted on verbal and plenary inspiration of Scripture. In fact, I have tried to point out that it is impossible to uphold an adequate view of the authority of the Bible without a *dynamic* doctrine of inspiration that applies to the Scriptures as being fully inspired and therefore the word of God."

Thus, Prof. Scharlemann clearly, unmistakably, undeniably admits that "the verbal and plenary inspiration of Scripture" on which he has at all times insisted, and so also in his essays to which his statement in the President's letter has specific reference, is a "*dynamic*" doctrine of inspiration. It should be noted, moreover, that Dr. Scharlemann's doctrine of inspiration *admittedly involves the basic issue of THE AUTHORITY OF THE BIBLE*.

What is this "dynamic" doctrine of inspiration to which Prof. Scharlemann holds?

A "dynamic" doctrine of inspiration is one of numerous *false definitions and theories of inspiration, invented by men*, which are current in modern theology. (Cp. e.g. C.T.M., 1930, p. 21f.) According to such a theory (not clearly spelled out in the President's letter, but unmistakably set forth in considerable detail in the professor's essays) the human side of the authorship of Biblical books is so strongly emphasized that *an evolution in the revelation unto salvation is assumed, and the inerrancy of Scripture in all things which do not have immediate reference to this is thereby put into question*.

This is precisely what Professor Scharlemann insists on in his various essays and in his statement in the President's letter concerning "a dynamic doctrine of inspiration"; only that the professor finds it necessary to ward off the charge of evolution by saying, concerning the revelation of God which he teaches: "We must at this point insist that *this movement toward full and unequivocal monotheism* [set forth in the essay from which we are quoting] can not be interpreted in terms of an evolutionary process. On the contrary, this advance has its source in the absolute uniqueness of Yahweh [Jehovah] as he revealed himself to Israel in his holiness and jealousy. We might speak of this as *cumulative*, rather than progressive, revelation." ("God Is One," NLC *Lutheran Quarterly*, August 1959, p. 235; emphasis added.)

It will be seen that Prof. Scharlemann's doctrine of "cumulative" revelation, which is basic to his whole theological system but by-passed in the President's letter, must be considered hand-in-hand with his dynamic doctrine of inspiration.

In accordance with his doctrine of "cumulative" revelation, Dr. Scharlemann insists on a movement "toward full and unequivocal monotheism" in which Moses still believed in the existence of a plurality of deities and even the first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods"; in which, even considerably later, "most certainly David believed that other gods ruled outside the confines of Israel"; in which it is only at Isaiah's time that we find a supreme articulation of the kind of monotheism that proclaimed Yahweh as the God of the whole world and specifically denied the existence of other gods; in which the divine Trinity did not dawn on God's people until New Testament times. (P. 230. 236.)

Dr. Scharlemann undeniably teaches that "the Scriptures themselves are not a revelation." (*The Bible as Record, Witness and Medium*, p. 21:3.) He insists that they are only "the book of the people of God, into which has been poured *their response* to God's mighty acts of revelation." (Faculty Paper, 1958; similarly in his essays.) He insists that the Scriptures are "a recorded testimony to the *Truth of God Himself*" rather than "a collection of truths," and that the Scriptural documents must therefore be understood as "reliable within the framework of the *single function* of the Bible, which is 'to make us wise into salvation.'" (*The Bible as Record*, etc., p. 14:1.2.) Thus the Scrip-

tures are *limited in their authority* by Dr. Scharlemann.

Aside from the wholly divine character of the Scriptures throughout their entire length, breadth, and depth, we object that according to its own testimony the function of the Bible is not that "single," II Tim. 3, 16f. Yet, this is the "adequate" view to which Prof. Scharlemann undeniably reduces *the authority of the Bible* by his "dynamic doctrine of inspiration" and his doctrine of "cumulative" *revelation*, on which the former rests. In his essay on *Revelation and Inspiration* (Western District, 1960), the St. Louis professor sets forth numerous statements of fact in Scripture concerning which he contends that they "cannot be explained away on the theory of textual corruption" and concerning which he equally protests that *they cannot be accepted as fact*. And then he shows on what he would in accordance with his own "dynamic" doctrine of inspiration *build the faith* of those entrusted to his care (p. 16; emphasis added):

What I'm trying to say is this: If you have built the faith of your confirmands on a theory of inspiration which *does not take into full account what the Scriptures actually say*, you have dealt unfairly with that child. This is what Dr. Sasse was referring to with the sentence I read near the beginning of this paper, 'How many souls has the Church not harmed with such doctrines in a way that can never be made good again.'

According to the immediate context of Prof. Scharlemann's paper, his upside-down statement with reference to taking into full account "what the Scriptures actually say," refers to statements of which he alleges that *they cannot be accepted as fact!* Dr. Sasse has disavowed what the St. Louis professor here attributes to him, and he resents this use of it by Prof. Scharlemann. We may add that what Prof. Scharlemann here teaches agrees fully with what the United Lutheran Church now declares in its *Conversation on Faith* (Muhlenberg Press, March 1961, p. 28): "The doctrine of verbal inspiration has had disastrous consequences in the Christian church."

Prof. Scharlemann immediately goes on to say where we left off above:

For this reason it ought to be obvious that the word 'inerrant' can be and usually is a very misleading term to use of the Scriptures. It is dangerous because it is a word that *makes sense only in the light of a false view of inspiration — one that got into the Church from ancient*

paganism and has been perpetuated by the Reformed-Fundamentalist tradition.

That the true doctrine of inspiration was not to be found on the Liberalistic side of the controversy between Fundamentalism and Liberalism in the past generation is certainly true; let this be said to the glory of God and to the credit of "the Reformed-Fundamentalist tradition!" That it got into the Church from ancient paganism is really a mouthful! Dr. Scharlemann has his own doctrine of "Inerrancy," which certainly does not agree with that of those named. He refers "truth" and "inerrancy" (neither one of which words is to be understood as identical with *fact* in his use of them) to what the Scriptures say about God; not to the Scriptures as such, according to their ordinary sense. He insists that the "change of mind and heart" on his part reported by Missouri's President to its clergy in the letter dated Aug. 22, 1960 refers *only* to his having come to the conclusion, *from discussions with the Presidium* and others, that we must continue to use the WORD "inerrancy" (not: to accept our Scriptural doctrine of what that word *means*) because he has in such discussions come to see that the word is being understood to mean "*something different*." In his statement in the President's letter the St. Louis professor has defined this "something different" as the "complete truthfulness and utter reliability of every word in Scripture." That the words emphasized (by us) are in the professor's language *not to be understood as being identical with the complete factuality* of the Scriptures as such but merely with reference to what the Scriptures testify to about God is undeniably seen e.g. from his essay on *The Bible as Record*, etc., p. 14:1-2.

In this whole controversy, Dr. Scharlemann is directing himself against the Scriptural doctrine of Inspiration and Inerrancy which is confessed by the Missouri Synod in its *Brief Statement of its Doctrinal Position*. This is clearly seen from Dr. Scharlemann's own immediate continuation in the essay from which we are quoting (*Revelation and Inspiration*, p. 16; our emphasis), as follows:

Now, in a way, I suppose, it would be much more interesting to have a book unmarred by human limitations, a book so unique in its *formal* aspect that it was obviously different from every other book. [This is precisely what the Missouri Synod confesses the Bible to be, *Brief Statement*, par. 1: "We teach that the Holy Scriptures differ from all other books in the world

in that they are the Word of God." Etc.] But it just doesn't happen to be that way. It is the MATERIAL in the Scriptures that makes them unique. THAT'S what makes the Bible inspired: it says what can only be said "in the Spirit." It testifies to the Christ. Every last syllable of it does. THAT is verbal inspiration; and THAT is what makes it the Word of God. Being the Word of God, the Bible does not need any extra props to support it by way of theories of inspiration and inerrancy. It is quite able to take care of itself, if we will only let it speak.

According to the immediate context of Dr. Scharlemann's essay, which we are quoting, "if we will only let it speak" means: if we will only let it make statements which he alleges *are not fact*; or, more precisely stated: if we will only let HIM allege that statements which it makes are not fact. HE insists that as to "its formal aspect," that is, as to the form in which the Bible is written, much of it is written in the form of "mythological" accounts, "*beefed up accounts*," and contradictory accounts of historical events (for instance, that of the Ascension) which are not to be accepted as factual. (The words in quotes are the professor's own words!)

The St. Louis professor's self-deceptive error consists precisely in that he will not "only let it (the Bible) speak"! He insists on "interpreting" it in accordance with the principles of the modern method of scientific investigation, which, instead of the Bible, are the real foundation of his theology. As applied to the Bible, this method of investigation is known as contemporary "Biblical" theology: theology about the Bible, not from the Bible. In it the "Word of God" comes to be, not the Word from God; but, the Word about God. To repeat Dr. Scharlemann's own words, Scripture is said to be no more than the book "*of the people of God*, into which has been poured their response to GOD'S MIGHTY ACTS OF REVELATION. Its "inspiration" is said to consist in its still bearing witness to Christ through a maze of errors (non-fact, factual inaccuracies) if only "interpreted" scientifically.

Is it not most naive of Dr. Scharlemann to set forth his own doctrines of Cumulative Revelation, of Dynamic Inspiration, and of an Inerrancy which is understood to mean "something different," and then to say: "Being the Word of God, the Bible does not need any props to support it by way of theories of inspiration and inerrancy"!

And such, then, is Dr. Scharlemann's "adequate view" of the authority of the Bible!

A dynamic doctrine of Inspiration is nothing new to us. Such a doctrine has until recent days always been consistently rejected by the Missouri Synod. (Compare, e.g., the *Concordia Theological Monthly*, edited by the St. Louis faculty, 1930, p. 21f.) It is rejected also in Missouri's Brief Statement of its Doctrinal Position (Par. 3), by which, as it reads, Dr. Scharlemann will not be bound.

Such documents exist for the very purpose "that troublesome and contentious men, who do not suffer themselves to be bound to *any formula of the pure doctrine*, may not have the liberty, according to their good pleasure, to incite controversies which furnish ground for offense, and to publish and contend for extravagant opinions. For the result of these things, at length, is that *the pure doctrine is obscured and lost*, and nothing is transmitted to posterity except *academical opinions and suspensions of judgment*." Preface to the Book of Concord, Trig., p. 23; our emphasis.

Yet the President's letter of 8-22-60, in which Dr. Scharlemann insists on a *dynamic* doctrine of inspiration and its "adequate view" of the authority of the Bible, contains the following concluding appeal:

"I sincerely hope the above information may put an end to the disturbance and to the attacks mentioned above, and that it may lead us all to thank God that His truth has prevailed," etc.

According to the plain context, "the many attacks mentioned above" does not refer to Prof. Scharlemann's attacks on Scripture, but to *proper rejection of such attacks*. How can rejection of such attacks be expected to come to an end when we are expressly told that Dr. Scharlemann clings to a *dynamic doctrine of inspiration* which insists on such attacks on Scripture, and which insists that only such a doctrine makes "an adequate" view of the authority of Scripture possible? How can it be said that God's truth has prevailed in the teaching of Dr. Scharlemann? May God forbid that such teaching may ever prevail within the Missouri Synod! In order that God's truth may prevail, Dr. Scharlemann's dynamic doctrine of inspiration must be distinctly repudiated; and we do distinctly repudiate it.

With the Missouri Synod in its Brief Statement, we shall continue to confess that the Holy Scriptures, in the very form in which they are written, are the Word of God "because the holy men of God who wrote the Scriptures wrote *only that* which the Holy Ghost communicated to them by inspiration,

II Tim. 3, 16; II Pet. 1, 21," etc. (our emphasis); not just that the *material* in them makes them "dynamically" inspired. We accept the *Scriptural* doctrine of plenary verbal inspiration as the miraculous fact that it is, on Scripture's own authoritative assertion of it, without attempting any explanation of it. *The Scriptures themselves ARE a revelation*; and their authority is absolute and complete.

The President's letter incidentally throws significant light on another issue that is tearing the Missouri Synod and the Synodical Conference apart today, — that of *joint prayer*. The President writes that he sincerely hopes that the information which he has given in his letter "may lead us all to thank God that His truth has prevailed." While it isn't for us to doubt the sincerity of the President, it must be seen at once that we can't join in the prayer of thanks which he calls for. This clearly illustrates the simple fact that there can be no true joint prayer in the face of doctrinal difference. Such prayer would plainly involve denial of truth on our part. The existing doctrinal difference by which our joint prayer is hindered must be settled before there can be true prayer of this kind. This is not a mere academic matter which can be settled by reference to some official decree, or misapplication of some convention resolution, or some compromising formula drawn up behind some committee desk; it is a most practical matter which requires practical measures.

Our readers know that since Aug. 31, 1960 we have in a sincere endeavor beyond the ordinary requirements of Christian love made sincere efforts to meet with the President of Synod for the purpose of showing the *Scriptural unacceptableness* of the settlement of the Scharlemann Case proposed in the Presidential letter of Aug. 22, 1960. Our readers also know that such efforts have been officially blocked all this while. May such a meeting, in the gracious providence of God, still come about and bear the desired fruit!

Pray for the peace of Jerusalem! And testify and work towards it!

● Dr. Arndt on Scripture as Revelation

(Note: All of what appears below, inclusive of titles, was written in the name of the Missouri Synod by the sainted Dr. Wm. Arndt, who occupied the chair of New Testament Interpretation at Concordia Seminary in St. Louis before Dr. Scharlemann. Emphases have been added. — CL.)

THE SCRIPTURES

God Has Revealed Himself in Scripture

It was only natural that God would not let His existence remain unnoticed and that, after men through sin had corrupted the knowledge of God placed in their hearts, He would mercifully grant to mankind correct and dependable statements as to Himself and His purposes. When some people say, If there is a God, why does He not speak to us? our reply is that *He has spoken, not only in nature and in our conscience but through a special revelation*, and that it behooves us to hear Him. We say, *He has revealed Himself*. . . .

How God Revealed Himself in Scripture

That our God in the sixty-six books which constitute our Bible Himself addresses us, that we there have His own Word given in human language, is one of the great truths of the Christian faith and a foundation-stone of our teaching. The very thought of God's willingness to speak to us in this way should fill us with grateful joy.

There are several questions which we have to look at here. In the first place, what precisely is the nature of the Bible, this collection of sixty-six books written by prophets, apostles, and evangelists? The Book itself must tell us. In II Tim. 3, 16 it states: "All Scripture is given by inspiration of God." Translated quite literally, the words read: "All Scripture is God-breathed." The words are so simple that they do not require much comment. They declare that the Holy Scriptures which Timothy had known from the days of childhood, the writings of the Old Testament, have come from God in every part. Similarly, our Lord Jesus, speaking of a single word of the Old Testament, says John 10, 35: "The Scripture cannot be broken," declaring thereby that every word of the Old Testament is holy, divine, and inviolable. That the New Testament writings are just as much the Word of God as those of the Old Testament we see, for instance, from I Cor. 2, 13, where St. Paul says of himself and his coworkers: "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." It is apparent, too, from the promise of Jesus given His apostles John 14, 26: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." It is on account of these statements made by the Scriptures as to their own character that we speak of the inspiration of our Sacred Volume,

declaring by that term that we believe it comes from God; and since this inspiration is comprehensive, referring not only to the general ideas, but to the very words, we use the term "verbal inspiration," asserting that *every word of our Sacred Volume is God's Word*.

The great importance of this doctrine is at once evident. If God has spoken to us in the Scriptures, and if they in every part are divine, then we possess in them *an absolutely reliable guide*, whose utterances are not inarticulate like those of conscience or vague like those of nature, but very definite and unmistakable, a solid rock to stand on as we face the great problems of life and death. . . .

We thank God that He has granted us a revelation about Himself in such a definite, concrete form.

Dr. Wm. Arndt, in *Fundamental Christian Beliefs*, C.P.H., 1938, pp. 4-7.

● Resolutions of Free Conference

Resolutions Nos. 1-5 of the free conference (State of the Church Conference) held in Milwaukee on May 15 and 16 were published in the July issue of the *Confessional Lutheran*. Following are the remaining resolutions, Nos. 6-13.

Resolution No. 6 — Publications Out of Print

WHEREAS, There is much doctrinal confusion in our times, and attacks on Scripture are ever increasing; and

WHEREAS, Many of the eminent orthodox theological publications of our Church are no longer in print and are eagerly sought by both clergy and laity; therefore be it

Resolved, That this conference urge Synod in its 1962 convention to instruct our publishing house to make available *Outlines of Doctrinal Theology*, A. L. Graebner, Walther's 1858 essay, *Why Are the Symbolical Books of Our Church to Be Subscribed Unconditionally By Those Who Wish To Be Its Servants?*, *Scripture Cannot Be Broken and Reason and Revelation* by Theodore Engelder, and the *Historical Introductions*, *Concordia Triglotta* by Fr. Bente, and *Communism and Socialism* by C. F. W. Walther; and be it furthermore

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 7 — Lutheran World Federation and National Lutheran Council

WHEREAS, Both the Lutheran World Federation and the National Lutheran Council are unionistic in character and work, and embrace groups that are not in doctrinal agreement with the Missouri Synod; and

WHEREAS, Both organizations are addicted to an emphasis on the social gospel, which Synod has traditionally repudiated; therefore be it

Resolved, That the 1962 synodical convention be requested to direct Synod's officers to sever all connections involving worship or joint religious work which Synod or any of its subsidiary agencies may have with either organization and to avoid any such ties as long as the organizations mentioned maintain their present position and activity; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 8 — National Council of Churches and the World Council of Churches

WHEREAS, The National Council of Churches hold doctrine and practice contrary to Synod's stated position, and

WHEREAS, Evidence is at hand that some in leading positions in these organizations have lent their support, wittingly or unwittingly, to ideologies and movements that threaten to destroy our God-given freedom as a nation; therefore be it

Resolved, That the State of the Church Conference memorialize Synod's 1962 convention

- 1) To direct individual members and subsidiary bodies of Synod now associated with the National Council of Churches or the World Council to sever such connections immediately, and
- 2) By resolution to record its stand against the position and practice of the National Council and the World Council; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 9 — Communism

WHEREAS, Communism is known to be militantly opposed to Christianity and sub-

versive of the principles upon which our nation was founded; therefore be it

Resolved, That the State of the Church conference petition Synod

- 1) To instruct the Board for Higher Education to direct the teachers of social sciences in Synod's institutions to instruct their pupils as to the destructive character and tactics of the communist and related ideologies; and
- 2) To instruct the appropriate department or board of Synod to compile and publish for our congregations a list of competent lecturers on the evils of Communism and related ideologies; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 10 — Bible Translation and Paraphrases

WHEREAS, Each congregation has and retains the right to determine the orthodox books of worship and instruction to be used in its midst; and

WHEREAS, Much study and evaluation of the multiplying new Bible translations and paraphrases is still needed; and

WHEREAS, We find the King James Version of Scripture still to be the most fluent and doctrinally faithful translation we have, and that its language continues unmatched in beauty and majesty; and

WHEREAS, None of the present modern translations is adequate in accuracy and language to serve as a Bible text in a catechism, Bible history, or other material of our Church, and

WHEREAS, Our Christians should have a Bible which is in their own language and in which they can trust every word from cover to cover; therefore be it

Resolved, That the State of the Church Conference memorialize the 1962 synodical convention

- 1) That we direct that all statements in Synod's official publications regarding Bible translations and paraphrases be confined to objective analyses, and that synodical agencies refrain from propaganda for a particular version, especially for the Revised Standard Version; and
- 2) That we do not use the Revised Standard Version or other modern translations, which by their errors are disqualified from becoming the Bible of

our Church, in our catechisms, Bible history, liturgy, or instructional materials but await the production of an accurate modern Bible for the use of our Church; and

- 3) That we encourage Synod's pastors, teachers, and lay people to work for a Bible that is accurate and in the language of the people and urge our Christian scholars to cooperate in producing such a Bible; and be it further

Resolved, That the members of this Free Conference urge our brethren in the Church meanwhile to continue to use the King James Version in public instruction and worship; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 11 — Valparaiso University

WHEREAS, Valparaiso University presents itself as a Lutheran University serving the needs of our Church, and students, parents, and contributors alike therefore expect that the teaching and publications of such an institution will be in accord with the doctrinal position of Synod; and

WHEREAS, Valparaiso University receives large contributions from Synod-wide solicitation of funds authorized by the Board of Directors of Synod; therefore be it

Resolved, That we petition the 1962 synodical convention to direct Synod's Praesidium and Board of Directors

- 1) To call upon the university to conform its teaching and publications (both faculty and student) to the doctrinal position of Synod; and
- 2) If the university cannot or will not do so, to refrain from authorizing further Synod-wide solicitation of funds for the school; and be it further

Resolved, That all congregations, pastors, and teachers be urged likewise to submit this memorial to the 1962 synodical convention and to devote their efforts to securing its adoption.

Resolution No. 12 — Continuation of Conference Objectives

WHEREAS, There is evident need for this conference and for the continuation of its work and objectives; therefore be it

Resolved,

- A. That the Executive Board, Conference Officers, and Invitational Committee continue their work by

- 1) Directing the resolutions of this free conference to the appropriate officials and organizations of Synod, together with papers delivered at this conference which pertain thereto;

- 2) Calling further meetings and conferences;

- 3) Appointing area representatives to establish discussion groups for study and information on vital doctrinal matters confronting our church;

- B) That all registered members of this free conference and others of like mind be urged to volunteer their talents, time, and support for the furtherance of this work;

- C) That the executive officers of the conference study the feasibility of publishing a journal of theology to disseminate the essays here presented and similar material for the preservation of the pure Word, as it has been confessed historically in Synod's theological position.

Resolution No. 13 — Resolution of Thanks

Resolved, That

- A. The Conference thank the essayists for giving so generously of their time and talents in order to present and preserve the sound Scriptural position upon which our church was founded and flourished;
- B) The Conference thank all officers and committees for the excellent work that made this free conference possible;
- C) The Conference especially thank our chairman and moderator, the Reverend C. A. MacKenzie for his able service in that capacity.

☛ The CHRISTIAN CENTURY Smears Texas District of Lutheran Church—Missouri Synod

The *Christian Century*, in a staff-written article on June 14th commenting on religious goings-on in Texas (which it speaks of as "the ex-republic to the south"), has smeared the Texas District of the Lutheran Church—Missouri Synod because of its recent resolution requesting Synod, through its praesidium, to direct its boards to sever all connections or ties with the National Council of Churches and/or departments thereof. The *Christian Century* finds one reason for such things in the fact that "money talks — and everybody knows that Texans have money." "When

Texas-brand materialists hand them diamonds, pearls and rosaries, churchmen are not likely to fight the hand that beads them. So it is that . . . the Texas element among Missouri Lutherans can petition the synod to drop its fragile tie to the NCC and stop a headlong plunge into ecumenicity and socialism."

That smear is liberalism's greatest weapon and almost its only defense has thus again been shown by the *Christian Century*. Martin A. Marty, an ecumenicist of the ecumenists who is listed among pastors of the Missouri Synod, is associate editor of the *Christian Century*. If anything is being done about such situations, we have not heard about it. We have heard of steps being taken to silence voices which are raised against liberalism within the Missouri Synod. As is well known, error always goes through three stages. First it worms its way into a church and asks for mere tolerance. Then it spins its cocoon and demands equal rights for itself; and finally it emerges full-winged and insists on domination as it destroys all before it. With that final step, a purge of too "troublesome" elements becomes necessary. With ecumenism, NCC smear-artistry brand, apparently so snugly entrenched in the clerical roster of the *Lutheran Annual*, there is already more than one reason for asking: *Has the purge begun within Missouri?* For the answer to that question, eyes throughout Synod are directed also toward Texas in particular.

⊗ Religious Unionism in Missouri's Spanish Mission Reported

The *American Lutheran*, May 1961 (p. 22) reported the following:

"A new Lutheran publication in the Spanish language, published in Mexico City, Mexico, with the title "EL ESCUDO" (the shield) has made its appearance. The magazine is sponsored jointly by five Lutheran bodies of the United States, the United Lutheran Church, the Evangelical Lutheran, American Lutheran Church, the Lutheran Church—Missouri Synod, and the National Lutheran Council."

If the above report is correct — and we know of no reason for doubting its correctness — all we can say is: *Unionism marches steadily on within the Missouri Synod!* And why shouldn't it be expected to do this? After all, who is stopping it?

⊗ What Our Readers Say

"Having come across a copy of the *Confessional Lutheran* for the first time today, I am amazed to learn that such liberals are at the helm of our

beloved synod and institutions of higher learning. I pray that this publication may receive wide circulation in Synod, both laymen and clergy. I am enclosing my check of \$5.00 for a contributing membership. Kindly start my subscription with the January 1961 issue by sending me back issues." — Layman, N. Dak.

"In the April number of the *Lutheran Layman* there was a reference made to an article about the *Confessional Lutheran* which was published in the Spring Number of the *Seminary Newsletter*; so I got busy and wrote to Concordia Publishing House, asking where I might obtain a copy of this *Newsletter*. I was finally given the address and the "letter" came yesterday at the same time with the *Confessional Lutheran*. I immediately read both, and I thanked the Lord for the "watch-dog" we have in the *Confessional Lutheran*, [Cp. Is. 56, 10]. I would like five more copies of the May issue. I want more people to read your answers to the accusations made in the *Seminary Newsletter*." — Miss . . . , Wis.

"This morning I received the (May) *Confessional Lutheran*. Was I glad! I would not lay it aside until I read it from cover to cover. Let me congratulate you on your firm stand. Keep up the good work, brethren. The condition in our synod disturbs me very much. It is true what my professors at the seminary said: 'When a church begins to deteriorate, it starts at the top,' its leaders. What Dr. Walther states in his *Law and Gospel*, p. 235, is seemingly done by some in our synod: 'Science is being placed on the throne, and theology is made to sit at its feet and await the orders of philosophy.'" — Pastor, Missouri.

"I commend you on this publication. I am very much in sympathy with the opinions expressed. Enclosed my money order for five dollars for a membership. The only criticism that I have heard is the fact that these matters have not been brought up through the proper synodical channels. Have you tried to do this or not? My father was a Missouri Synod minister and I know that if he were still living he would be working in the vineyard to save souls through the Lutheran Church—Missouri Synod that we all knew twenty years ago." — Layman, Denver, Colo. (Edit. Note: The criticism here reported amounts to some sort of poor joke. Our files are bulging with correspondence addressed to the "proper synodical channels" through twenty years and more, not to mention meetings with officials. Those channels seem as clogged as was the Suez Canal after it had been bombed several years ago.)

"I appreciate and value the courageous testimony of the truth brought forth by the editors and writers of the *Confessional Lutheran*." — Pastor, Nebraska.

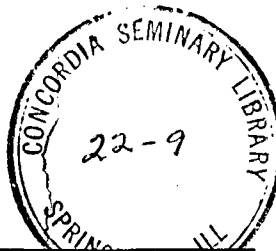
"I like to help a good cause. . . . Enclosed amount will continue my membership." — Pastor, California.

"I always read the *Confessional Lutheran* with great interest. . . . Wishing you success. (Joshua 1, 8)." — Pastor, Illinois.

CORRECTION

In the July issue, p. 97, first column, third paragraph (*italicized*), first line, the year [1961] should read: 1960.

Concordia Seminary 12-42x
Library
Springfield, Ill.



Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

September, 1961

Number 9

IN THIS ISSUE: A Prayer for Defenders of the Truth — Luther Says: Shall We Be Outdone by the Heathen? — Culpable Confusion in Current Controversy — A Catechism on the Controversy Concerning the Word of God Within the Missouri Synod — The Australasian Theological Review on Things Missourian — Wisconsin Synod Suspends Fellowship With Missouri — Missouri and "The New-Time Religion" — The Devil's Bag of Tricks — Testimony of a Pastor — Extra Copies of This Issue

❷ A Prayer of Walther for Those Who Would Be

Firm Defenders of the Truth

O Thou gracious and merciful God, in these last times, when everywhere Thy Word is being perverted and adulterated to the utmost, Thou hast granted and revealed it unto us so pure, so clear, so undefiled, that

we cannot adequately thank and praise Thee for this Thy gracious goodness. Who are we poor sinners and wretched worms that Thou shouldst honor us so highly and favor us so abundantly with Thy best and most precious treasure?

What shall we do to repay Thee for such benefits? What shall we give Thee in return? Ah, Lord, we can call nothing our own; every-

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular membership is \$3.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription to the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112-114.

thing belongs to Thee. Thou desirest but one thing of us, that we receive Thy Word in a believing heart, that we prize it higher than all the silver and gold of this earth, and that we firmly cling to it despite all the fury and frenzy of the unbelieving world and the feigned friendship of false brethren.

In addition to Thy Word grant us grace to be jealous watchmen and fearless champions of Thy pure Word and, when the purity of Thy Word is involved, not to regard men, be their fame, their wisdom, their multitude, and their power ever so great or their favor and love ever so winsome, but solely Thine honor and Thy holy commandments.

Make us firm in this age of wavering.
Help us to abide with Thee in this age of apostasy.

Give us certainty in this age of doubt.
Finally help us to overcome and triumph and inherit eternal bliss, through Jesus Christ, Thy dear Son, our Lord and Savior. Amen.

Dr. C. F. W. Walther (*Church Membership*, C.P.H., p. 192f.)

● Luther Says —

Shall We Be Outdone by the Heathen?

"Aristotle has said, correctly and well that it is much better to stand by the truth, than to cling too much to those who are dear to us and who are our friends, and that it is especially fitting that a philosopher should do this. For although both are dear to us, the truth and our friends, yet the truth must be given the precedence and be valued more highly than a friend."

"Now, if a heathen tells us to do this the things of this world, how much more ought it to be done in those things where we have the clear testimony of Scripture. The esteem in which we hold men ought never to carry more weight than the Holy Scripture. For men are able to err, but God's Word is the wisdom of God Himself and the most certain truth."

— Complete Works, St. Louis Edition
Vol. I:149.

● Culpable Confusion in Current Controversy

In a recent book, *Searchlights on Contemporary Theology*, Nels Ferré has said something timely about *linguistic equivocation* — a use of language or words, having a certain well known meaning, in an un-

suspected sense different from that of their ordinary meaning, resulting in deception.

Ferré is a liberal of the liberals. Fellow-liberals have referred to him as taking the place of Fosdick (now living in retirement), who was perhaps the best known liberal in America during the generation which has recently come to a close, the generation of the old Modernism which made way for the new Modernism known as "Neo-Orthodoxy." Yet, in his critique of Bultmann and Tillich in the work referred to, Ferré charges these two contemporaries with linguistic equivocation and calls attention to the fact that it is manifestly wrong to use traditional symbols (words) without intending traditional meaning. This is what he says:

"Integrity in such a case requires the speaker to clarify beyond all culpable confusion his own use of the symbol, both by declaring what he does not mean to convey and by indicating what he literally does intend."

Reviewing Ferré's book, Edward J. Carnell, another liberal, says: "This is well taken." (*Christianity Today*, July 3.)

We fully agree. An honest Christian will speak the language of Scripture and of the Church. This is why genuine Lutherans in their pledge to their Church's Confessions have once for all documented their determination "not to depart even a finger's breadth either from the subjects themselves, or from the phrases which are found in them." (Preface to the Book of Concord; Trigl., p. 23. Emphasis added.) Honest Lutherans mean this! Men who do not share the historic faith of the Church and its language but still want to be regarded as honest must fully alert us as to their otherwise deceptive use of words, so that we may know how to deal with them.

Let this basic principle be applied to the Controversy concerning the Word of God within the Missouri Synod today.

Dr. Scharlemann of St. Louis uses the very expression "Word of God" in a sense different from that of its historic Christian usage — as is done generally in "contemporary" theology. It is because of this fact that he found it necessary to compile a number of essays on the Bible.

That "revelation" does not have its usual meaning for Dr. Scharlemann is shown, among other things, by the fact that he denies that the Scriptures themselves are a revelation (and also by the fact that he denies natural revelation).

In a formal Statement in a letter sent to Missouri's clergy by seminary President A. O.

Fuerbringer (2-11-60) the St. Louis professor circulated the following solemn assurance concerning inspiration: "I have always accepted and believed in the verbal and plenary inspiration of Scripture. I do so now without mental reservation and/or equivocation of any kind." And then, in a letter sent to the same clergy half a year later (8-22-60) by Missouri's President, Dr. Scharlemann's after all equivocal statement turned out to refer to nothing more than "a dynamic doctrine of inspiration" (emphasis added) — still not spelled out there — which curtails the full authority of Scripture and which is certainly contrary to what has always been understood as verbal and plenary inspiration by genuine Lutheranism and historic Christendom, and so also within the Missouri Synod.

In the same letter of our seminary president, Prof. Scharlemann has made the bald statement concerning Scriptural inerrancy: "I have never denied any doctrine of the inerrancy of Scripture" (which is demonstrably not true); and he there proceeds to malign as guilty of "misstatements" any and all who rightly state what he continues to contend for. Not only that. In his letter of Aug. 22, 1960, Missouri's President assured us that Prof. Scharlemann "has experienced a change of mind and heart" with respect to his contention that we ought to get rid of the very word "inerrancy." And then there follows a statement by Dr. Scharlemann himself in which he reports, in equivocal language, his reason for having come to the conclusion that we must continue to use that word. He defines the word (and to define a word means to set limits to its meaning) by an equally equivocal use of the corresponding words "truthfulness" and "reliability." Whoever may not recognize his equivocation from what he has written in his essays must certainly see this from what the professor has subsequently written around the country in reply to pertinent inquiry. For he says that he concluded to consent to continued use of the word "inerrancy" because he has come to see in discussions with the Praesidium (and others) that it is being understood to MEAN "SOMETHING DIFFERENT." (See CL, June 1961, p. 78.)

We are assured (in the President's letter of 8-22-60) that Dr. Scharlemann "accepts the Brief Statement." But when the professor is permitted to speak for himself (in that selfsame letter), his acceptance turns out to be no more than an equivocal acceptance of "the doctrinal content of" the Brief Statement. Just what this restrictive clause means

can be gleaned from the professor's essays, which he expressly says he has not retracted and with specific reference to which he has added: "I do not know anything about taking something back!"

Bultmann and Tillich are by no means the only "contemporary" professors to be charged with linguistic equivocation these days.

Let there only be full and honest facing up to *facts* on all sides in the current Controversy concerning the Word of God, and it will soon be over.

So help us, God!

● A Catechism on the Controversy Concerning the Word of God Within the Missouri Synod

The Origin and Nature of the Controversy

1. When did the Controversy concerning the Word of God within the Missouri Synod begin? It began in 1958.
2. By whom was this controversy begun? It was begun by Dr. Martin H. Scharlemann, professor at Concordia Seminary in St. Louis. Those familiar with Neo-Orthodoxy will recognize that Dr. Scharlemann has copied such popularizers of Karl Barth and Emil Brunner as John Baillie and G. Ernest Wright. He is not to be credited with "new insights." Our fathers already had to contend with the kind of errors that are advanced by this St. Louis professor.
3. How did Professor Scharlemann begin the controversy? By a faculty paper on "The Inerrancy of Scripture" (February, 1958); by several exploratory essays, titled "Modern Theological Problems Regarding the Doctrine of the Word" (presented from an outline, with copious quotations from modernistic works by G. Ernest Wright, John Baillie, and others, at Pocono Crest, Pa., the latter part of 1958), "The Bible as Record, Witness and Medium" (read to Synod's Council on Bible Study, and presented to the Northern Illinois District Pastoral Conference — both in April, 1959), "Revelation and Inspiration" (presented to the Western District Pastoral Conference in Oct., 1959); by an Article, "God Is One," in the August 1959 issue of the NLC *Lutheran Quarterly*; and by things he wrote in the *Lutheran Chaplain*. The professor subsequently restated his position in a letter by faculty President A. O. Fuerbringer to Missouri's clergy (2-11-60), in a letter (8-22-60) by Missouri's President to its clergy and male teachers, and in an article titled "Divine

Acts as Revelation" in the April, 1961, issue of the *Concordia Theological Monthly*. The April 4, 1961, *Lutheran Witness* published an extensive "Special Report — Theological Problem" concerning this controversy, which is most unacceptable.

4. What is meant by "exploratory" essays? Prof. Scharlemann is committed to the modern "scientific method of investigation," or exploration. (See, e.g., his Statement in Dr. Fuerbringer's letter to Missouri's clergy, 2-11-60, p. 4.) This is Modernism, posing as "science," as it proceeds to explore or investigate, in accordance with preconceived notions, what we believe. Because the notions of investigators change from time to time, they never have a final unchanging word to speak.
5. What did Dr. Scharlemann write in the *Lutheran Chaplain* about this controversy? In the Christmas 1958 issue he wrote, under the title "The Bend in the Road," that "a pronounced change of mood seems to be taking place in our ranks. There seems to be a growing awareness that the time of pat answers in our theology is coming to a close. Ahead of us seems to be a sharp bend in the road, whose direction at this moment is not quite clear." He said that "as we move closer to the curve ahead, we are suffering from all the symptoms of imminent change." Among these he mentioned "official attempts to hold the line at all costs," and he said of such "symptoms" that "they always attend the birth of new movements."
6. What are the issues in this controversy? 1) How God reveals Himself. 2) What is meant by "the Word of God" (Whether or not the Holy Scriptures are to be identified as the Word of God). 3) The nature of Inspiration. 4) The meaning of "Truth" and "Inerrancy" (Whether or not the Scriptures contain error etc.). And still other matters, as will appear in the course of this Catechism.

Professor Scharlemann and the Doctrine of the Missouri Synod

7. What has Professor Scharlemann said in his Faculty Paper (February 1958)? His Faculty Paper, on "The Inerrancy of Scripture," begins with the statement: "In this paper I propose to defend the paradox that the Book of God's truth [the Bible] contains errors." A paradox is a tenet contrary to received opinion, etc. (dictionary). The professor made it clear that he was directing himself against the doctrinal po-

sition of the Missouri Synod, by saying: . . . you will not misunderstand me when I say that I want to direct myself to that sentence in the first paragraph of the Brief Statement (the Brief Statement of the Doctrinal Position of the Missouri Synod) which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.'" (Emphasis by Dr. Scharlemann.) He said: At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty (the faculty of Concordia Seminary, St. Louis) today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions." He went on to advocate a method of "interpretation" based on the assumption that the Bible contains myth, non-factual statements, and contradictions. In conclusion he called on his faculty colleagues to "experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism."

8. Did the terms referred to above receive, within the St. Louis faculty, such limiting definitions as Prof. Scharlemann called for? This has been done in Prof. Scharlemann's essays.
9. Is what Dr. Scharlemann rejects not a most important part of what the Missouri Synod confesses about the Bible? He has made the restrictive confession that he accepts "the doctrinal content of" Missouri's Brief Statement. (Letter of the President of the Missouri Synod to its clergy, 8-22-60, p. 2.)
10. How much of what Missouri confesses in its Brief Statement would Dr. Scharlemann's restrictive clause exclude? This is shown by the fact that in the letter of Missouri's President, 8-22-60 (which we shall consider later), he confesses a *dynamic* doctrine of inspiration, by what he there states more specifically about "inerrancy," and by the manner in which these things are spelled out in his essays.

Prof. Scharlemann's Doctrine of "Cumulative" Revelation and the "Word of God"

11. What is Prof. Scharlemann's basic doctrine? It is a doctrine of what he calls "cumulative" revelation. (*Lutheran Quarterly*, Aug. 1959, p. 235.)

12. What is this doctrine of "cumulative" revelation? The professor himself defines it as a "movement toward full and unequivocal monotheism." (Same reference.)
13. Could this be evolutionistic, especially since the professor is committed to modern "science"? In composing his essay "God Is One" (*Lutheran Quarterly*, same page), Dr. Scharlemann anticipated such a charge.
14. How then can the "movement" toward monotheism of which Dr. Scharlemann speaks be described? He insists that Moses still believed in the existence of a plurality of deities and that "even the first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods," that (500 years later) "most certainly David believed that other gods ruled outside the confines of Israel;" that the supreme articulation of the kind of monotheism by which the existence of other gods was specifically denied and Yaweh (Jehovah) was proclaimed as the God of the whole world is to be found only in the Book of Isaiah; and that the truth of the divine Trinity did not dawn on God's people until New Testament times. P. 230. 236.
15. How does Prof. Scharlemann say God reveals Himself? He says that God reveals Himself by His acts. He says that these are "always to be understood as 'deed-words.'" These he calls "the Word of God." (*Concordia Theological Monthly*, April, 1961, p. 215. *The Bible as Record*, etc., p. 14f.)
16. How is this revelation by divine acts which Prof. Scharlemann teaches supposed to work? He says that in themselves the acts of God are quite meaningless; that it is their interpretation by specially illumined men who see their theological significance that makes them events. (*The Bible as Record*, etc., p. 15:4.)
17. Is there anything else that is especially bizarre about Prof. Scharlemann's doctrine of revelation? His doctrine of revelation reaches its climax in his statement that "we ourselves are made contemporaneous with that sequence of events which is often referred to as *Heilsgeschichte*" (story of salvation). (*CTM*, April, 1960, p. 216.)
18. Doesn't all of this betray a low view of Scripture? Prof. Scharlemann insists that "By not going beyond the documents to the prior acts of God, to which they bear testimony, men turn revelation into tradi-

tion." He adds: "This perversion is the source of all legalism." (CTM, p. 215.)

19. Doesn't Prof. Scharlemann here reveal an amazing doctrine of "legalism" on his part? Such a conclusion is inescapable.
20. Doesn't he seem also to deny Scripturally revealed prophecy by what he says about going back to the "prior" acts of God? This, too, is a correct conclusion. The Old Testament documents were written before many of the great acts to which they testify took place. Christ, the Evangelists, and the Apostles all lay great emphasis on this fact. And the New Testament, too, contains prophecy. The destruction of Jerusalem was prophesied before that event took place; the coming of the great Antichrist and its attendant great apostasy were; and so has the great Final Coming of our Lord together with the Last Things generally.
21. Doesn't Dr. Scharlemann by what he insists on, moreover, seem to contend that the Bible is mere "tradition"? We can make nothing else out of his words.
22. Doesn't the St. Louis professor then believe that the Holy Scriptures are the revealed Word of God? He expressly insists that "the Scriptures themselves are not a revelation." (*The Bible as Record*, etc. p. 21:3.)

Prof. Scharlemann's "Dynamic" Doctrine of Inspiration

23. If Prof. Scharlemann denies that the Scriptures are a revelation, what does he suppose the Bible to be? He has said that the Scriptures are "the book of the people of God, into which has been poured their response to God's mighty acts of revelation." (Faculty Paper; so also elsewhere.)
24. Does Prof. Scharlemann believe that what he calls "the book of the people of God, into which has been poured their response to God's mighty acts of revelation" (the Bible) is inspired? He has his own doctrine of inspiration, just as he has his own doctrine of revelation. In fact, his doctrine of "cumulative" revelation and his doctrine of inspiration go hand-in-hand.
25. What is the doctrine of inspiration which the professor teaches? It is a false human theory called "a dynamic doctrine of inspiration." (Letter of the President of Synod to its clergy, 8-22-60, P. 2, par 2.) "Dynamic" is opposed to "static." Advocates of a dynamic theory of inspiration

don't seem to understand that the Bible is a continuous living revelation, by which the Holy Ghost speaks to us — a formal active revelation. (Hebr. 4, 12.)

26. What are the main features of a "dynamic" doctrine of inspiration? According to such a theory the human side of the authorship of Biblical books is so strongly emphasized that a *movement* in the revelation unto salvation (such as has been described above) is assumed, and the inerrancy of all things in Scripture which do not have immediate reference to this is thereby put into question.
27. Hasn't the Missouri Synod always rejected a "dynamic" doctrine of inspiration? Yes. You can find a distinct rejection of such a doctrine for instance in the *Concordia Theological Monthly*, 1930, p. 21f. We are giving this particular reference because it shows that Dr. Scharlemann's doctrine is by no means anything new, that it was in vogue and rejected by the Missouri Synod before the Brief Statement was adopted (1932). The dynamic theory has also been fully exposed and rejected in the name of the St. Louis faculty and of the Missouri Synod by Dr. Theo. Engelder in *Scripture Cannot Be Broken*, pages 319 and 325. (Originally published in the *Concordia Theological Monthly*; cp. especially Vol. XIII, No. 7, pp. 498-499 and 502-504.) Dr. Engelder states: "And so the moderns operate with the dynamical theory of inspiration, which nicely takes care of the errors. . . . The mistakes are there — you must charge them to the selfactivity of the holy writers — and so you will also abandon Verbal Inspiration." From a classical definition of this theory which Dr. Engelder quotes, we cite the following: "The material is of God; the form is of man." Just so, Dr. Scharlemann insists that it is the "material" in the Scriptures that "makes them inspired;" and as we have seen, he limits the reliability even of the material within the framework of the doctrine of salvation (Q. 28) in charging that the Bible contains error (Q. 29). He rejects the *formal* principle of Scripture, the principle that the Holy Spirit supplied also the *form* — the words — of its message, even though he says that he accepts "verbal inspiration," which he defines as the Spirit-supplied ability or power ("dynamic") to testify to Christ. (Cp. *Revelation and Inspiration*, p. 16.) We might add that in that sense every Christian is "inspired."

28. Does a dynamic doctrine of inspiration then curtail and finally destroy the very *authority* of Scripture? Dr. Scharlemann is well aware of what it does in this respect. But he insists that the view of the authority of Scripture which is left by this doctrine is "adequate." (President's letter, 8-22-60, p. 2.)
29. What does Prof. Scharlemann regard as "an adequate view" of the authority of Scripture? He contends that the Biblical documents must "be understood as reliable within the framework of the [allegedly] single function of the Bible, which is to 'make us wise unto salvation.'" (*The Bible as Record*, etc., p. 14:2.)

Prof. Scharlemann's

Doctrine of Biblical "Truth" and Inerrancy

30. Does Prof. Scharlemann actually teach that the Bible contains error? We have already seen (Q. 7) that his Faculty Paper (1958) begins with the following sentence: "In this paper I propose to defend the paradox that the Book of God's truth contains errors."
31. If the professor insists that the Bible contains errors, how can he call it "the Book of God's truth"? The restrictive nature of the professor's statement as to the Bible's being the Book of (or about) "God's" truth must not be missed. He insists that the Scriptures are "a recorded testimony to the Truth of God Himself" rather than "a collection of truths." (*The Bible as Record*, etc., p. 14:1.) In accordance with this basic contention, the professor has his own notion of the Biblical concept of "truth," as well as of its corresponding "inerrancy."
32. What is the professor's notion of the concept of *truth*? This can be seen from his statement: "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." (Faculty Paper.)
33. Would the professor actually charge with *heresy*, everyone who *accepts as fact all that the Bible says*? Such is the plain implication of his words.
34. Does this not again betray the modernistic nature of Prof. Scharlemann's teaching? The professor is demonstrably aware that identification of his teaching with Modernism is involved, since he plainly tells us that what he insists we must keep in mind in defining truth and inerrancy is "modern." He has made a special point of this also in his formal Statement in the letter of faculty President Fuerbringer to Missouri's clergy, 2-11-60. His notes at the end of his essay on *The Bible as Record* etc. teem with modernistic citations and references.
35. What has Prof. Scharlemann said in the Fuerbringer letter? He has there admitted that he has raised the question as to whether "in the light of the Biblical evidence ["evidence" about the Bible] available to all of us" inerrancy is really the word we want to use in defining the "truth" and "utter reliability" of the Sacred Scriptures.
36. Can you state more specifically just what the professor meant to say by this? He himself specifically admits (in the Fuerbringer letter) that he has defended the proposition that *in the modern sense* of the "scientific method of investigation" the term "inerrancy" ought not to be used, or that it should be carefully defined if it must be used, because it "tends strongly to mislead people into expecting something of Scripture [namely, *inerrancy*] which it often does not show."
37. Is not such a modern use of words as Dr. Scharlemann employs deceptive? God warns us in the Bible (Rom. 16, 17-18) that it is precisely by "good words and fair speeches" that men who cause divisions and offenses contrary to the doctrine which we have learned (Holy Scripture) deceive the hearts of the simple. The "simple" here means the *unsuspecting*. (Arndt-Gingrich, *Lexicon*.) Scripture warns us, right here, to be alert. Whoever takes the trouble to acquaint himself with the ways of Modernism a bit will not be so readily deceived by its misuse of good words.
38. Has not the President of Synod reported (8-22-60) that Dr. Scharlemann "has experienced a change of mind and heart" with respect to his suggestion that we get rid of the very word "inerrancy"? Dr. Scharlemann himself has subsequently insisted (April 6, 1961, letter to Mr. Aug. Korff, New Haven, Missouri): "Dr. Behnken's letter is quite clear, it seems to me. It says that I once suggested that we ought to get rid of the word 'inerrancy' because it is a misleading term. When I saw, however, that the word is usually *understood in our midst to mean something different*, I changed my mind. Nothing else is involved as far as I am concerned." (Emphasis added.) This is wholly in keeping

with Dr. Scharlemann's insistence in the Fuerbringer letter that "if it (the word 'inerrancy') must be used, it should be carefully defined."

39. Where does Professor Scharlemann allege to have seen that the word "inerrancy" is understood as meaning something different? As a matter of fact, he states right in the letter of the President to Missouri's clergy (8-22-60) that it was in discussions with the *Praesidium* (and others) that he came to the conclusion that we must continue to use the word "*because, among us, this term stands for the complete truthfulness and utter reliability of every word in Scripture.*" He immediately added, in a tone of finality: "And I, for my person, want no part in any activity which would tend to destroy *this* view of the perfection and majesty of the Scriptures." (Emphasis added.)
40. In Questions No. 31 and 26 we have already seen how Dr. Scharlemann understands the "truth" or truthfulness and "utter reliability" of every word in Scripture. Has he changed his mind about this? No. This is seen from his statement above, with reference to the President's letter, that nothing else is involved as far as he is concerned than what he has said about continued use of the word "inerrancy" *because it means something different.*
41. Is not Prof. Scharlemann's peremptory statement, that he for his person wants no part in any activity which would tend to destroy the (limited) view of the perfection and majesty of the Scriptures to which he is committed, tantamount to saying that he wants no part in the activity of the Missouri Synod as we have always known it with respect to its confession concerning the Holy Scriptures? This, clearly, is the issue by which we are confronted. It is either Dr. Scharlemann or the Missouri Synod. The teaching of one or the other must go. Dr. Scharlemann himself has left us no other choice in the matter.
42. Can you give an example of a statement in the Bible which illustrates what Dr. Scharlemann speaks of as "complete truthfulness and utter reliability" while at the same time alleging it not to be fact? In his Faculty Paper he says that he is committed to the view that "the writer" (unidentified by Dr. Scharlemann) of the "story" of Creation and the Fall of Man in the early chapters of Genesis "wrote it as a tale, as a poetic piece, to set forth the truth of that which he believed to have happened, using materials available to him from the storytellers or from written documents. That is to say, these accounts propose to speak of real events describing man's creation and fall as well as the making of his world, but in language that is largely symbolical, or mythical, and is to be so understood." He adds that he would in fact view the approach which clings to the factual character of the "story" as "an exceedingly subtle stratagem sometimes employed by the Evil One."
43. Can you give another example? In the same paper Dr. Scharlemann speaks of "the 'beefed up' accounts of the Exodus event." (He adduced this example also before the pastors of the Northern Illinois District when he presented his essay on *The Bible as Record*, etc.)
44. What does the professor mean by "beefed up" accounts? He himself explains: "I have in mind particularly the statement that 600,000 Israelites left Egypt all at one time. [See Exod. 38, 26; Num. 1, 46; 2, 32; etc.] To insist here on precision is to miss the whole point of the literary form, whose purpose is to magnify God for his great power." According to the immediately preceding context, Dr. Scharlemann here charges the Bible with exaggeration, as a "literary form"—such as is employed in a "fish story" to enhance the prestige of the one concerning whom the story is told.
45. Can you give still another example? In his essay on *Revelation and Inspiration* (p. 16) Dr. Scharlemann charges that while St. Luke records that Jesus ascended from the Mount of Olives in Judea, the end of the Gospel according to St. Matthew (chapt. 28) "unmistakably suggests that he ascended from a mountain in Galilee." In other words, Dr. Scharlemann alleges contradiction here. However, the end of St. Matthew suggests nothing about the Ascension at all; it merely speaks of one of the great appearances of the risen Christ to His disciples, in Galilee.
46. Can it be that one may excuse Prof. Scharlemann by assuming that he has in mind the fact that copyist's errors may exist in texts of the Scriptures which we have today? Prof. Scharlemann himself, in speaking of certain alleged discrepancies between Acts 7 and the Old Testament,

makes it an important point to insist that such "discrepancies" "cannot be explained away on the theory of textual corruption." (*Revelation and Inspiration*, p. 16.)

47. Can you summarize Dr. Scharlemann's main contentions concerning the Holy Scriptures? 1) As to their essence (what they really are), Dr. Scharlemann contends that the Scriptures are not the revealed Word of God, but the book of *The People of God*, into which they have poured *their response* to God's mighty acts of revelation; 2) As to their function, he contends that they have but a single function, namely, to make us wise unto salvation; and that they are "reliable" within the framework of this function. Scripture claims a multiple function and complete divine verbal inspiration for itself; cp. e.g. II Tim. 3, 15-17. 3) As to their form, Dr. Scharlemann contends that the Scriptures are written in a literary form which includes myth, factual inaccuracy, and contradiction.

The St. Louis Faculty and Dr. Scharlemann

48. What happened within the St. Louis faculty when Prof. Scharlemann presented his paper on *The Inerrancy of Scripture* in February, 1958? The *Lutheran Witness*, which has defended the professor's paper, has reported (April 4, 1961) that "since 1958 members of the St. Louis seminary faculty have engaged in a study of Biblical answers to the theological problem raised by questions concerning the form in which the Scriptures convey their message and the purpose of their message." (P. 14.)
49. What is wrong about such a study? Its basic assumption. Questions to which there are "Biblical answers" by no means raise a *theological problem*. Theological problems are questions which the Bible does not answer clearly. The Bible very clearly answers questions about its form and function; but modern theology does not accept these answers, and reduces practically all Christian doctrine to "problems."
50. What was the outcome of the faculty study? "The study culminated in 'A Statement on the Form and Function of the Holy Scriptures,' unanimously adopted by the faculty (April 26, 1960) and published in the October 1960 issue of the *Concordia Theological Monthly*." (*Lutheran Witness*, p. 14.16; for excerpts from the Statement cp. pp. 16-17.)
51. Did Dr. Scharlemann also adopt the faculty statement? He has said that "he signed and wholeheartedly accepts the St. Louis seminary faculty's statement," (LW, p. 16.20).
52. Does this mean that he has taken back the things which he has been contending for? He has repeatedly stated that this is not the case, that his essays contain no false doctrine. In a letter dated Nov. 14, 1960 (after publication of the faculty statement), he has written: "I do not know anything about taking something back."
53. How then could Dr. Scharlemann sign and wholeheartedly accept the faculty statement? The statement, in the style of "contemporary" theology and its jargon, is written in such gibberish (inarticulate talk) that the most diverse spirits can claim to find their views in it.
54. Can you give an example of this? Each one is left to fill in for himself the answer as to just what is the nature and the extent of the inerrancy of Scripture. The Statement itself says the following about this matter: "The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant," etc.
55. Is this all the Statement has to say about inerrancy? The American Lutheran, which says "we like the contemporaneity of the statement," has pointed out that "the term 'inerrancy' is replaced — and thereby further interpreted — in another sentence by the positive term 'truthfulness.'" (Dec. 1960, p. 3.) We know how Dr. Scharlemann understands the word "truthfulness"! (See Q. 30-31.)
56. Can you show how Prof. Scharlemann's doctrine of Scripture can find shelter here? Pres. Fuerbringer has given an interpretation of the faculty statement in a number of questions and answers in the *Lutheran Witness*. (Apr. 4, 1961.) In one of his answers, bearing on this very matter, "truthfulness," he has stated the following (p. 18): "There is really no need to harmonize so-called difficulties in the Bible. We are not particularly interested in a harmonization of the four Gospels, for we know that each Gospel has its own thrust, each was written by a different inspired writer from his particular point of view and with the particular purpose that the Holy Spirit had for him." These words are practically identical with the words which Dr. Scharlemann used to try

to justify the contradiction which he alleged exists between Luke and Matthew as regards the Ascension, at the No. Ill. Distr. Pastoral Conference in 1959.

**The Disturbance Caused by
Dr. Scharlemann's Essays**

57. What happened when Prof. Scharlemann presented his essays to various pastoral conferences? In his letter to pastors and teachers (8-22-60), the President of Synod has reported that "the essays caused a great stir and disturbance in many hearts. Letters received clearly indicate this."
58. What should be done in such a case? By our acceptance of the Book of Concord we have agreed that we will "take pains, if either controversies already composed should be renewed, or new controversies concerning religion should arise, to remove and settle them betimes, for the purpose of avoiding offense, without long and dangerous digressions." (Trigl., p. 25.)
59. Was this done? No; there have been just such long and dangerous digressions as we have agreed to avoid, adding to the already existing offense.
60. What are some of these digressions? "When the Board (the Board of Control of our St. Louis seminary) received communications from individuals and pastoral conferences calling into question the teachings of some faculty members — also those of Dr. Scharlemann in his exploratory papers and his article in the *Lutheran Quarterly* — the Board advised the writers to discuss their concerns with faculty members and to await the faculty's statement on the problem (*sic*). The Board urged also that objectors follow proper Christian procedure (*sic*) by first consulting in Christian love with the author of the exploratory articles to determine whether he had been correctly understood and whether their fears of unscriptural teachings were real or supposed." (LW, p. 20.)
61. What other digressions were there? On February 11, 1960 Dr. A. O. Fuerbringer, President of the St. Louis faculty, sent a letter to the clergy of the Missouri Synod in which he defended Dr. Scharlemann and cast suspicion on all who reject his views.
62. What kind of excuse did Dr. Fuerbringer offer for what Prof. Scharlemann has undeniably written? He, e.g., said (p. 3f):

"The approach and the method employed were matters of his judgment. He is among the first to say that he should have done it differently, and he has added that, were he writing the paper now, he would begin by emphasizing the truth and the complete reliability of the Scriptures and then proceed to some of the difficulties involved in their interpretation."
63. Just what difference would this make? None at all. We know what the "truth" and the complete "reliability" of the Scriptures mean to Prof. Scharlemann. He would just be proceeding from another point to the same alleged "difficulties involved in their interpretation" that he presumes to find in his "exploration" of Scripture in accordance with the modern scientific method of investigation to which he seems irrevocably committed.
64. What special reason is there for saying this? He advocates the "scientific method of investigation" and in particular its use of the word "inerrancy" in its modern sense ("not synonymous with the Biblical concept of truth," etc.) right in this letter of Prof. Fuerbringer. At the same time he denies that he ever denied "any doctrine of the inerrancy of Scripture"!
65. Doesn't all of this undermine confidence in our seminary? Yes; Dr. Scharlemann is well aware of this. Hence his denial of the denial which he has made and which he continues to defend by a constant shift of mere words. He has said (in this Fuerbringer letter): "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact. I am happy to make this statement because the many misstatements that have been made of late, orally and in print, on this matter have tended to destroy confidence in the institution which I serve by divine call."
66. What proof does Dr. Scharlemann offer for his charge that "many misstatements" have been made regarding this matter? We know of none. It does not seem to be the custom of the professor to permit himself to be bothered with producing proof. This is in keeping with the spirit of liberalism, which customarily resorts to such empty counter-charges as its first line of defense; it is standard technique.
67. Is this fair, scholarly, and apt to convince people? Fair-minded, intelligent people will not be taken in by such a hollow tactic.

The Seminary Board of Control

68. The Board of Control of our St. Louis seminary has been mentioned. Just what is the purpose of the Board of Control? It is the duty of the Board of Control of any of our educational institutions "to safeguard the financial, academic, and religious interests of Synod in such institutions." (By-Laws to the Constitution 6,11.)
69. What specific provision do the regulations of Synod make in the case of false teaching by a faculty member? By-Law 6.83 provides as follows: "The Board of Control shall duly investigate all the facts and circumstances and shall refer its findings to the electors when a member of the administrative or teaching staff of any institution appears to be guilty of . . . promulgation and adherence to false doctrine. If the electors shall find such a person guilty of the offenses complained of, he shall be relieved of his office."
70. Besides what has already been mentioned above (Q. 59), what did the St. Louis Board of Control do when it learned of the disturbance caused by Prof. Scharlemann? It defended his teaching.
71. How could it do this? To cite our own correspondence with the Board (cp. Jan.-Feb. 1960 CL, p. 11ff), its secretary would not say, in reply to inquiry whether or not Prof. Scharlemann was using the terms "verbal and plenary inspiration of Scripture" in the Scriptural sense in which the Missouri Synod confesses this doctrine in its Brief Statement and in its Catechism. (He demonstrably does not do this as we have seen; he advocates a "dynamic" doctrine of inspiration.) Even one of the most outstanding liberals of our day, Nels Ferré (*Searchlights on Contemporary Theology*) has emphasized that it is manifestly wrong to use traditional symbols (words) without intending traditional meaning. He has said: "Integrity in such a case requires the speaker to clarify beyond all culpable confusion his own use of the symbol, both by declaring what he does not mean to convey and by indicating what he literally does intend."
72. Couldn't the Board see from his essays what the professor was teaching? Its secretary wrote us, with specific reference to Dr. Scharlemann's essay on *The Bible as Record*, etc.: "... you might, in a friendly way, reply that I need only to read the paper to discover what we are asking for. It would have been impossible for me to do this anyway." This gives one some idea as to the kind of official "procedure" which is being practiced within the Missouri Synod today.
73. What were the further developments in this matter? The *Lutheran Witness* reports (p. 20): "Demands, however, became more insistent that the essayist be suspended from the faculty and that the faculty itself be investigated. To reinforce such demands, memorials and resolutions were offered at a number of District conventions in the spring and summer of 1960." Such a resolution of the Texas District remains in full force.
74. Why wasn't the professor suspended, and the faculty investigated? The Board has continued to defend Dr. Scharlemann's teaching. A careful reading of what the Board has reported concerning this matter in the *Lutheran Witness* (April 4, 1961, including footnote) reveals the Board's insistence that it agrees with the doctrine found in Prof. Scharlemann's essays; that whatever it does not agree with, it regards as mere matters of allowable interpretation.
75. Is the Board of Control, then, determined to persist in defending Prof. Scharlemann's promulgation of his doctrine? The Board of Control has specifically said (*LW*, Apr. 4, p. 21): "We intend to continue this matter to a proper solution."
76. What can the Board regard as "a proper solution" of this controversy? This should be clear from its publicly announced agreement with the doctrine contained in Prof. Scharlemann's essay. It has insisted that the professor's essays will need to be superseded by *further* and "more carefully worded" treatments. Accordingly, the *Concordia Theological Monthly* has been thrown open to his "new" doctrine, and the first of the projected "treatments" appeared in the April issue under the title "God's Acts as Revelation." We have already shown (Q. Nos. 11-21) that some of the things published here are even more revealing of Dr. Scharlemann's espousal of modern contemporary theology than what he has written in his previous essays.
77. What can such a course be expected to lead to? Already in the March 1959 *St. Louis Lutheran* Dr. Scharlemann, who was then Director of the Graduate Department of our St. Louis seminary, announced in "a major report" that under his direction the Department was "emerging," and that the department is directing "a research project in the area of prin-

ciples of Biblical interpretation," the results of which are "expected to be in print in 1962."

78. Is there any connection between what the professor has already written in his essays and this projected work? Dr. Scharlemann has explained that "the findings (*sic*) of his studies in the field of revelation" contained in his exploratory essays would help him to "clarify matters" (presumably in the minds of brethren who might be expected to be shocked by such "findings," as indeed many have been) "especially for preparation of a major work on hermeneutics." Hermeneutics means principles of interpretation. (LW, p. 15.)
79. Has anything else been said about such a project? In *A Symposium of Essays and Addresses* given at the Counselors Conference, Valparaiso, Ind., Sept. 7-14, 1960 (p. 135ff), Dr. Fuerbringer has said that for some time now the Missouri Synod "has been coasting theologically, it has lived up its capital." He intimated a need to "update its theology."
80. What should one think of such remarks? As respects the recent past, they are a sad reflection on our faculty; as respects the future, they are alarming.
81. What, if anything, more precisely can this have to do with the projected work on "interpretation"? Dr. Fuerbringer about the same time announced rather enthusiastically (*Seminary Newsletter*, Fall 1960), that we are facing "Our Newest Frontier" in Theology. He has said that "it is precisely in the theological questions that have arisen since our major work in dogmatics (doctrine) was done and in the areas largely or completely untouched by us in the past that our new frontier lies." He intimated an alleged need of a work such as is referred to above. (We may mention here that Dr. Fuerbringer's father, Dr. Ludwig Fuerbringer, who died in 1947, left behind some excellent fruits of his long labors in the field under discussion.)
82. Is Dr. Scharlemann working alone on the projected work in the area of principles of Biblical interpretation? The *St. Louis Lutheran* has reported that besides Dr. Scharlemann and several others Drs. Horace Hummel (who taught for some years at St. Louis and now is a member of the faculty of the ALC seminary at Dubuque, Ia.), Otto A. Piper of Princeton, and Krister Stendahl of Harvard are working on

the project. The theology of these three men is wholly modernistic. Dr. Otto A. Piper's position has been properly characterized by one of Prof. Scharlemann's colleagues in *CTM*, XVI, pp. 122-127, from which we quote the following: "Dr. Piper's theological methodology is indeed modern, and that in the sense not only of Barth, but also of Schleiermacher [leading Modernists of this and a past generation]. There may be a difference in degree but not in kind. All three draw their theology, not from Scripture, but from reason." (p. 127.)

The President of Synod

83. Doesn't the President of Synod have something to say in this whole matter? Article XI B of the Constitution of the Missouri Synod (Duties of the President) reads: "The President has supervision regarding the doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod . . . 2. It is the President's duty to see to it that all the aforementioned act in accordance with Synod's constitution, to admonish all who in any way depart from it, and, if such admonition is not heeded, to report such cases to Synod." (See also By-Law 2.27 with reference to educational institutions and 5.23.) This clearly includes the doctrine and administration of the seminary Board of Control.
84. Is the President of Synod agreed with the seminary Board of Control in not finding any false doctrine in Prof. Scharlemann's essay? Early in 1960 the President, speaking particularly of Prof. Scharlemann's essay on *The Bible as Record, Witness and Medium*, in a letter to a member of the CL staff and his congregation, on his own behalf and on behalf of the Vice-Presidents of Synod (one of whom is also a member of the Board of Control), stated: "When you ask about Dr. Scharlemann's position on inspiration and revelation and his statement that the Bible is not inerrant, let me say that I am certainly not in accord with that position. You know from sermons that I have delivered and statements which I have made that I do consider the Bible to be the divinely inspired, inerrant Word of God. As far as Dr. Scharlemann's essay is concerned, let me say that it is now in the hands of the faculty of Concordia Seminary. The Presidium is waiting to hear from the faculty concerning it. We are convinced that this

attitude toward Scripture must not stand nor spread in our midst."

85. Did the President perhaps change his mind since that time? As late as April 26, 1961, he wrote: "From the very fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion — and rightly so — that we were not in agreement with the doctrinal position which he espoused in his papers."
86. Does Prof. Scharlemann know what is here said? Under date of May 13, 1961, he wrote the same inquirer who received the above information from the President's office: "As you know, on June 1 (1960) the Praesidium went over my papers. They found in them no false doctrine." Prof. Scharlemann has made similar statements on other occasions. On Nov. 14, 1960 he wrote the following: "When the Praesidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong."
87. How can such statements be reconciled with each other? Such a reconciliation is manifestly impossible.
88. Was Professor Scharlemann permitted to continue to teach at our seminary while the Praesidium was waiting for a report from the faculty concerning his essays? During the academic year 1959/1960 Prof. Scharlemann was on leave of absence in New York as a faculty fellow at the ultra-liberal Union Theological Seminary there. The President is reported to have said that he was not to enter the classroom until the matter of his essays had been settled.
89. What happened when the professor returned from Union Theological Seminary? He promptly entered his classroom and resumed teaching, beginning with the summer sessions of 1960 (June). He has continued teaching without interruption since that time.
90. What else has been done by the President of Synod in this matter? On Aug. 22, 1960 he sent a letter to all pastors and teachers of Synod which deplored "attacks" in the matter and expressed the hope that information it contained might put an end to such "attacks" as well as to the disturbance created by Dr. Scharlemann's essays.
91. What kind of "attacks" were referred to? Evidently, distinct repudiation of Dr. Scharlemann's teaching, allegedly "without getting in touch with the essayist," was referred to; and then also "attacks" on the wholly unsatisfactory procedure of the St. Louis faculty, its Board of Control, and the Praesidium of Synod in dealing with Prof. Scharlemann's false teaching—their failure promptly, openly, and distinctly to repudiate the professor's false teaching.
92. Should it be necessary for members throughout Synod individually to get in touch with the essayist in the case of such a public offense as false teaching? Definitely not; this is what we have synodical officials for. It may be added that in an evangelical concern for doctrine in our synod members of the CL staff (and others) did get in touch with the essayist, and that they also carried on a considerable amount of seemingly futile correspondence with the President of Synod as well as with others (for instance, the Board of Control) in this matter.
93. What kind of information did the President's letter contain about Dr. Scharlemann's teaching? The professor was permitted to restate the position propagandized in his essays.
94. How did Dr. Scharlemann restate his position? He restated his commitment to the modern science of investigation by reiterating that his essays are "*exploratory*."
95. What did he state about his doctrine of revelation and "the Word of God"? He stated nothing about this except as it is implied by his doctrine of inspiration.
96. What did he state about the doctrine of inspiration? He has insisted on a "*dynamic*" doctrine of inspiration and on the view of the authority of Scripture that goes with such a doctrine as "*adequate*."
97. What did he state about the inerrancy of Scripture? He again defined the word "inerrancy" by his equivocal complete "truthfulness" and utter "reliability" of every word in Scripture, and he said that it was in discussions with the Praesidium and others that he came to the conclusion that "we must continue to use the word" in such a sense. He added that he wants no part in any activity which would tend to destroy this view of "the perfection and majesty of the Scriptures."
98. What did he have to say in this letter about Missouri's Brief Statement? He made the restrictive confession that he has always accepted "the doctrinal content of" that document.
99. What did the President's letter have to say about the way Dr. Scharlemann has spoken in it? It reported that the exec-

utives and members of the faculty, the Board of Control, and the *Praesidium* of Synod "are thankful that God led Dr. Scharlemann to speak as he did."

100. Can we join in such thankfulness? This is manifestly impossible. We cannot believe that God led Dr. Scharlemann to speak as he did; by speaking as he did, he clearly held fast to his errors.
101. Cannot the Scriptural unacceptableness of the Settlement of the Scharlemann case proposed in the President's letter be shown him? The Confessional Lutheran Publicity Bureau has been endeavoring to do this ever since receiving the letter. Our correspondence with the President concerning this matter has been published in the *CL*.
102. Hasn't such an endeavor borne any fruit at all? Up to the time of this writing no assurance whatever has been given that the errors of Dr. Scharlemann would be distinctly, publicly repudiated. Also a meeting between members of the CLPB and the Presidium on July 28 (1961) failed to produce such an assurance.

Reports to Our People Concerning the Controversy

103. What has been done officially to apprise our people generally, and so the whole royal priesthood of believers among us, whose inalienable prerogative (privilege and duty) it is to judge doctrine, concerning facts in this fateful controversy? On Sept. 20, 1960, the *Lutheran Witness* published a brief but unsatisfactory report concerning the President's letter of Aug. 22, 1960. This report proved unsatisfactory also to Prof. Scharlemann. Previous to this, during the spring and summer of 1960, when district conventions were held throughout Synod, strenuous efforts were exerted by officials and faculty representatives to prevent them from taking adverse action, which might have resolved the controversy in a truly God-pleasing way. Conventions were told that the matter was being taken care of, or even "that the matter has been resolved" (e.g., Iowa District East). During the 1961 convention season, districts were again dissuaded from taking positive, final action, although it was admitted that the matter has after all not yet been resolved. In a discussion of the sad situation prevailing within the Missouri Synod, Dr. H. Hamann of Australia

has stated: "What does matter, and matter greatly, is that all members of the Missouri Synod — pastors, teachers, laymen — should realize that defection from the teachings of the orthodox Lutheran Church is dangerous even when promulgated by a tiny minority, particularly when that minority is influential. It is not good or wise to repose in the vague feeling that all is well, and will remain so. It may be that the old adage, *Principiis obsta* (Resist the beginnings of things!), has been disregarded too long."

104. What else has been done through the *Lutheran Witness*? In its April 4, 1961 issue, just preceding the 1961 convention season, the *LW* published a nine-page "Special Report — Theological Problem" which misrepresented the doctrine of Scripture as a mere theological problem which can be debated pro and con, and also contains mis-statements about the facts of the controversy and a generally misleading account of it. The *Lutheran Witness* did have to say: "To state, for example, that Dr. Scharlemann in a paper prepared only for faculty discussion said: 'In this paper I propose to defend the paradox (a statement seemingly contradictory) that the Book of God's Truth contains errors' would be correct." (*LW*, April 4, '61 p. 14.) The columns of the *Lutheran Witness* and other official papers of the Missouri Synod are closed to members who would uphold its historic position concerning Scripture over against the false teaching of Prof. Scharlemann (and others) to whose defense they are lending themselves. Dr. H. Hamann, senior theologian among our brethren in Australia has asked: "Which is the stranger — and sadder — phenomenon: to find men whose names appear in the roster of the Missourian ministry writing utterly un-Lutheran books and publishing anti-Missourian articles, whether these journals direct themselves primarily to readers within or without the Missouri Synod; or to observe that men find themselves driven to defend the solemnly declared doctrinal position of the Missouri Synod, of *their own church*, in journals begun for that very purpose or in conservative religious periodicals appearing outside of their church?" (*Australian Theological Review*, March 1961, p. 23.)

Causes Underlying the Protraction of This Controversy

A Mistaken Conception as to What Is Truly Evangelical

105. What has made it possible for so fateful a controversy as this to be so prolonged? No doubt there are various factors which account for this, some of which have been indicated. However, it should by now be quite clear that there are within our synod those who are more ready to permit error to be ascribed to Scripture than to permit error to be ascribed to a theological professor and to officials. To appropriate apt words from the Augsburg Confession (Trigl., p. 65:14-16): "Neither were the bishops [officials] ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance (this means literally "to wink at;" and so, to act as if existent evils did not exist or were not so bad — CL), suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." It can safely be said that the present controversy is the climax of about a quarter century of lack of proper doctrinal discipline within the Missouri Synod.
106. What can be at the bottom of all this? There is a mistaken conception of evangelicalism abroad which should properly be labeled *Neo-Evangelicalism*.
107. What is Neo-Evangelicalism? It is a form of false pietism, similar to the Pietism which once followed the age of orthodoxy and made way for Rationalism in the Church, particularly also within the Lutheran Church.
108. How can this "new" evangelicalism be described? Like the old historic Pietism, it treats doctrine lightly, especially ignoring Scripture passages which specifically lay down the principles for dealing with public doctrinal error while emphasizing Christian life and especially "love."
109. What is wrong about the love which this evangelicalism advocates? The "new" evangelicalism does not evince a proper love in accordance with the First Great Commandment, love of God, His Name, His Word. Nor does it demonstrate proper love according to the Second Table of the Law, love of the neighbor, which must also be in accordance with the CLEARLY REVEALED WILL OF GOD, HIS WORD.
110. How can this be seen? This can especially be seen from a gross misuse of the Eighth Commandment and Mt. 18, by insistence on private (even face-to-face) dealing with a brother while his public error is permitted to confuse people and to destroy their faith and their church. And the kind of dealing that is insisted on over against an errorist is not such as to wean him from his error (Gal. 6, 1) since it does not even admit its existence. It is a case of "winning" (?) a brother while losing a whole church. Cp. the Large Catechism, Trigl., p. 661:284.
111. Is it legalism to expect a fellow-Christian to comply with the divine Law? Such a misconception rests on inability properly to distinguish between Law and Gospel, and to use them both rightly, as they are to be used, side by side. It is known as Antinomianism (from anti- and *nomos*: Law), which means literally, Anti-Lawism. The Gospel must remain the motive; the Law, the Standard of Christian life and its doctrine. (Cp., e.g., Mt. 5, 20.)
112. Can you explain this a little further? Unregenerate man is under law. His works are properly called works of the Law because they are extorted from him by the Law through fear of punishment or desire for reward. "But when man is born anew by the Spirit of God, and liberated from the Law, that is, freed from this driver, and is led by the Spirit of Christ, he lives according to the immutable will of God comprised in the Law and so far as he is born anew, does everything from a free, cheerful spirit; and these are called not properly works of the Law, but works and fruits of the Spirit, or as St. Paul names it, *the law of the mind and the Law of Christ*. For such men are no longer under the Law, but under grace, as St. Paul says, Rom. 8, 2; 7, 23; I Cor. 9, 21." (Formula of Concord, Thor. Decl., VI:17; Trigl., p. 967.) "This doctrine of the Law is needful for believers, in order that they may not hit on a holiness and devotion of their own, and under the pretext of the Spirit of God set up a self-chosen worship, without God's Word and command, as it is written Deut. 12, 8.28.32: *Ye shall not do . . . every man whatsoever is right in his own eyes, etc., but observe and hear all these words which I command thee.*

Thou shalt not add thereto, nor diminish therefrom."

113. What does Neo-Evangelicalism finally lead to? It ends up by trying to silence those who distinctly repudiate false doctrine, even to the extent of "purging" them from a church, while permitting errorists to go on teaching in it and defending their activity, so that they can go on unmolested.
114. Can we expect this to happen within the Missouri Synod? It is already happening.

Your Part in This Controversy

115. What can we do toward helping to remedy such a dreadful situation? Write the President of Synod, who has supervision regarding the administration and doctrine of all officers of Synod and all such as are employed by Synod (the synodical personnel, its machinery). Write him often, if need be, and urge others to continue doing so, in order to strengthen his hand. In our daily prayer we should remember to pray for our Synod's President and other officials of our church and for all who are contending for the truth, that they may in all boldness, wisdom and love, do what they know is their duty, fearing no man, but God only. Keep yourself informed as to the facts of the controversy. Prepare yourself and your congregation for definite, final action concerning this and similar matters at the Cleveland Convention of our church in 1962, if the controversy is not settled before that time.
116. What is the alternative to prompt and proper settlement of this controversy? Missouri will have had a glorious past, thanks to the infinite grace of God. By its own fault, it would have a name that it lives, but it would be dead in the eyes of the Lord, who knows its works, (Rev. 3, 1.) It would be just another sect, Lutheran and Missourian in name, among a multitude of Christian sects of our day.

The Prayer of an Oppressed Church

Lord God, make us true witnesses of Thy Word in our day of general apostasy from it. Help us to strengthen others toward such a witness, especially those of the household of our faith who are in official and influential positions. Take not Thy pure Word from us, although we have well deserved this, by neglecting properly to inform ourselves as to the true state of our church, by remaining silent

when we should have spoken out plainly and boldly, and by any and all other offense which we may have committed. Give us the grace to stand up, each in his place, as members of Thy royal priesthood and of Thy Church Militant on earth. Let us carry forward the banner of Christ, on which there is emblazoned the divine seal "IT IS WRITTEN!" Amen.

✱ The Australasian Theological Review On Things Missourian

The March issue of the quarterly *Australasian Theological Review*, which reached us during the last days of June, contained numerous comments on current events within the Missouri Synod. We shall pass these on to our readers.

The Last Twenty Years or So In the Missouri Synod

An editorial note on the first page of its March issue announced that the *Australasian Theological Review* hoped, during the course of this year, to publish several articles dealing with Walther's life and work, as a contribution toward the sesquicentennial of his birth. As a prelude there followed a reprint of an address delivered during the Walther Centenary, in Milwaukee, fifty years ago, by President Gausewitz of the Wisconsin Synod (The address was originally published in Missouri's *Theological Quarterly*, 1912, p. 12ff.). In a footnote to this address, Dr. H. Hamann, senior theologian among our Australian brethren, has said (our emphasis):

"When this address was delivered, it is safe to say, no voice was raised publicly within the Missouri Synod against the doctrinal position which that body, largely under the leadership of Walther, had come to occupy; though there were, no doubt, various opinions on certain aspects of social and economic life. It is not so in the year of 1961. Thank God, the Missouri Synod as such stands, doctrinally and confessionally, where it stood fifty years ago. Yet *within the last twenty years or so voices have been raised against that position in the Missouri Synod itself*; and the convictions publicly expressed are of such a nature that *moral and intellectual honesty* should compel the men who utter them to repudiate the teachings of Walther, for example on Lutheran confessionism and on the Church, and to insist that in these matters he led his followers sadly astray. We fervently hope that the Walther anniversary will bring in its wake a renewed study of his writings and a renewed assurance that he stood firmly on the

basis of the Sacred Scriptures and of the Lutheran Confessions."

We might add here that Professor Martin H. Scharlemann of Concordia Seminary in St. Louis, who has rejected the doctrine that the Holy Scriptures are the revealed, inerrant Word of God, is also among those who have raised their voice against the doctrine of the Church which Walther restored to Lutheranism and in particular to the Missouri Synod. In the *American Lutheran* (December 1958, p. 19) he wrote: "In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the Church." We have never heard that Professor Scharlemann has been dealt with concerning this public offense in doctrinal matters.

Comments on the E. P. Schulze Letter

In one of two articles specifically dealing with Missouriana, Dr. Hamann has discussed the "Letter to Missouri" published by the Rev. Eldor P. Schulze in *Christianity Today* last November. The Australian theologian comments:

"The tone of the letter is frank, but friendly, and withal sympathetic and encouraging and cordial throughout. This note is maintained despite the strictures which the author [of the letter] feels constrained to pronounce, which are but too well founded. The doctrinal errors and aberrations of some 'prominent professors,' the seeming indifference of some pastors to doctrinal issues, the distress and confusion resulting from embarrassing incidents, the clamor of some for church union 'with those who do not hold our historic confessional position': all this we have seen stated in cold print time and again."

Dr. Hamann summarized the letter quite fully, also quoting from it, and then commented:

"There can be no suggestion that hidden matters are exposed to the light of publicity; for the undesirable features against which the writer raises a warning voice have long since been public property, even in remote Australia. The tone and contents of the letter are such that they can be resented only by those who must plead guilty to the writer's remonstrances." (We recall that the Director of Missouri's Department of Public Relations did resent the letter of Pastor Schulze, in a reply submitted for publication in *Christianity Today*.)

A Question

Dr. Hamann goes on to say:

"A question arises here. Which is the stranger — and sadder — phenomenon: to find men whose names appear in the roster of the Missourian ministry writing utterly un-Lutheran books and publishing anti-Missourian articles in liberal journals, whether these journals direct themselves primarily to readers within or without the Missouri Synod; or to observe that men feel themselves driven to defend the solemnly declared position of the Missouri Synod, of their own church, in journals begun for that purpose [our readers know that the Confessional Lutheran is such a journal] or in conservative religious periodicals appearing outside their church?" It is without a doubt Christianity Today that is particularly meant in the last reference.

Overlong Disregard

Dr. Hamann concludes his observations with the following remarks:

"The answer does not really matter. The wise will understand (*sapientes viderint*). What does matter, and matter greatly, is that all members of the Missouri Synod — pastors, teachers, laymen — should realize that defection from the teachings of the orthodox Lutheran Church is dangerous even when promulgated by a tiny minority, particularly when that minority is influential. It is not good or wise to repose in the vague feeling that all is well, and will remain so. It may be that the old adage, *Principiis obsta* (resist the beginnings of things), has been disregarded too long."

Concerning That Loaded Word, "Isolationism"

In another article on Missouriana, Dr. Hamann cites the statement of Missouri's President Behnken with reference to Missouri Synod-National Lutheran Council discussions, "Isolationism is never the answer. If Rome came to us with an honest invitation — which she hasn't — to discuss doctrine and not just listen, I think we would be in duty bound to bear testimony." Comments Dr. Hamann: "This is true enough, though the grossly misleading term 'isolationism' should not have been used. It is one of those 'loaded' words, or 'weasel-words,' that are used to denounce the position of the opponent rather than to state one's own position. Theologically it signifies nothing."

A Confusion of Ideas

On the basis of authentic reports, Dr. Hamann supplied "a sound and sober estimate of the situation" confronting us in the current Missouri-NLC talks. According to reports, the general topic for discussion at a third meeting of the two groups on Aug. 1 and 2, 1961 was to be: "What kind of co-operation is possible in view of the discussions to date?" "Areas to be considered will include the relation of co-operation to confessional agreement, the relation of witness to co-operation, and the extent of co-operation apart from pulpit and altar fellowship."

The first observation that Dr. Hamann made concerning this report (which appeared in the *News Release* of the Lutheran World Federation, Dec. 9, 1960) is that "there is plainly a confusion of ideas when doctrinal discussions, no matter what the immediate subjects, are undertaken in order to find out what co-operation is possible." Dr. Hamann poses the following dilemma: Either it is co-operation in pure externals that is at issue, in which case doctrinal discussions are unnecessary. Or the issue is one involving more than such externals. In such a case, "more is required than the formal adoption of a few more or less non-committal sentences on the Confessions" when dealing with such a religiously unionistic framework as the NLC.

Steps Between Cooperation in Externals and Church Fellowship?

The second matter in the Missouri-ALC talks which Dr. Hamann has underlined as giving rise "to concern, if not to apprehension," is their consideration of "the extent of cooperation apart from pulpit and altar fellowship." He comments that this "suggests the possibility of creating steps or gradations between cooperation in externals and church-fellowship," and that, "if this be the intention, it involves a serious mistake." He rightly points out that the confessional principle allows no third possibility between actual confessional fellowship and mere cooperation in externals.

Something New and Strange Indeed!

A final "cause for uneasiness," Dr. Hamann points out, "we find in the phrase, 'the relation of witness to co-operation.'" He comments: "Here is something new and strange indeed!"

He first of all states: "We have often heard and read the statement that in order to bear effective witness one must do so 'from

the inside;' that is, join certain organizations which one has no business to join." To this he says: "We shall not stop now to point out the fallacies involved in this assertion, which fairly clamors for the reduction to the absurd. Still," he says, "it does at first view possess a specious plausibility." "But," he goes on to say, with reference to the phrase 'the relation of witness to cooperation,' "where is the correlation between witness and cooperation? The two concepts are utterly disparate. If we use the terms 'common witness' and 'co-operation,' we are at least dealing with related concepts and can compare the two. *He who suggests anything but an artificial connection between 'witness' and 'co-operation' makes one wonder whether he really has grasped the meaning of the two concepts.*" (Emphasis added.)

Dr. Hamann concludes this last observation, concerning "witness and cooperation," by saying: "The juxtaposition of the two is particularly inept in the context with which we are dealing, since the men of the NLC must surely be well aware of what Missouri has been consistently maintaining, with regard to doctrine and corresponding practice, for more than one hundred years. To plead ignorance would be both puerile and self-incriminating."

It is most refreshing to note to what extent logical processes and the spirit of confessionalism are still alive among our brethren in Australia!

Lutheran Editors and Fellowship

Dr. Hamann has also commented on utterances concerning the meeting of the National Lutheran Editors' and Managers' Association which was held in St. Louis last year, as reported in the *Concordia Theological Monthly* (Dec. 1960, p. 773ff). He pointed out that what has been reported in the *C.T.M.* "should give rise to very serious reflection and questioning." He noted the report of Dr. Philip A. Johnson, public relations director of the National Lutheran Council, that "we (NLC men and Missourian leaders — CL) have been practicing a unionism of the elite, but the man in the pew and the pastor in the pulpit don't realize it," and his calling on us as a body to "catch up with" such a practice. Dr. Hamann comments: "All this is reported in our source (the *CTM*) without any hint of either approval or disapproval." He comments further that Dr. Johnson "may be right in stating that there has been unionism of the elite [Missourian leaders and leaders of the NLC] without the man in the pew and the

pastor in the pulpit realizing it. This is a matter that requires clearing up."

❶ Wisconsin Synod Suspends Fellowship With Missouri

The Wisconsin Synod, on the closing day of its convention (Aug. 17), adopted resolutions suspending fellowship with the Lutheran Church—Missouri Synod. The Report of the Floor Committee (No. 2) on Doctrinal Matters, which was adopted after slight amendments, consists of an Introductory Statement, 12 Whereases, and 10 resolutions. We have room only for the first two resolutions. These read: "a) That we now suspend fellowship with the Lutheran Church—Missouri Synod on the basis of Rom. 16:17, 18—with the hope and prayer to God that the Lutheran Church—Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17) and to return to the side of the sister from whom she has estranged herself; and be it further RESOLVED: b) That we stand ready to resume discussions with the Lutheran Church—Missouri Synod with the aim of reestablishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship."

❷ Missouri and "The New-Time Religion"

Under the title *The New-Time Religion*, a 248-page book by Claire Cox, religion writer of the United Press International, has been published by Prentice Hall. The author sums up the impact of liberalism, modernism, and neo-orthodoxy on the life of churches in the United States. Of special interest to us is something she says on page 242. After having stated that "Gradually barriers are falling," she says:

"When the Southern Baptists and Missouri Lutherans accepted participation in National Council programs, even on a limited local basis, it meant that the Council really had been accepted as an integral part of Protestantism."

Shall we see ourselves as others see us?

❸ The Devil's Bag of Tricks

It isn't often that we can cite the *Christian Century* with approval. We certainly do approve of what it says under the heading "A Devilishly Splendid Device" in its issue of June 28, 1961, although we would no doubt apply what it says quite differently from what

that publication would. The *Christian Century* says of the devil that

"He has one time-honored relic in his bag of tricks which still serves him to good (or rather, bad) purpose — the magnificent phrase, 'I move to take no action.' For its origin I am willing to give the devil full credit. No human being could ever have thought up anything so devilishly splendid. Without this helpful device, the official boards of my small but sturdy kirk would be driven to despair. They would have to meet squarely the problems knocking on the door of the kingdom and be suspected of fanaticism. But as it is they can always move 'no action' and go home in peace.

The writer of the article (Presbyterian) Thomas C. Cannon of St. Charles, Mo., also soliloquizes concerning himself in his study, where he says the devil has a favorite chair, in which he reclines often:

"... And when something comes along which calls me to action and commitment, his voice is as gentle as only that of a tried and true friend can be. 'You don't have to do anything about this.' 'You're a fool to stick your neck out.' 'You're really a very small fish in a very big pond.' 'The time is not yet ripe.'"

The Rev. Mr. Cannon finally suggests, among other things, that throwing ink at the devil is a good tactic, though a bit messy. "For such times I am everlastingly grateful to the faith of our fathers."

Need we say that we fully agree?

❹ Testimony of a Pastor

A pastor in one of the far western districts of the Missouri Synod has sent us a copy of a letter which he addressed to fellow-pastors of his circuit. He writes as follows:

We cannot "pass the buck" and try to place all blame for our current ill on Professor Scharlemann, the St. Louis faculty, the Board of Control, the Presidium, etc. They will have to answer for themselves; and so will each and every one of us. Not just our professors and officials are on trial — *every member of Synod is on trial*. We will have to answer for *our own actions or lack of action*. We will not be excused because others are guilty. Nor will we be excused because others are more guilty.

I must confess that I now realize that I have not done what I could have done to stave off this catastrophe that is now confronting Synod. I knew of the situation for

a long time. I cannot plead ignorance. I read Prof. Scharlemann's essay (*The Bible as Record, Witness and Medium*) and had it in my possession already last June, 1960. When I read President Behnken's letter of August 22, 1960, I confess that I saw through it that Professor Scharlemann really hadn't retracted anything, but I did practically nothing about it. I let myself become engrossed with moving to my new parish and its problems to the exclusion of concern for the preservation of the truth in Synod. I was ready to let someone else do it for me. What guilt has been heaped upon my shoulders! May God be merciful to me the sinner! My only consolation is that the penitent receive God's forgiveness. May God now grant me His grace to bring forth true fruits of repentance and give me wisdom to redeem the time before it is too late. May he do the same for every pastor in our synod who still loves the truth. Our lifetime is but as a tale that is told. The signs also point to the evidence that we are living in the last days. "Also of your own shelves shall men arise, speaking perverse things, to draw disciples after them. Therefore, watch, and remember, that by the space of three years I ceased not to warn you every one night and day with tears." Acts 20, 30-31.

Dear Brethren, may I plead with you to join forces with all who still have the love of truth in our synod in order to "contend earnestly" for the faith while there is yet time. May God grant us all to fear no man, but God only, who has the power to destroy both body and soul in hell. (Mt. 10, 28.) "Fear none of those things which thou shalt suffer . . . and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life." Rev. 2, 10.

"If we suffer, we shall also reign with Him; if we deny Him, He will also deny us." II Tim. 2, 12.

"And they departed from the presence of the council, rejoicing that they were accounted worthy to suffer shame for His Name." Acts 5, 41. Do we rejoice in this privilege too?

"And who is it that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear: *having a good conscience.*" I Peter 3, 14-16.

None of us can have a good conscience unless we do all within our power and ability to restore the true doctrine to our church.

The late Dr. Hertwig, Vice-President of the Missouri Synod, told a story at district conventions about an Episcopal chaplain who paced the floor before a battle in the Pacific. Finally he said to his aide (who was a Lutheran): "You go into the battle for me. It isn't that I am afraid to die, but the boys will ask questions. Your church knows the answers; our church is still experimenting in religion." The aide did as he was asked, and comforted many dying boys; he even baptized a dying soldier. He was not a trained minister, just a boy instructed and confirmed in our Lutheran Church.

Doesn't it look as if our church is retrogressing to the point where it like the Episcopal chaplain, is unable to give definite answers to religious questions? We used to have theological doctrines; now we have theological problems!

May God have mercy on us!

— (Contributed)

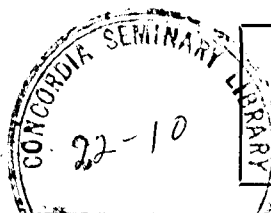
❖ Extra Copies of This Issue

Additional copies of this issue of the *Confessional Lutheran* may be ordered in quantity if orders are placed within the next two weeks. Prices are as follows: single copy, 25 cts.; 10 copies, \$2.25; 25 copies, \$5.75; 50 copies, \$10.00; 100 copies, \$17.50. We suggest that you order copies for all members of your congregation and discuss the Controversy concerning the Word of God in the Voters Assembly and in meetings of auxiliary groups, with a view to definite action. Orders should be addressed to our Circulation Department, 1508 N. Long Ave., Chicago 51, Ill.

Due to publication of the Catechism on the Controversy concerning the Word of God within the Missouri Synod, the series on the controversy which has been occasioned by the "Special Report — Theological Problem" in the *Lutheran Witness* of April 4 had to be interrupted. It will be resumed in the next issue. Articles remaining to be published in this series are as follows:

The Position of the St. Louis Faculty in the Controversy concerning the Word of God — The St. Louis Seminary Board of Control and the Controversy concerning the Word of God — The Problem of the *Lutheran Witness* and the Doctrine of the Word of God — The Missouri Synod Presidium and the Controversy Concerning the Word of God — YOUR Responsibility in the Controversy Concerning the Word of God.

Concordia Seminary 12-422
Library
Springfield, Ill.



Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF

THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." 1 Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

October, 1961

Number 10

IN THIS ISSUE: A Prayer in Time of Spiritual Warfare — Concerning the Precedence of God's Word — Your Responsibility — Missouri's Plight — ELS Reaffirms Suspension of Fellowship with Missouri — Three Possibilities — The St. Louis Faculty in the Controversy Concerning the Word of God — Correspondence between the CLPB and the President of Synod — Correction — What Our Readers Say — Fosdick, Ben Gurion, and Prof. Scharlemann on the Exodus

❖ A Prayer of Walther

In a Time of Spiritual Warfare

Lord Jesus, Thou hast declared that Thy purpose in coming into the world was not to send peace, but the sword. Even today we experience the truth of these Thy words. Wherever Thy Word sounds forth, drawing

Thy Christians unto it, conflict and strife arise, conflict between flesh and spirit, opposition from without, and strife within.

Oh, keep us from being offended at such a state of affairs and from growing weary. In this world, where besides Thee, Lord Jesus, Satan rules, where flesh and spirit dwell together, where truth and error, right and wrong, Thy Word and man's words and

v.21
v.22

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Relmar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to the Secretary.

Membership fees are to be sent to The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular membership is \$5.00 per year. Contributing membership \$5.00 a year. Sustaining membership \$10.00 or more per year. Each type of membership includes a subscription to the "Confessional Lutheran."

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

thoughts, each strive for supremacy — in such a world it is impossible that peace should prevail.

Grant that we may ever be found fighting honorably, valiantly, cheerfully, constantly, and triumphantly, until we shall obtain the crown. Hear us for Thine own sake. Amen.

Church Membership, C.P.H., p. 151.

● Luther Says —

Concerning the Precedence of God's Word

"A Christian can easily accommodate himself to the situation in such a way that he takes the proper attitude toward both friend and foe and loves everyone and blesses him, etc., as far as the neighbor's person is concerned. But at the same time nothing must be allowed to harm God and His Word. This must take precedence over everything else. All things must be sacrificed for it. Here we must give consideration neither to friend nor foe. For this is something that does not belong to us, nor to the neighbor, but to God Himself, to whom we owe obedience in all things. Therefore I say to my most bitter enemies, So far as my person is concerned, I will gladly help you and do good to you in everything, even though you are my enemy and treat me with unmitigated hostility. But where God's Word is concerned, there you may expect neither friendship nor love from me. I will do nothing against it, even if you were my dearest and best friend. Since you do not want to submit to that Word, I will speak this prayer and blessing over you: May God hinder you and bring you to shame. I will gladly serve you, but not when you want to overthrow God's Word. Here you will not prevail upon me to give you one drink of water. In short, we should love and serve our fellow men. But God must be served and loved above all else. Where this is hindered or attacked, there is no more room for love or service. The Bible says, 'Thou shalt love thine enemy and do good to him.' But I must be an enemy of God's enemies, lest I attack God with them."

— Complete Works, St. Louis Edition,
Volume VII:481.

● Your Responsibility

"Our Missouri Synod, too, will suffer the loss of the pure Gospel, unless our Christians will continue to feel themselves responsible

for every expression of doctrine in their midst and for the conduct of those affairs in which the Word of God has plainly spoken."

Lutheran Witness, 1919, p. 188.

❁ Missouri's Plight

"*Creeping liberalism* within the Lutheran Church — Missouri Synod constituency was dealt a dramatic rebuke this month by a sister synod with which it cooperated for nearly 90 years." This is the way *Christianity Today* (Aug. 28) introduced its report of the Wisconsin's Synod's termination of fellowship with Missouri on the basis of Romans 16:17-18 with the hope and prayer to God that Missouri will hear in this resolution an evangelical summons to come to herself and return to the side of the sister from whom she has estranged herself. (Emphasis by us.) *Christianity Today*, quoting Pres. Naumann's criticism of the Missouri Synod's liberal tendencies, called attention to his denunciation of the St. Louis seminary's Statement on the Form and Function of the Holy Scriptures as constituting "an attack on the Authority of Scripture." "The time has certainly arrived for our synod to speak clearly and in unmistakable terms concerning this development," Pres. Naumann is reported as having said. "When confidence has been destroyed it can be rebuilt only by the action of those who have destroyed it." He (rightly) said that all the church's preaching depended upon the certainty of the Bible and its unchallenged authority.

President Behnken is reported as having declared, in a subsequent appeal to Wisconsin, that "the statement on the Bible referred to earlier by Naumann was merely a study document submitted to the denomination's clergy for examination and still subject to correction." (Cp. the similar statement by Dr. L. B. Meyer in the President's white paper, *An Evaluation of the State of the Church Conference*, etc., p. 7, Q. 11: "This, too, is a study paper intended for just that purpose — study.") Hard, cold fact is that after two years of study of the theology of the Word, the statement under discussion "was adopted by the faculty [of Concordia Seminary, St. Louis] April 26, 1960, as an expression of its position on the form and function of the Holy Scriptures" (*Concordia Theological Monthly*, Oct., 1960). "In 1960 the faculty published 'A Statement on the Form and Function of the Holy Scriptures,' a statement of the position 'they had unanimously reached'" (*Luth-*

eran Witness, April 4, 1961, p. 17). The emphases are ours.

We have no apologies for the emotion (true love for our synod) that is in our heart as we say: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" May we still hope not to have to add: "But now are they hid from thine eyes!" (Cp. Lk. 19, 42.)

In the June issue of its *News and Views* the Church League of America published 55 pages of solidly documented doctrinal corruption within the Missouri Synod, under the title "What Is Troubling Lutherans? Part III." In a letter to Missouri's clergy dated May 29 (representing much more prompt notice of that article, which was in the hands of its readers before its June date, than we have been getting officially in matters of deviation from doctrine, as e.g. that of Dr. Scharlemann), its President stated: "If this issue of the *News and Views* were factual, our synod would be in a very sad plight." This issue of *News and Views*, alas!, is factual. No one ought to know this better than the President of the Missouri Synod. No white paper can change the facts. We have reference, of course, to the ill-conceived *An Evaluation of the State of the Church Conference and the Documentation: An Interview with L. B. Meyer*.

There is a way out of Missouri's plight — just one: return to the old paths (Jer. 6, 16) by unhesitating evangelical discipline, failure of which has made it possible for Missouri's present plight to come about.

❁ ELS Reaffirms Suspension of Fellowship with Missouri

On the heels of termination of fellowship with Missouri by the Wisconsin Synod, the Evangelical Lutheran Synod (perhaps better known to some of our readers as the "Norwegian Synod"), at its convention in Mankato, Minnesota, Aug. 22-27, reaffirmed its suspension of fellowship relations with Missouri, which had been decided on in 1955. Its resolutions consist of nine parts. The first part contains four Whereases, in which the synod takes note 1) of the doctrinal unacceptableness of the position on Fellowship taken by Missouri's theological faculties and its Doctrinal Committee, 2) of the inadequacy of the St. Louis faculty's Statement on the Form and Function of the Holy Scriptures, 3) of gross error publicly promulgated going

unrepudiated publicly (I Tim. 5, 17-20), and 4) of rejection of the plea of the Synodical Conference by the announced intention of Missouri's Doctrinal Committee to meet again with the NLC. On the basis of these Whereases, the first Resolution of the ELS reads:

"1. RESOLVED, That with deep sorrow we, on the basis of Romans 16, 17, reaffirm our act of suspension of fellowship relations with the Lutheran Church—Missouri Synod, which to us, as to our Brethren of the Wisconsin Evangelical Lutheran Synod, means 'terminate,' and also with them entertains the hope that conditions might some day warrant the re-establishment of fellowship."

Part V reads:

"WHEREAS, It is our fervent prayer that the 1962 convention of the Lutheran Church—Missouri Synod will do something to change the situation which has prompted the above resolutions: be it

"6. RESOLVED, That the officers of the Synod be instructed to schedule our 1962 convention during the time between the convention of the Lutheran Church—Missouri Synod and that of the Lutheran Synodical Conference; and be it further

7. RESOLVED, That our Synod send observers to the next convention of the Lutheran Church—Missouri Synod."

In view of the fact that the full text of the resolutions will no doubt have been made available to most of our readers elsewhere by the time these lines appear in print, we shall dispense with a more complete report of them in this issue of our journal. However, we wish to add that the third Whereas referred to above contains a reference to the Appendix of the ELS Doctrinal Committee Report. In this Appendix, which covers several pages, the ELS Doctrinal Committee cites *examples* of cases within Missouri where public repudiation is in order. Among these is the case of Dr. M. Scharlemann, whose various essays are mentioned, with pertinent quotations from them. Also the writings of Drs. Pelikan and Marty and C. Krekeler (Valpo) are referred to.

● Three Possibilities

When a church is infested with Liberalism and Modernism, three courses of action are possible: one can *get out*, *put out*, or *sell out*.

Getting Out

It is the very nature of Liberalism and Modernism to infiltrate church-bodies in which they have no right to exist, gradually to take over, and eventually to destroy Christian faith in such churches. Modernists and Liberalists cannot, therefore, be expected to leave a church of their own accord. For those who are properly members of such a church at once to leave it when the first sign of Modernism puts in its appearance is hardly the right thing to do. However, this may become necessary if, due to unevangelical official laxity, Modernism and Liberalism are permitted to prevail. In such a case this is clearly enjoined by Holy Scripture. Compare, for instance, II Cor. 6, 14-18, and the Brief Statement of the Doctrinal Position of the Missouri Synod, # 28-29.

Putting Out

The clear injunction of Holy Writ over against infiltration of Liberalism and Modernism is to purge it out at once in its very beginnings. For the least little bit of leaven, if it is permitted to remain in a church-body, will soon leaven the whole lump. For this we have God's own Word — Gal. 5, 9; I Cor. 6-7 — and experience bears this out. If individuals, especially teachers within a church, insist on clinging to such leaven, they must, of course be put out with it. That this is the clear injunction of Holy Writ can be seen clearly from such passages as Rom. 16, 17ff, besides those already referred to. Compare the Constitution of the Missouri Synod, Art. III:11.

Selling Out

A third course is still possible when Modernism encroaches upon a church. One can sell out. In order to do this one really need do nothing at all; or, when one is pressed to action, to resort to all kinds of artful dodges and vain excuses for one's continual toleration of Modernism and Liberalism. Some church officials make this their chief business, become very proficient at it, and are adept at urging it on others.

Over against such a policy, the exhortation of Scripture is (Prov. 23, 23): "Buy the truth and sell it not." This may indeed cost you something; it may cost you a great deal. But the injunction is: do not give it up for anything — do not give it up for worldly advantage, for earthly gain, or sensual gratification; do not let it be wrung from you by intimidation; do not let it be wrested from you daily.

specious argumentation; do not become unfaithful to it by drifting along with the stream.

An outstanding example of specious argumentation and subversive activity by which he would wrest Scriptural truth from us is to be found in the various essays of Prof. Martin H. Scharlemann at Concordia Seminary, St. Louis, on the theology of the "Word." In his essay on *The Bible as Record*, etc. (in which he denies that the Scriptures themselves are a revelation) he insists concerning the truth of the Bible as such, in which this word ("truth") is used in the very passage before us (Prov. 23, 23 — *Hebr. emeth*), that "in no instance does it signify factual precision, as truth is usually understood today." He contends that "this notion of the truth [inerrancy] is not found in the Scriptures." He contests the fact that the Bible is a collection of truths. (Pp. 21:3; 12:2; 14:1.) It is to be remembered that Neo-Orthodoxists contend that there is a revealed divine Being (that God reveals Himself by certain acts) but not a revealed theology (that the Bible does not reveal propositions, truths concerning God, concerning ourselves, and concerning other matters of which it speaks).

Which Shall It Be?

Get out, put out, or sell out — which shall it be?

If you are a Missourian, you *are* following one of these three courses; no other is possible.

Let no one of us sell his soul at any price (Mt. 16, 26), not to speak of selling out the souls of others whose spiritual care may be entrusted to anyone of us!

● The St. Louis Faculty in the Controversy Concerning the Word of God

(This is the fifth in a series of articles which has been occasioned by a nine-page "special Report — Theological Problem" in the LUTHERAN WITNESS of April 4, 1961 in the Controversy concerning the Word of God within the Missouri Synod. The first article in this series appeared in the June issue of the CONFESSIONAL LUTHERAN. The second and third articles of the series appeared in the July issue; the fourth, in the August issue.)

St. Louis Once and Now

In the July issue of our journal we have seen how our theological faculty at Concordia Seminary in St. Louis stood in days gone by with respect to the doctrine of God's Word. We have seen how it stood over against the "new" Modernism (the Dialecticalism, the Theology of Crisis, Barthianism) which goes under the euphemism of Neo-Orthodoxy. (Compare the article "What is Happening to Churches Today.")

Under such a faculty we were trained in our seminary days, not only in the study of Biblical answers to questions about doctrine in general, but also in keeping abreast of contemporary theology and the imaginary "problems" which it keeps forever raising and by which it destroys Christian faith. This is a necessity for every pastor, so that he may always be able duly to warn his people against current error, and to keep his synodical relationship in proper order.

Today it is different in St. Louis. A spirit of another kind has come over our seminary faculty there. On the one hand, there is the Romanizing tendency (High Church Movement), propagandized in the papistic teaching of Prof. Piepkorn. On the other hand, there is the modernistic spirit represented by the teaching of various professors; teachings which deny the immortality of the soul and the resurrection of the flesh, and other doctrines of the historic Christian faith. As might be expected, both of these tendencies are also represented in the student journal, known as the *Seminarian*. In May 1959 the *Walther League Messenger* published an article on Karl Barth in which it was stated: "Greater or lesser Barthians teach at almost every Protestant seminary, including our own." In the forefront of these is Prof. Martin H. Scharlemann at our St. Louis seminary. Yet the *Seminarian Newsletter* (Spring 1961), edited by Pres. A. O. Fuerbringer and Public Relations Director A. M. Vincent, insists: "... we steadfastly maintain that the teaching of false doctrine has never been tolerated among our staff and students." The only conclusion that one can come to is that such teachings as we are speaking of must enjoy the sanction of powers that be in St. Louis.

In the present article we want to concentrate again on the case of Dr. Martin H. Scharlemann, who, by the false doctrine in which he persists, is more than anyone else disrupting our synod. We want to do this on the basis of the Special Report on this case

in the *Lutheran Witness* of April 4, 1961. And we want to do it with specific reference as to how this has affected the St. Louis faculty in St. Louis as such.

Professor Scharlemann Tears Down Our Doctrine of Scripture

We have been told by the *Lutheran Witness* (p. 20; our emphasis) that Professor Scharlemann in certain essays made "an attempt to come to grips with the issue of the Scriptures as the Word of God in terms of the 20th century." Dr. Scharlemann himself has told us that what he has undertaken to do is being done after half a dozen years of investigation and reflection in the field of "contemporary" theology. (Prefatory "Author's Note, *The Bible as Record*, etc.) He says: "My essays were written to be exploratory mostly to assure myself on the question as to whether I was or was not on the right track." (Letter to Carsten Autzen, Fulton, Ill., Aug. 10, 1961.) And Dr. Scharlemann persists in his contention that he has been on the right track. For he insists: "My essays do not contain false doctrine. . . . I have never taught otherwise than I do now. I do not know anything about taking something back." (Letter to Jerome L. Becker, Truman, Minn., Nov. 11, 1960.)

More specifically, the *Lutheran Witness* has confirmed (p. 16; our emphasis) that Dr. Scharlemann frankly admits that he found it necessary to "tear down" in order to build up "a new concept of revelation." What Professor Scharlemann found it necessary to tear down in order to build up his supposedly "new" concept of revelation is clear as day from his own statements. It is the historic Christian concept which rightly identifies inspiration as revelation. He contends that our faith rests on "something bigger and stronger" that what he supposes us to be resting it on, namely, — "definitions of inspiration and inerrancy." Actually, of course, our faith rests on the revealed Word of God itself; that is, on the inspired and inerrant Scriptures, which we accept as such on the basis of their divine testimony. Dr. Scharlemann's "something bigger and stronger" indeed turns out to be something quite different from this. It is something different from the foundation of the Apostles and Prophets (Eph. 2, 20), on which Christ built the faith of His disciples; on which the faith of the saints of all ages rests; and through which the One Holy Christian Church is to be gathered to the end of time (John 17, 20). He contends that ". . . the Scriptures themselves

are not a revelation." (*The Bible as Record*, etc., p. 21:3.) He says that they are merely "the book of the people of God, into which has been poured their response to God's mighty acts of revelation." (Faculty Paper, 1958; our emphasis. So also elsewhere.)

Based on his "new" concept of revelation (the acts of God), Dr. Scharlemann has his own definition, not only of "inspiration," but also of such concepts as "truth," "inerrancy," and of other words which are in common use in the Bible and in the language of the Church, and which, so used, have a clear, definite, and universally accepted, unmistakable meaning. As a result, trusting, unsuspecting Christians are apt to be deceived when the professor begins to speak or write about the Christian faith.

The St. Louis professor says that in considering the concept (his concept) of inerrancy "we need to keep in mind that it is a modern heresy to identify truth with fact." (Faculty Paper, 1958; our emphasis.) This makes it possible for him to say that all of the Bible is "truth" while denying that ever so much of what it states is fact. He contends that some of this is myth, some of it exaggeration, some of it contradiction. His faculty paper begins with the statement: "In this paper I propose to defend the paradox that the Book of God's Truth contains errors." In the professor's upside-down talk, this would give our faith "something bigger and stronger" to rest on than the errorless Scripture that it does rest on!

When the facts concerning Dr. Scharlemann's teaching began to come to light, through his public appearance as an essayist at various conferences, this caused a great disturbance throughout our synod. Demands became "insistent that the essayist be suspended from the faculty and that the faculty itself be investigated." (LW, p. 20.)

The St. Louis Faculty's Capitulation to Dr. Scharlemann's Views

What was done about such demands? By long and dangerous digressions, such as we have pledged ourselves to avoid (Preface to the Book of Concord; Trigl., p. 25), the Board of Control of the seminary shielded and defended the professor, and the faculty engaged in "study" of issues involved. After two years, it was announced that the faculty was in agreement with Dr. Scharlemann concerning the doctrine of the Word of God, although he insists that he does not know of anything

about taking something back, and that he continues to teach what he has always taught. This ought to make the situation confronting us rather clear.

The *Lutheran Witness* (p. 14) reports concerning this matter:

"Since 1958 members of the St. Louis seminary faculty have engaged in a study of Biblical answers to the theological problems raised by questions concerning the form in which the Scriptures convey their message and the purpose of their message."

It must be pointed out that what the *Lutheran Witness* here reports is a contradiction. For it may well be that members of the St. Louis faculty still need to study Biblical answers to questions raised. But questions to which there is a Biblical answer by no means constitute "theological problems"! On p. 17 President A. O. Fuerbringer is expressly reported as making it a point to emphasize that in more than a dozen meetings members of the seminary faculty "studied the answers that Scriptures themselves give" to questions many Christians have been discussing in recent years. (Our emphasis.) What does seem clear is that members of the St. Louis faculty have since 1958 permitted most vital matters of their faith to be questioned and rendered uncertain by Prof. Scharlemann's false contentions.

The Faculty Statement on the Form and Function of the Holy Scriptures

As is seen from the *Lutheran Witness* statement cited above, aside from the basic issue of the essence of Scripture (what Scripture is) two major issues confronting the St. Louis faculty since 1958 in Dr. Scharlemann's contentions concern the form in which the Scriptures (really the Holy Spirit!) convey their message, and the purpose or function of their message. As to the issue concerning the function of Scripture, is this to be limited, so that we can assuredly believe no more than that the Scriptures must be understood as "reliable" only "within the framework of" an allegedly "single function of the Bible, which is to 'make us wise unto salvation'"? Such is the contention of Dr. Scharlemann. It must be seen that such a contention immediately involves the authority of the Bible. And as to its form, is the Bible written in part at least in the form of myth, exaggeration ("beefed up" figures), contradiction, non-factual state-

ments? Such again is the contention of Dr. Scharlemann. And once more, it must be seen how this again impairs the divine authority of the Scriptures.

It is admittedly with reference to such basic issues that the St. Louis faculty declared itself after two years of study of the theology of "the Word." The real issue in this controversy is the answer to the question, What is "the Word," i.e. the Word of God? Are the Holy Scriptures, as such, to be identified as the revealed, inerrant, authoritative Word of God? Or are they just to be said to be "the Word of God" in some other, not clearly revealed, sense? The statement under discussion "was adopted by the faculty April 26, 1960, as an expression of its position on the form and function of the Holy Scriptures." By its publication in October, 1960, it was made available to others as "an expression of our (St. Louis faculty's) convictions in the hope that it will adequately communicate our profound sense of obedience to the Scriptures . . ." (*Concordia Theological Monthly*, Oct. 1960; also available in separate print from: Pres. A. O. Fuerbringer, 801 De Mun Ave., St. Louis 5, Mo. Cp. also *Lutheran Witness*, Apr. 4, 1961, pp. 16ff.)

That this *locus standi* is an outgrowth of Prof. Scharlemann's attacks on Holy Scripture no one can deny. That the faculty capitulated to Dr. Scharlemann in its adoption of this makeshift document can be clearly seen from the fact that the *Lutheran Witness* reports that the latter (without renouncing any of his well known views concerning Holy Scripture) "signed and wholeheartedly accepts" this statement, "which deals with inerrancy and other contemporary concerns." (P. 16; our emphasis.) That it is "inerrancy and other contemporary concerns" that are at issue in the Controversy concerning the Word of God within the Missouri Synod, we have by now sufficiently seen.

In 1941, when the ill-fated St. Louis Resolutions of 1938 on Church Union were under debate, at the historic Ft. Wayne Convention of that year, the sainted Dr. Ludwig Fuerbringer (died 1947) reminded us that "the truth is simple; and the truth is clear." "This," he emphasized, "is true of Scripture; and this," he rightly contended, "must be true of every confessional statement." So also the Lutheran Church insists in its historic confessions, to which we have all subscribed. It has there expressly enunciated the principle that confessional documents must be "definite," and that nothing is to "hidden and

concealed" under "rather general words and phrases." (Formula of Concord, Thorough Declaration, Of Articles in Controversy, 10.16; Trigl., p. 855. 857.)

The St. Louis Faculty Statement on the Form and Function of the Holy Scriptures does not meet this simple, fundamental test. To use a word from the Lutheran Church's Book of Concord, it is a "cover" document; a statement in which divers spirits, such as exist in St. Louis today, as is seen especially also from the example of Professor Scharlemann, can "find covering for their errors," just as did false Lutheran spirits in compromising "Interim" documents in the days of the Reformation, after Luther's death. (Preface to the Book of Concord, Trigl., p. 9.)

The *St. Louis Lutheran* (Jan. 21, 1961) reports that in a meeting of the Lutheran Pastoral Conference of Greater St. Louis on Jan. 9 Dr. Paul Koenig declared that the statement of the faculty "re-evaluates and states the doctrines in terms of current theological thought." (Emphasis there.)

It is most significant to note what the *American Lutheran* has all discovered in this document (Dec., 1960). This organ of liberalism has declared that it likes the "contemporaneity" of the statement. "It is obviously written by men who live and work in the second half of the twentieth century and who are keenly aware of the modern antithesis to the Church's ancient faith in the Holy Scriptures as the revelation of God." (Our emphasis.) "The term 'inerrancy' is replaced — and thereby further interpreted — in another sentence (in par. 3) by the positive term 'truthfulness,' while the significance of infallibility is seen to be focused on the role of the Scriptures as 'the only rule of faith and practice,' which is precisely the place where the Ordination promise puts the accent." To which it should be said that the Ordination Vow of a minister in our Church puts the accent on believing "the canonical books of the Old and the New Testament to be the inspired Word of God and the only infallible rule of faith and practice" and requires of those to be ordained that "all" of their teaching "shall be in conformity with the Holy Scriptures." It at the same time as solemnly requires acceptance of "the Unaltered Augsburg Confession" as "a true exposition of the Word of God," and of the rest of the Confessions of the Lutheran Church contained in the Book of Concord as being "in agreement with this one Scriptural faith." (*The Lutheran Agenda*, Concordia

Publishing House.) We know how the canonical books of the Scriptures have been wholeheartedly received, embraced, and understood according to these Confessions, namely, — as "the pure, clear fountain of Israel" (the unfailing source of all that the Church believes). We also know that the term "truthfulness," by which the term "inerrancy" is "replaced" and therefore "interpreted" in the St. Louis document according to the *American Lutheran* (one of the Editorial Associates of which is a member of the St. Louis faculty), does not mean factualness to Dr. Scharlemann, who "signed and wholeheartedly accepts" the faculty statement.

Written in the jargon of "contemporary" theology, the Faculty Statement presents such a welter of gibberish that we honestly believe that Barth and Bultmann themselves would have no difficulty in signing and wholeheartedly accepting it. Its modern style raises more questions than it answers. It would take a book to set right all that needs to be set right in it! We shall not even begin to undertake such a task at this time. God forbid that such confessions should ever hope to become "the unanimous and concordant confessions, not only of a few of our theologians, but generally of each and every minister and schoolmaster in our lands and territories"! (Preface to the Book of Concord; Trigl., p. 8.)

President Fuerbringer's Interpretation of the Faculty Statement

Dr. A. O. Fuerbringer, President of the St. Louis faculty, has in the *Lutheran Witness* (Apr. 4, 1961, p. 17ff) presented a number of interpretive questions and answers with reference to the Faculty Statement on Scripture. In examining these, it is to be borne in mind that his interpretation may differ from that of other faculty members, — for instance also from that of Professor Scharlemann. However, Professor Fuerbringer's interpretation itself is ambiguous; and there is in it that which must be rejected.

For example. In answer to the first question posed in the *Lutheran Witness* (p. 17), Dr. Fuerbringer says: "Everything in the Scriptures has relevance and meaning only as it relates to God's plan of salvation in Jesus Christ." Does this mean that the Scriptural documents must be understood as reliable only within the framework of an alleged "single" function of the Bible, which is to "make us wise unto salvation"? Such is the contention of Dr. Scharlemann, as we have seen, and again we say, he has "signed and

wholeheartedly accepts" the Faculty Statement, *without renouncing any of his well known destructive errors concerning Holy Scripture.*

Let us be more specific. St. Luke relates (chapt. 24, 50) that our Lord's Ascension took place at Bethany, which is in Judea. Does this have "meaning" only as it relates to God's plan of salvation in Jesus Christ? Doesn't it also have meaning in itself? Doesn't it mean that Christ did ascend from Judea? Or doesn't this historical detail matter? Dr. Scharlemann says it doesn't. He contends, though mistakenly, that what St. Luke relates is contradicted by what St. Matthew "unmistakably suggests," namely, — that the Ascension took place in Galilee. (*Revelation and Inspiration*, p. 16.)

Again, the Old Testament records that more than 600,000 men were involved in the Exodus of Israel from Egypt, and it supplies detailed figures for each of the twelve tribes. (Cp. Ex. 28, 26; Num. 1, 46; 2, 32; etc.) Does this mean, or does it not mean, that there were that many? Prof. Scharlemann says it doesn't! He contends these are "beefed up accounts." Does what the faculty document sets forth exclude such a contention, or does it leave room for it? Dr. Scharlemann has signed and wholeheartedly accepts the document, and he has said (Nov. 14, 1960): "I do not know anything about taking something back"!

Letting Difficulties "Stand"

The faculty document, which is heavy on "interpretation" (Part III), says that "when the Christian interpreter finds it impossible to explain to his satisfaction difficulties which he meets, he will reverently let them stand, remembering that in this life we know only 'in part.'" (But let us not forget that what we do know, on Scriptural authority, *we know!*) Does this mean that we will let such difficulties stand in the certainty that what is revealed in Scripture is *fact* and that our inability to explain it to our satisfaction lies in some failing *within ourselves*? Or does it mean that: "This is part of the 'scandal' of the Bible. An insistence on its 'inerrancy' is often an attempt to remove this obstacle. The use of the term almost invariably results in a docetic view of the Bible [a view that would make it seem to be what it isn't] and so tends to overlook the fact that our sacred Scriptures are both divine and *human* documents"? [Our emphasis.] Does it mean that "it would be much more interesting to have a book un-

marred by human limitations, a book so unique in its formal aspect that it was obviously different from every other book. But it just doesn't happen to be that way"? Such is the contention of Dr. Scharlemann (*The Bible as Record*, etc., p. 14:4; *Revelation and Inspiration*, p. 10:6; the emphases are ours), who knows nothing of anything he has taken back. The formal aspect of the Bible means its (literary) form, which according to Dr. Scharlemann includes myth, contradiction, and unreliable statements of fact. We may add that the professor, who likes to seem to be able to take shelter behind statements of unsuspect brethren as though their position were to be identified with his, refers to a statement of our Australian brethren on inerrancy (*LW*, p. 15.20). However, the Australian document says nothing of the kind of thing Dr. Scharlemann contends for. We are sure that these brethren will themselves be well able to defend it against such indirect attacks on it.

An Enigmatic "Inerrancy"

Now look at the following enigmatic statement in the third paragraph of the faculty document: "In this sense and in the fulfillment of this function they (the Scriptures) are inerrant, infallible, and wholly reliable." (P. 16.) In which sense? and in which function? The answer to these questions is to be sought in the previous sentence, where one would expect something rather definite. But we there read nothing more than the enigmatic sentence: "The Scriptures express what God wants them to say and accomplish what God wants them to do." Just what (how much of Scripture) this is supposed to be is left wholly unsaid.

Notice also President Fuerbringer's inarticulate answer regarding this matter, on p. 18. Also what he says about "a misplaced accent on the word 'inerrancy'" in answer to his next question on the same page, in the "example" of blood transfusions (of which the Bible does not speak at all! What Scripture does say here *is* inspired!). What Dr. Fuerbringer here says is quite irrelevant to the subject in hand (inerrancy), as are also other matters of which he there speaks.

The Christ of the Scriptures

Why go on!

Let the relationship of Christ and the Scriptures be taken seriously and at full value. *Scripture teaches Christ in such a way that He most solemnly asserts the plenary verbal inspiration and the factual inerrancy*

of Scripture as well as the vicarious satisfaction for the sins of the world by Himself, to whom men are brought to faith by this seamless garment of His. (John 10, 35; Mt. 20, 28; 26, 28; John 17, 20.)

These are the two great principles (first truths) of all Christian theology, — 1) its Formal Principle, and 2) its Material Principle. One is as inviolable as the other. Whoever does not accept the Scriptures of Christ does not accept the Christ of the Scriptures.

The very words of Holy Scripture, *as they read*, in their entirety, are the *form* of God's revelation of His will to us. The gracious substitutionary satisfaction of Christ for us is the central truth — the central matter or "*material*" — in that revelation. The Scriptures are of divine authority with respect to both of these. The divine working of faith (trust) with respect to both, with respect to the Scriptures as the factually inerrant divine revelation that they are for the sake of Christ, is the *function* of these.

We do not find this faith clearly confessed in the Faculty Statement on the Form and Function of Holy Scripture, if it can be said to be confessed there at all! The Statement must be regarded as an ill-conceived child of its time.

Yes, it is "*contemporary*."

The Spirit Which Prevails in St. Louis Today

The spirit which seems at present to prevail in St. Louis is shown rather plainly in an essay by one of the members of its faculty which was written in an effort to smooth over current troubles. It was presented as part of a Symposium at the synod-wide Counselors Conference in Valparaiso, Indiana, Sept. 7-14, 1960. The topic assigned for this particular essay was: "Scripture, with Due Attention to Current Times." It was carried out under the (in itself significant) heading "Revelation — Scripture — Interpretation." (P. 44.) Toward the close of the essay, under the sub-heading "Interpretation as Obedient Response to Revelation," there is stated:

"We have anticipated much of what should be said here in the previous section, in our discussion of the historical-critical method and of demythologization. We need only point up the positive side of what was said there a bit more, and we have done. We have seen what happens when men no longer take off their shoes when they enter upon the holy

ground of Scripture, when men are no longer filled with holy awe at the speech of God. And we all know that our church is not immune to this seductive mode of thought; we know that these bitter and secular waters are breaking on our shores."

The question is then asked, "What should our answer be? Shall we become 'anti' something — anticritical, anti-intellectual?" In a mystic flight of poetic oratory, the answer is then given: "Interpretation as a personal act of the baptized, worshiping man of the church will not be anti-anything, not anti-intellectual (that way is the way of murky enthusiasm), not even anti-critical."

What kind of talk is this? And what kind of *worship* (of the "worshiping man of the church")?

With destructive criticism of the Bible everywhere about us, even right in our own Concordia Seminary in St. Louis, we can apparently have our head in the clouds or in the sand, just so we don't see anything; or, if we see it, that we don't talk against it, no matter how destructive of our Christian faith it may be!

Is this the key to ever so much that is going on in St. Louis today as regards the Controversy concerning the Word of God within the Missouri Synod?

We wholeheartedly reject this kind of talk — a whole host of *anti-anti* theological professors notwithstanding. Christ and the Scriptures certainly are anti many things and enjoin us to be as anti to them. They especially warn us against false prophets and their "interpretation" of Scripture. Compare e.g. Mt. 5 and Jer. 23, 31, which latter passage reads: "Behold, I am against the prophets, saith the Lord, that use their tongues (literally: *who oracle forth oracles*), and say, He saith!"

With this anti-anti talk, we reject also the strange talk about "interpretation as a personal act of the baptized, worshiping man of the church" that is advocated here. On the other hand, we agree fully when in a later (concluding) paragraph the question "What is the way to certitude?" is answered by saying that "if the interpreter gives himself to Scripture and lets the Spirit take over, he shall again and again leave his problems and questions below him" etc. Only, we would substitute "the worshiping child of God" in place of "the interpreter." For interpreta-

tion is then no longer really a "personal act of the baptized, worshipping man of the church," but the act of *the Spirit Himself*, who is the real Author of Scripture. This is in accordance with the basic rule: Scripture interprets Scripture (so far as this is necessary at all).

In the preceding paragraph of the essay under discussion it is said: "The Son has set us free; interpretation is the exercise of that free sonship." The first part of this statement is Scriptural and we, of course, wholly agree with it; its second part is another thing. The Son has set us free *also from all human interpretation of Scripture*. To such as believe in Him He has said (John 8, 31-32): "If ye continue in *My Word* (Scripture — not its "interpretation") then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Continuance in the Word of Christ itself (Scripture) is the way to divinely assured Truth and to freedom from enslavement by human interpretation of Scripture, whether this be by ancient scribes or by modern scribblers whose work is passed off under the name of Biblical "scholarship." We will leave interpretation "as a personal act" to those two great breeders of all sectarianism — Rome and Modernism, especially also to Modernism in its contemporary form of so-called Neo-Orthodoxy. We are *against* it. On the other hand, we will, so help us God, clasp the revealed, inerrant, divinely authoritative Scriptures themselves to our heart as the pure, clear fountain of Israel, and say: "Speak, Lord; for Thy servant heareth!" (I Sam. 3, 9.)

Note: Articles remaining to be published in this series are — 6) The St. Louis Board of Control and the Controversy concerning the Word of God; 7) The Problem of the *Lutheran Witness* and the Doctrine of the Word of God; 8) The Missouri Synod Presidium and the Controversy concerning the Word of God; 9) YOUR Responsibility in the Controversy concerning the Word of God.

❁ Correspondence Between the CLPB and the President of Synod

Within a week after the appearance of Pres. Behnken's letter of Aug. 22, 1960, by which he hoped to see the Scharlemann Case settled, the Confessional Lutheran Publicity Bureau initiated correspondence (Aug. 31, 1961) requesting a meeting for the purpose of showing the Scriptural unacceptableness of

the settlement proposed in that letter. The President was informed that we would be "prepared to present a succinct statement on the issues when we meet." Correspondence regarding the requested meeting has been published serially in the CL. We here continue its publication from where it was interrupted, with publication of our letter of May 29, in the July issue of our journal (p. 106f).

The reader will note, in the letter of the President (June 12) here to follow, the statement at the end of its first paragraph (emphasized by us there): "This is not the meeting concerning which I wrote in former letters." Apparently it is considered good evangelical Christian churchmanship, when agreements for a meeting have been reached, to advise the other party that one is considering a different kind of meeting and to serve notice that agreements reached are thereby nullified. (We had previously spent an afternoon, and many more hours of travel over hundreds of miles, *in a discussion suggested by the President* for the very purpose of coming to agreement about arrangements for meetings.) One is reminded of Laban's changing of agreements reached with Jacob, in order to gain some hoped for advantage.

The President's letter of June 12 now follows (emphases added):

June 12, 1961

Dear Brother Dahms:

The letter which you addressed to me for the Executive Staff of the CLPB under date of May 29 was duly received.

I want to assure you that we shall be ready to meet with you on July 28 and 29, 1961. However, after reading your letter to the Vice-Presidents in a special meeting which we held last week, all of us felt that you have stipulated and demanded a number of *conditions which I did not mention in my letter under date of May 5, 1961*. You must recall that I suggested a meeting of five of your men with five in our Praesidium. *This is not the meeting concerning which I wrote in former letters.*

You state, "We expect agreements already reached as to a neutral moderator and a tape recording to be honored also in any subsequent meeting." We remember agreement as to a neutral moderator for a meeting of the whole group, which was mentioned in former letters. We do not recall agreement as to a tape recording. Why should there be a tape recording between brethren?

Does your letter mean that you will not meet with us unless your stipulations and demands are met by the Praesidium? Please be so kind as to inform us in the near future.

Permit me to repeat that the Vice-Presidents and I are ready to meet with you as *I suggested in my letter under date of May 5, 1961*. I sincerely hope that *this meeting will materialize.*

v.21
v.22

Looking forward to word from you — and I hope that it is in the affirmative — I am with kindest greetings

Faternally yours,

JWB:le

(Signed) J. W. Behnken

Next, there follows the reply of the Executive Staff of the CLPB (July 8) to the President:

Freeport, Illinois, July 1, 1961

President J. W. Behnken, D.D.
210 North Broadway
St. Louis 2, Missouri

Dear President Behnken:

Members of our Executive Staff are prepared to meet with the Praesidium and 5 of our Executive Staff which you propose is held, the arrangement reached in the meeting of 3 of each group on February 24 will be honored, that a moderator from outside the groups will preside, so that there will be no reduction in the speaking representation of either group or question as to the moderator's participation in discussion. The suggestion of Pres. Paul Zimmermann for such service was acceptable to both groups on February 24.

We expect that when the meeting of the 5 members of the Praesidium and 5 of our Executive Staff which you propose is held, the arrangement reached in the meeting of 3 of each group on February 24 will be honored, that a moderator from outside the groups will preside, so that there will be no reduction in the speaking representation of either group or question as to the moderator's participation in discussion. The suggestion of Pres. Paul Zimmermann for such service was acceptable to both groups on February 24.

Prior to February we wrote four times that the recording of our discussion of the issue which began this correspondence is necessary. The clear memory of our members present at the February meeting, which was called to discuss arrangements, and their notes made immediately after the meeting witness that after agreement on a moderator had been reached, discussion and ultimately agreement followed on tape-recording the projected meeting. As well, our letter of April 10, replying to your first communication after the February 24 meeting (March 28), made reference to the agreement reached on both moderator and tape recording.

To your question why there should be such a recording, we refer you to our letters of October 11, December 5 and December 30, 1960, and to the rather comprehensive discussion of the matter in the February meeting. We repeat in summary: The arrangement is necessary to safeguard the interests of all, to insure that misquotations due to faulty memory or other reasons may not occur. When recording facilities are readily available, it is true brotherliness, especially in a matter of such importance to the whole Church, to provide such a safeguard, whether for meetings of 10 or a larger number. We shall make recordings of such meetings in which we participate, and will be ready to make them available also to you.

Your June 12th letter again ignores our April 10th and May 29th requests for information on several recent important developments bearing on our correspondence and proposed meeting. We wrote, and now repeat: "It is essential that we have prompt information on these matters in order that we may be assured that all parties to the projected meeting are dealing in good faith." For your convenience we repeat: It is also necessary for us to know:

- 1) Whether you gave your consent or approval to
 - a) the issuance of the *Newsletter* article on the Confessional Lutheran, and
 - b) the "Special Report" of the *Lutheran Witness*, April 4, 1961, pp. 14-22, with their gross misrepresentations of demonstrable facts;
- 2) Whether you are correctly quoted in the *Lutheran Witness* cited, p. 21;
- 3) If the quotations are correct,
 - a) why was it not said that meetings failed to materialize because of your insistence that "such meetings (to discuss the doctrinal issues) cannot be arranged at present" (cf. our correspondence); and
 - b) why there was not mention in the *Lutheran Witness* article that negotiations for a meeting are in progress;
- 4) Whether you and the administration of the St. Louis seminary approve the present offering and sale of Dr. Scharlemann's "The Bible as Record . . ." (wholly unaltered) by the seminary's printshop, or bookstore.

Do you consider such a disregard of pertinent questions indicative of a brotherly spirit which seeks resolution of the situation disturbing our synod?

In addition, we note that you have written on April 26: "Then we invited these men to a meeting. We have done that on three separate occasions. In each instance the meeting was declined and the men insisted that they wanted to meet first on their terms with us." That incomplete, inaccurate, and therefore misleading statement emphasizes the necessity that we receive a clear answer to our earlier questions and an explanation of your April 26 comment, which does not harmonize with facts that are a matter of record.

Does your most recent letter mean that because we expect you to keep the agreements made on February 24 you will refuse to meet with us?

We have already spent much time and effort since August 1960, often at considerable inconvenience and personal sacrifice, in trying to arrange the meeting we then requested. We are willing to continue to do this. However, since our men have much other business that requires their attention, we must ask your response to the several items of this letter reach us at least 15 days before any proposed meeting.

Yours in our Lord's truth,
The Confessional Lutheran Publicity Bureau
Executive Staff

By F. E. Bartling, Sec'y.

- cc. The 4 Vice-Presidents
Dist. Pres. O. Krueger
Dist. Pres. Th. Nickel
Dist. Pres. W. Oetting

P.S. Because Pastor Dahms has retired, all further correspondence should be addressed to the secretary, The Rev. F. E. Bartling, 617 So. Chicago Avenue, Freeport, Illinois.

In reply to the CLPB letter of July 1, the following was received from the President under date of July 8:

Office of the President

July 8, 1961

The Confessional Lutheran Publicity Bureau
Executive Committee
The Rev. F. E. Bartling, Secretary
Freeport, Illinois

Dear Brethren:

This will acknowledge receipt of your letter under date of July 1, 1961.

The Vice-Presidents and I discussed the contents of your letter and wish to inform you of our reaction as follows:

1) We shall definitely be ready to meet with five of your men in Chicago on July 28th, and, if necessary on July 29th until noon.

2) We insist that there is to be no tape recording.

3) Since Pastor Arthur C. Dahms has retired we suggest that you choose a chairman from your group of the five men who are to meet with us.

4) We feel sure that all of us understand that this is not to be a meeting of the twelve and twelve, but of the five and five.

5) Questions such as you have asked, as well as others, will be considered at our meeting in a spirit of Christian love.

6) Your repeated reference to blame resting on us, especially on me, for not meeting with you before this is simply not factual. We proposed a meeting orally to the Rev. Paul Burgdorf at the time of the Theological Conclave at Thiensville in July 1960. Your insistence on what you wanted the Agenda to be, though you knew that we were ready to discuss the doctrinal issues in a later meeting, accounts for delays in getting together for a meeting. More could be said about this.

7) Your statement, "We have already spent much time and effort, often at considerable inconvenience and personal sacrifice, in trying to arrange the meeting as we requested — — —," applies not merely to you, but also to us, especially to the Vice-Presidents.

8) Let me repeat, We shall definitely be ready to meet with you July 28-29. Please inform me at an early date whether we may expect you to be there.

With cordial greetings

Fraternally

J. W. Behnken

P.S. The meeting place is 77 West Washington, Chicago.

In reply to the President's letter of July 8, the following letter was sent to his address by the CLPB under date of July 17:

Freeport, Illinois, July 17, 1961

President J. W. Behnken, D.D.
210 North Broadway
St. Louis 2, Missouri

Dear President Behnken:

Your letter of July 8, 1961, has been received. To its items:

You write in point # 2: "We insist that there be no tape recording." To this we must reply that no one of us dare forbid another to leave such a meeting with an absolutely reliable record of it. Knowing that garbled reports on other meetings of this sort have circulated, for the sake of the truth we are determined to do everything in our power to avoid that in connection with the forthcoming meeting. Over against the considerations we have presented for more than eight months, no reason has been advanced why the discussions of brethren meeting to speak the truth in love about vital issues which concern the whole church should not be made a matter of record for the whole Church. For the benefit and protection of all concerned, we shall tape-record the meeting.

3) In earlier letters and discussions we have adduced reasons why a moderator from outside the two groups, agreeable to both, should be named. We repeat the suggestion, which was found acceptable on February 24, of President Paul Zimmermann.

5) Because you have not replied to our questions of April 10 (see also letters of May 29 and July 1), we must insist that answers to these questions be the first order of business on July 28.

6) The facts concerning attempts to arrange a meeting are a matter of record in the correspondence between us, extending from August 31, 1960 to the present.

In summary, five members of our Executive Staff will be present on July 28-29 under the arrangements detailed above and to make pertinent representations supporting our letter of August 31, 1960. You mention no hour. We shall plan on 9:30 a.m. We are looking forward to this meeting unless you notify us differently.

Yours in Christ's truth,

The Confessional Lutheran Publicity Bureau
Executive Staff

By F. E. Bartling, Secretary

CC: The 4 Vice-Presidents

Dist. Pres. O. Krueger

Dist. Pres. Th. Nickel

Dist. Pres. W. Oetting

On July 26, about 50 hours before the proposed meeting, the following telegram from the President was received by the secretary of the CLPB. It will be noted that arrangements for the meeting (time, place, and possibly its very nature) were again to be changed. The President's telegram here follows:

v.21
v.22

"The Vice-Presidents and I discussed your letter under date July 17th. We presented the whole matter to the District Presidents [in session at the Fiscal Conference during that week — CL] to get their reaction. On the basis of this we wish to inform you that we are ready to meet with you Friday afternoon at 1:30 o'clock at Concordia Teachers College, River Forest, however on the basis of the conditions stated in our letter under date of July 8th. You are not to determine nor prescribe the condition. That is our prerogative and responsibility (*sic*). Please wire me care of Concordia College by Friday morning whether we may expect you. Other arrangements depend on your answer.

John W. Behnken."

The following telegram was sent to the President by the Secretary of the CLPB on Thursday evening, July 27 (the day before the proposed meeting) and delivered, as we later learned, at 7:30 on Friday morning:

Thursday Evening, July 27th

Pres. J. W. Behnken
Concordia Teachers College
7400 Augusta St.
River Forest, Illinois

Your Wednesday telegram too late for Staff action on your repudiation of meeting arrangements and agreements. Therefore our five will as you requested be at District Office Friday morning according to principles and arrangements recorded in previous correspondence.

F.E. Bartling, Secretary

Following a telephone conversation on Friday morning, about 9:30, the Presidium appeared at 11:38, at the place originally designated by the President ("77 W. Washington" — see letter of July 8). There was no neutral moderator on hand, and no agenda which had been agreed on. Nevertheless, a meeting was held, the First Vice-President of Synod serving as moderator. The meeting was recessed for luncheon from 1:08 to 2 p.m., and adjourned at 4:45 by common agreement. At the close of the meeting the President announced that the Presidium was unable to meet again on the following morning, as had been originally suggested by him. We did not have an opportunity to present the succinct statement making clear the Scriptural unacceptableness of the proposed settlement of the Scharlemann Case reported in the letter of Missouri's President to its clergy on Aug. 22, 190, for the specific purpose of which we have been requesting a meeting since Aug. 31, 1960; and *no assurance was given that Dr. Scharlemann's attacks on Holy Scripture would be repudiated*. The entire meeting was recorded by us, and we assured the President that we would supply him also with a tape-recorded copy of

the record. The President has since that time reported on the meeting, by a letter publicly read. Due to this fact and the garbled nature of that report, it will be necessary in coming issues to reproduce pertinent parts of the recording of the meeting.

PASS YOUR COPY OF THE CONFSSIONAL LUTHERAN ON TO SOME FRIEND

❶ Correction

Will readers kindly note the following corrections regarding several matters in the September issue of the *Confessional Lutheran* —

In the Catechism on the Controversy concerning the Word of God within the Missouri Synod, Question 84, the date of the letter of the President of the Missouri Synod referred to is *Dec. 22, 1959* (not: "Early in 1960"). On p. 136, the last word in the first column should read "God's" (not: *Divine* Acts as Revelation).

The first two Resolutions of the Wisconsin Synod as finally adopted at its recent convention read as follows:

Resolved, a) That we now suspend* fellowship with the Lutheran Church—Missouri Synod on the basis of Romans 16, 17-18† with the hope and prayer to God that the Lutheran Church—Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15, 17) and to return to the side of the sister from whom she has estranged herself; and be it further

Resolved, b) That under conditions which do not imply a denial of our previous testimony we stand ready to resume discussions with the Lutheran Church—Missouri Synod with the aim of reestablishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship.

* The word "suspend" as used in the resolution has all the finality of termination during the duration of the suspension, but contains the hope that conditions might some day warrant the reestablishment of fellowship.

† "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus

Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

your witness may become ever stronger and more powerful."

— Pastor, West Coast

"Please add my name to the subscriber list of the *Confessional Lutheran*. I enclose the sum of five dollars as my subscription and gesture to your worthy cause. May our Lord Jesus graciously bless all efforts to preserve the truth of God's Word as taught by Luther and as taught and defended in our symbols."

— Pastor, Australia

❶ What Our Readers Say

"Enclosed is the check for \$100.00 which I spoke to you about at the time of the free conference. . . . It is a lamentable situation when 'official' publications such as the *Lutheran Layman*, the *Lutheran Witness*, and others are committed to the 'party line' right or wrong. By the way, it was good to read at least one honest evaluation of the free conference as it was found in the *Confessional Lutheran*. May God grant you continued endurance."

— Pastor, in behalf of congregation, Canada. (Note: We must say that among various reports of the free conference which came to our attention, the one in the *Lutheran Witness* was at least the most objective. It was perhaps also well that it was climaxed with Pres. Behnken's self-contradictory statement. We are sure, and we thank God for this, that readers of the *Lutheran Witness* have enough intelligence to seen through such things. — CL.)

"Keep up the good work, brother, and let no one rob you of your *magna charta* [Great Charter] — I Pet. 2, 9. We are still kings and priests before God, whom we worship not according to declarations from OFFICIALS, but according to His divinely and verbally inspired word of truth, which will remain true even when there are no more Scharlemanns around to call it in question."

— Professor, Synodical Conference

"The June issue was a gem."

— Layman, Illinois.

"Keep up your stand for confessional Lutheranism."

— High School instructor, Milwaukee

"I truly admire your courageous defence of the truth, and I confess my sin of having failed to join wholeheartedly in this important task sooner. I pray God that He will give me also the courage that you have displayed in this matter these past 20 years or more. I also pray that He will grant you and the other members of the CLPB increased charity in your approach to this problem so that

❷ Fosdick, Ben Gurion, and Scharlemann on the Exodus

Dr. Harry Emerson Fosdick, dean of American Modernists in the generation just come to a close, David Ben Gurion, Prime Minister of the State of Israeli, and Prof. Martin H. Scharlemann of Concordia Seminary in St. Louis, *reject what Scripture states* concerning the number of men involved in the Exodus of the Israelites from Egypt to Canaan in the Old Testament. The Bible repeatedly gives the number of male Israelites twenty years old and upward and able to bear arms who left Egypt under Moses in the great Exodus as 603,550. The number of such men in each of the Twelve Tribes, adding up to that total, is, moreover, likewise carefully given. Cp. Ex. 12, 37; 38, 26; Num. 1, 1-46; 2, 1-32; etc. Fosdick, Ben Gurion, and Prof. Scharlemann reject the factuality of the Scriptural account, on the basis of their *reason*.

Fosdick, after traveling through the Sinaitic wilderness, wrote an article for the *Ladies Home Journal* in which he expressed his denial. In amelioration of his contention it can be said that he at least did not accuse Moses of exaggeration and falsification. He put the blame for the Biblical figures on the translators. He assumed that a certain Hebrew word employed in the account ought to be rendered "families" rather than "thousands." The doctor evidently overlooked that such an assumption would make Moses out to be impossible at arithmetic. For individual figures of the twelve tribes, thus computed, would not add up anywhere near the total given for all Israel. Anyone interested in further details can read them in a report by Dr. Theo. Engelder in the *Theological Monthly* for October 1928, pp. 299-301.

Ben Gurion based his assertion, early in 1961, on his own experience, gained in the

defense of Israel and through problems of its resettlement. Thus he might be referred to as an Existentialist. He pointed especially to the problems of nourishment that would arise in transporting so great a number of people and cattle through the wilderness. Violent disputations were reported to have broken out in Israel over the assertion of its Prime Minister. Orthodox rabbis have, of course, held up to him that the historical possibility of the Exodus is to be considered from the point of view of the intervention of divine providence; but to no avail.

Professor Scharlemann's opinion is not based on personal exploration of the scene of the Exodus. His "exploratory" work was done right in the privacy of his study, where he investigated and reflected half a dozen years, with such modern guides as the *Interpreter's Bible*, John Baillie, Piper's *God in History*, etc., at his side. 2 (Cp. e.g. *The Bible as Record*, etc., p. 12:6 and Notes, p. 27-30.) Nor does the St. Louis professor charge mere error in translation. It is rather his conviction that "the Scriptures themselves are not a revelation," but a response of certain people to divine revelation; that the Biblical documents are written in literary forms of their time (myth, non-factual records of historical events, etc.) He says that the accounts of the Exodus in the Bible are "beefed up." To insist here on "precision," he says, is to miss the whole point of the "literary form" (exaggeration), the purpose of which is to magnify God for His great power. This is the "truth" that is left in Biblical accounts of the Exodus, according to the St. Louis professor, when as in a modern fish story what their (supposedly unknown) authors have written on the basis of ancient "story-tellers" in Israel has been stripped of what is allegedly non-factual. The modern method of scientific investigation is authority for such stripping operations.

Over against such authority, and Dr. Scharlemann's insistence concerning it, we'll still take the Bible — the Bible itself — as it reads, as the sole authority of what we believe, teach, and confess.

With the Lutheran Church, in its Formula of Concord, we shall continue to "receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged." (Trigl., p. 851; our emphasis.)

As genuine Lutherans, we shall continue to judge by that divine standard what men teach, especially also in St. Louis!

We shall also continue to insist that the Scharlemann Case be settled on this basis by our officials. This is what they were elected for — to safeguard our religious interests. A true concern for the many souls committed to their care makes this evangelically imperative, — without endless digressions, which merely add to the already unbearable offense undeniably existing within the Missouri Synod.

It is to this kind of work of concord (unity) that we have pledged ourselves in subscribing to the Lutheran Church's *Book of Concord*. (Cp. Trigl., p. 25.) God helping us, we shall not waver in our faithfulness to it.

A Suggestion

In its June issue (p. 78) the *Confessional Lutheran* published Dr. Hamann's comment on President Behnken's letter of Aug. 22, 1960 on the Scharlemann Case with specific reference to the Controversy concerning the Word of God within the Missouri Synod. We have on file other material concerning things Missourian commented on in the *Australasian Theological Review*, for which, unfortunately, we have thus far not been able to find room in our publication. Also aside from such things we are happy to be able to recommend the theological journal of our Australian brethren very highly to pastors (and laymen) who want to read something solid and timely in this field. To mention only this, the Dec. 1960 issue, for example, contained a very fine discussion of Art. VII of the Augsburg Confession and the Unity of the Church. Five dollars (two pounds, five shillings) will pay for a three-year subscription. (Lutheran Publishing House, 70 Pirie St., Adelaide, South Australia.) We are quite sure that Concordia Publishing House will be glad to forward subscriptions on request.

❶ Shall We Remain a True Church — Or Shall We Become Just Another Sect?

If proper synodical discipline is not forthcoming now, in doctrine and in practice, the Missouri Synod's doom as a confessionally Lutheran body is sure.

Practice is simply doctrine in action.

Concordia Seminary 12-432
Library
Springfield, Ill.

Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF

THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding nought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

November, 1961

Number 11

IN THIS ISSUE: A Prayer for Enlightenment — Luther Says: Concerning Curiosity and Satiety — Does "The Theology of Fellowship" Represent a Change in Position? — The Position of the Missouri Synod With Regard to Christian Fellowship — Concerning Adequate Statements of Belief — A Progress Report by Prof. Scharlemann — Concerning Exposure of St. Louis Students to Scharlemannism — Professor Scharlemann's Principle of "Interpretation" — The Change Within Missouri — What a St. Louis Faculty Member Must Know — Missouri, Wisconsin, and the Doctrine of the Church — How One Congregation Reacted to What "Sophie" Thinks — The Censorship Which God Himself Has Instituted — The RIDDLE of Pelikan — News Concerning the High Church Movement — Lachmann's "Way to Unity" and Pastor von Schenk — What Our Readers Say.

● A Prayer for Enlightenment of the Holy Spirit

Lord God, our heavenly Father, Thou hast
given us Thy Word to serve us as a light in

this dark world, to give us true comfort in
our distress because of sin and in the sorrows
of life, and in our last hour to be the anchor
of our hope.

v.21
v.22

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf

Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann

Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.

President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois

1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois

2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois

Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois

Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois

Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.

H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Fr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp 112.114.

But, alas! some reject Thy Word, and
others pervert it. We, too, often fail to value
it as we should. We often prefer to let our
reason, our heart, and other people be our
counselors and the basis of our faith instead
of Thy Word.

O Lord God, grant unto us Thy Spirit,
who inspired [Thy holy Word through] the
holy prophets and apostles, the writers of
Thy Word, that He may enlighten our under-
standing, stablish Thy Word unto us, and so
guide our hearts that we may sincerely love
it and be governed by it in all matters in
order that on the Last Day we may be judged
mercifully according to it. Hear us for the
sake of Jesus Christ, Thy dear Son, our Lord
and Savior. Amen.

C. F. W. Walther, *Church—Membership:
Addresses and Prayers*, p. 95.

☉ Luther Says — Concerning Those Two Great Gates of Hell: Curiosity and Satiety

(The following are words of Luther, in a
sermon on I Cor. 15, concerning vv. 1-2:
"Brethren, I declare unto you the Gospel
which I preached unto you, which also ye
have received, and wherein ye stand; by
which also ye are saved, if ye keep in memory
what I have preached unto you, unless ye
have believed in vain.")

When Paul and other true preachers thus
boast (even as they must boast concerning
their gospel) that they alone preach right,
and the sectaries hear this, they get mad and
stupid and come along with a show of truth,
thus: "My! How conceited and proud he
is! He can do nothing but praise himself, just
as if he alone were It and could not be in
error, and as if others did not also have the
Spirit," etc. And combined with such shouting
they can make a great show of remarkable
humility and great devotion and of pure
spirituality. Then, you see, the crowd ac-
cepts what they say and believes it must
certainly be so. And aside from that [great
show of humility], the sectaries have two
great advantages among the people; the name
of the one is Curiosity, of the other, Satiety.
These are two great gates through which the
devil passes with hayracks; indeed, with all
of hell, so that they [the people] say: "Oh
well, this fellow can not preach about any-
thing anyway except Baptism, the Ten
Commandments, the Lord's Prayer and Faith,
things which also the children now know;
what is this but a constant deafening of our

ears with the same sort of preaching? Who cannot do that? A person must not always stick to one thing, but move on and be progressive," etc. This is to have become satiated and bored with preaching. And then Squire Curiosity joins in: "Oh, we must also hear this one, he is a fine, learned, pious man," etc.

Then they stir up the fire and tickle such curiosity, which makes their ears itch, and say: "Dear folks, for a long time you have now always heard one and the same thing, you must also get on a higher level and not only hear and try out one, but also others." So then he [Squire Curiosity] goes there, has himself petted and tickled, gapes and gazes and accepts whatsoever he is told. That is what Moses speaks in Deuteronomy 29, 19: *Absumit ebria sitientem*, the drunkard leads the thirsty one, and both are lost together. For the teacher is drunken and besotted with the accursed devil, so that he vomits and runs over. They on their part are curiously inquisitive, permit themselves to be led and taught each according to his own desire, like those who are ever learning and never come to the knowledge of the truth, as St. Paul says [II Tim. 3, 7]. That is the way things will happen after we are gone, that all over such drunkards will spue out among the poor people: "Do you think that these [the true preachers] have known all, or that you have understood them correctly? You must still learn much more." Herewith [with this kind of talk] such a preacher can lead a whole multitude into the abyss.

No, whoever would be safe from this and stay on the right road, let him accept this admonition as a warning, so that he may remain with, and hold fast to, this word which St. Paul has preached, and let him not consider what other preachers urge against it, even though they make a great show and boast of the thing they have. For there [in this epistle] you hear what fruit this gospel of St. Paul brought forth among them [the Corinthians], and still brings forth, namely, that all became Christians thereby and were saved, and still must thereby become Christians and be saved. Since, then, we have this through the gospel, what more do we wish to look for and why have us be confused and directed and led to other things? For whatever directs us otherwise [than the gospel does] certainly can not be as good, but must be false and nothing but deception because it presumes to offer such blessings as we already have through this gospel, and in presuming to offer these blessings denies all of

them or even despises them. For that reason the Apostle speaks to them [the Corinthians] in such a way as though no further admonition were necessary except this, that they should only remember and note what they have received and how they became Christians. For if you look upon that (this is Paul's meaning), it will be well with you as you do so and you will be secure against all kinds of error.

(*Luther's Works*, St. Louis Edit. VIII, 1098: 18-22).

❖ Does "The Theology of Fellowship" Represent a Change in Position?

One of the factors that admittedly made for a break in fellowship relations between Missouri and the Wisconsin Synod, is the Missouri document known as "The Theology of Fellowship" drawn up by its seminary faculties. Speaking of meetings of the Synodical Conference Joint Union Committee, consisting of the committees on doctrinal unity of its four constituent bodies (Missouri, Wisconsin, Norwegian, Slovak synods), President Behnken has said: "However, after the first reading and partial discussion of our Synod's statement (*sic*) on 'The Theology of Fellowship,' it became apparent that we were now facing difficulties. The representatives of the Wisconsin Synod informed us that we had reached an impasse." (*Lutheran Witness*, Sept. 19, 1961, p. 20.) And again: "However, when the theology of fellowship was considered, we ran into the difficulties which have now led to the resolution suspending fellowship with our Synod." (*LW*, Sept. 5, 1961, p. 20.)

One question which necessarily arises here is the question, Does "The Theology of Fellowship" represent a change of position as regards the doctrine of Church Fellowship within the Missouri Synod? The *American Lutheran* frankly says it does. In the September issue of that publication we read (p. 5):

"It was not until the faculties of our seminaries unanimously published 'Theology of Fellowship' some months ago that our official position was brought into line with what careful, scholarly, exegetical study proves to be the Biblically correct attitude toward an understanding of Christians in other groups."

No one can miss seeing that the *American Lutheran* here condemns our synod's hitherto official position with respect to the doctrine of Christian fellowship as being not "Biblically correct."

That "The Theology of Fellowship" since its appearance some months ago represents the position of our faculties no one can deny. The *American Lutheran* identifies it as "our official position." The President's white paper, known as *An Evaluation of the State of the Church Conference and the Documentation: An Interview with L. B. Meyer* states (p. 7): "As it presently stands, this statement ('The Theology of Fellowship') has no official status as a doctrinal statement of our church." (Emphasis there.) On the other hand, no Missourian should deny that a church is to be judged by what is actually taught at its seminaries (Brief Statement of the Doctrinal Position of the Missouri Synod, Sect. 29.) And what is the significance—or is this to be regarded as meaningless?—of the President's speaking of "The Theology of Fellowship" as "our Synod's statement" in the citation from the *Lutheran Witness* which we have adduced above?

So, now that Wisconsin and the Norwegian ELS have terminated fellowship relations with us, and the Synodical Conference has for all practical purposes been destroyed, the Controversy on Church Fellowship, which has been a burning issue ever since the "44" ignited it with their never retracted "Statement" a decade and a half ago, goes on unabated within the Missouri Synod—alongside of the Controversy concerning the Word of God, which likewise remains as unresolved as it was the day it made its public debut in 1958.

To what an extent the doctrine of fellowship has deteriorated within the Missouri Synod is shown by what the *American Lutheran* has said in an editorial in its Oct. (1961) issue. It has there called Wisconsin's suspension of fellowship "presumptuous, to say the least." And it then goes on to say that *only God can suspend fellowship*, and that *churches do not ever really 'establish' or 'suspend' fellowship.*" (Emphasis there.) In Eph. 5, 11 we are solemnly admonished to "have no fellowship with the unfruitful works of darkness;" and in I Cor. 10, 20 the Apostle Paul writes: "I would not that ye have fellowship with devils" (Gr.: *demons*, evil spirits, who are served by false worship). That there is such a thing as evil outward fellowship, no one in his right senses can deny. Is it God then, who establishes that kind of fellowship? Or does He forbid it and ask us to suspend, terminate it if and when we are involved in it? For genuine Lutherans outward church fellowship has once for all been defined in the Apology of the Augsburg Confession (Art.

VII; Trigl., p. 227) as a fellowship of the signs of the Church, that is, of Word, profession, and Sacrament as distinguished from a fellowship of faith and of the Holy Ghost in hearts, which alone constitutes the Church's inner fellowship, the Church itself, the Church strictly speaking (as distinguished from the "Church" in a wider or improper sense), which God alone can indeed bring about—and see. The directives of Holy Scripture with regard to outward church fellowship are clear: it is to be based on the marks of the Church, the use of the Word of God and the sacraments in their purity, which alone can beget faith. The Lutheran Church indeed has a doctrine concerning matters which are called Matters of Indifference. According to this doctrine, "churches will not condemn another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, *provided they are otherwise agreed in the doctrine and all its articles, also in the right use of the holy Sacraments.*" (Formula of Concord, Thorough Declaration, Art. X; Trigl., p. 1063. Emphasis added.) Genuine Lutherans do in a contrary case condemn churches, as corporate bodies. By so doing, they are by no means passing judgment on the personal faith of any individual member of such churches. (Cp. Preface to the Book of Concord, Trigl. p. 19ff.) Anyone who cannot make such a distinction is hardly qualified to teach in the Church; certainly not in a genuine Lutheran Church and in the Missouri Synod.

The Controversy concerning the Word of God within the Missouri Synod and the Controversy concerning Church Fellowship are two of the most malignant cancers that must be reckoned with at Missouri's Cleveland Convention come next June.

• The Position of the Missouri Synod With Regard to Christian Fellowship

"The position of the Missouri Synod with regard to Christian fellowship was clearly stated some years ago by a General Synod writer as follows: 'There are those who would only fellowship if they were convinced of agreement in all points of doctrine given in the Bible. This is Missouri's position and in loyalty to the Scripture they make us respect and honor them. . . . Christ will have His Church be and remain an orthodox church (adhering in all points to Scripture doctrine) in all lands and to the end of time. It is the duty of every Christian to keep aloof from,

and avoid, all fellowship with heterodox churches (those harboring error)." Theo. Graebner, "The Merger: An Analysis (Taking Cognizance of Overtures to the Un-merged)," in the *Lutheran Witness*; reprinted as a tract in 1918.

Is this, or is it not, still to be and remain the position of the Missouri Synod with regard to Christian fellowship? This is the issue confronting us in the present controversy concerning Church-Fellowship.

● Concerning Adequate Statements of Belief

In the concluding installment of a three-article series on "The Historical Background of A Brief Statement" (the Brief Statement of the Doctrinal Position of the Missouri Synod) in the Sept. 1961 issue of the *Concordia Theological Monthly*, Prof. Carl S. Meyer of Concordia Seminary, St. Louis states that "in the midst of another round of union movements, it (the Brief Statement) has become a symbol of controversy within the church body that fathered it" (p. 538). The article ends with the question: "If the 1932 Brief Statement is indeed a product of the Middle Period of the Missouri Synod, can it serve as an adequate statement of her beliefs at the close of the third period of her history?" (P. 542.) The question perhaps reveals the purpose of the whole essay.

One might ask the parallel question: If the Formula of Concord (and the rest of her historic Confessions, for that matter) is a product of the First Period of the Lutheran Church (sixteenth century), can it serve as an adequate statement of her beliefs at the close of the present period in her history? The answer to both questions would necessarily be similar. Part of the answer in either case would be that both documents apply in an exemplary way the Scriptural principle of true Lutheranism that "for the preservation of the pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3; II Tim. 3, 16; Titus 1, 9," etc. (Formula of Concord, Of Articles in Controversy, with Respect to the Antithesis, or Opposite Doctrine; *Trigl.*, p. 855:14.)

In the midst of another round of union movements, the Brief Statement, e.g., serves eminently (Sect. 3) to reprove as horrible and blasphemous the current attacks on Holy Scripture by Prof. Meyer's colleague, Prof.

Martin H. Scharlemann, who insists that Holy Scripture contains error.

Dr. Meyer's concluding question is all the more significant in that it comes from one who in the midst of another round of union movements has together with Dr. Scharlemann signed the St. Louis faculty's so inarticulate *A Statement on the Form and Function of the Holy Scriptures*. This statement was adopted by the faculty after two years of study of the theology of the Word as "an expression of its position," its "convictions," in the hope that it would *adequately communicate* its profound sense of obedience to the Scriptures (CTM, Oct. 1960, p. 626). But it is just this that such a tongue-tied document can't possibly do "in the midst of another round of unionism," brought on by contemporary theology concerning the Word.

The Brief Statement of the Doctrinal Position became "a symbol of controversy" when Prof. Scharlemann in February 1958 threw down the challenge to the St. Louis faculty, "In this paper I propose to defend the paradox that the Book of God's truth contains errors," and when he stated more specifically: ". . . I want to direct myself to that sentence in the first paragraph of the *Brief Statement* which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters [emphasis by Prof Scharlemann], John 10, 35. . . I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions. For, as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven [sic]—the sentence under discussion rests on the testimony of Christ, John 10, 35, referred to above! when in fact, it is THE BOOK OF THE PEOPLE OF GOD, with all that such a statement implies . . . the Scriptures are in a real way THE BOOK OF THE PEOPLE OF GOD, into which has been poured their response to God's mighty ACTS of revelation. We reduce the sweep of the Biblical account when we fail to consider the activity, for example, of the story-teller in ancient Israel as a source of materials being found in our sacred Scriptures." Etc. (Our emphases, except as noted.)

A Statement on the Form and Function of the Holy Scriptures became "a symbol of controversy" the moment it reached its readers. For we are determined by the grace of God to continue articulately to confess the truth concerning Holy Scripture as it is clearly presented in Missouri's *Brief Statement*. With that historic confession of our synod we shall continue to reject as horrible and blasphemous the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all parts [its form] the Word of God, but in part the Word of God and in part the word of man ['of the people of God' and, for example, 'of the story-teller in ancient Israel'] and hence does, or at least might, contain error.

Dr. Scharlemann himself has signed the faculty Statement on the form and function of the Holy Scriptures. How (to use the words of the Formula of Concord—and this is Lutheran!) is he to be reproved by that Statement? For he is an opponent who teaches otherwise than the pure wholesome doctrine of the Holy Scriptures, inclusive of their Inerrancy in all matters of which they speak, their reliability as such, which has rightly been presented in the *Brief Statement*.

Here is the question that needs to be answered by the St. Louis faculty of the Missouri Synod "at the close of the third period of her history," which is threatening to end in disaster.

● A Progress Report by Professor Scharlemann

Evidently encouraged by current failure of unhesitating and evangelical proper discipline, Dr. Scharlemann of St. Louis has given a progress report in the *Lutheran Chaplain*, which has been lending itself as an instrument for promoting his liberal outlook. The report appeared in the September issue of that journal, in his regular column, "In My Periscope." It is written in language which at once recalls his "The Bend in the Road" article in the Christmas 1958 issue of the same publication. Indeed, it can well be regarded as a continuation of, or sequel to, that article. It deals with the same subject,—important change within the Missouri Synod. In his "Periscope" the professor has looked beyond the curve which Missouri is frankly said to be negotiating, and he has given a progress report concerning the direction in which

Missouri is being propelled by the "new" movement which he himself initiated and publicized in 1958.

The Leaven Is Working!

In speaking of the Graduate School at St. Louis, in his latest article, Prof. Scharlemann freely describes the change that is going on in our church body (the Missouri Synod). He says that men within it are becoming aware of "the full dimensions" of theology. These "dimensions" have been described more fully in his essays. Dr. Scharlemann there contends that in what he speaks of as "the third dimension" of sacred Scripture, its "depth," we find myth and the like, which needs to be "interpreted" for our day by men like himself. The first of a series of questions that was to whet the appetite of folks invited to a course on "How to Interpret the Bible" by Dr. Scharlemann at a family Bible hour in New York in 1960 was: "How can we find the Bible's hidden meanings?" Men who are now becoming aware of the "full dimensions" of theology at the St. Louis seminary "are finding it a joy and delight." In other words, while officials keep telling us in conspicuously non-committal terms that matters are "being taken care of" and the like, and thus discouraging proper evangelical concern on our part for what is happening to our church, *the leaven of false doctrine is working!* (Dr. Scharlemann's enthusiasm over the number—84—enrolled this summer in the Graduate School should no doubt be offset somewhat by the fact that not all of these are necessarily members of our church, some of them perhaps not even Lutheran. But this, too, according to the professor belongs to the fact that the Graduate School in St. Louis is "emerging.")

Is the change in theology "taking" with the St. Louis student body in general? It would seem so, according to what Dr. Scharlemann reports (emphasis added): "Today students at the Seminary actually discuss *problems* in theology during bull sessions. Gone is the notion that all answers are provided." Don't overlook that this "gone" refers to change with respect to a sphere within which answers are by implication assumed formerly to have been provided! We remember that Scripture warns us (Eph. 4, 14) against a kind of "learning" which *unfits men to come to the knowledge of the truth*. We at the same time recall that in his essays (*The Bible as Record* etc., p. 14:1) Professor Scharlemann repudiates the belief that the Scriptures are truth in the sense of a collec-

tion of (revealed) truths. Where we would no doubt sense the kind of doctrinal "wind" against which the Lord warns us in Holy Scriptures (II Tim. 3, 7), Dr. Scharlemann sees "a refreshing breeze" blowing across the campus of our St. Louis seminary.

What Seminary Graduates of Today "Discover"

Professor Scharlemann boldly announces (emphases added) that "the Seminary graduate of today discovers that his training at the Seminary has equipped him adequately for *immediate participation in the theological research and instruction going on in Europe and America*," and that "this, too, marks an *advance*." We know, alas! what sort of research and instruction is going on by and large in Europe and America. (This is precisely why our synod instituted an educational system of its own especially adapted to *our spiritual needs*.) An example of this is to be seen in the work of *The Society of Biblical Literature and Exegesis* and its affiliates (the American Society of Oriental Research and the National Association of Biblical Instructors), the annual meeting of which is, according to announcement, to be held at Concordia Seminary in St. Louis on Dec. 27 and 28. More of this, perhaps, at a later time.

Dr. Scharlemann goes on to explain that the St. Louis seminary graduate of today "is able to read and *evaluate contemporary theological works constructively* and does not find himself in the awkward position of not being able to comprehend what is going on and then reacting vigorously against the *opportunities* that are his." (Emphasis added.) This, by contrast, shows how Prof. Scharlemann regards graduates who are not "of today" and who presumably have not had advantage of the "advance" that is marked by training at our seminary today!

What Is in Prospect for Our Church

What does such activity on the St. Louis campus augur for the future of our church? As more and more graduates, who are now being trained in the fashion that has been described, enter the ministry of our church, "conferences will be devoted to solid exegetical and doctrinal discussions [note that this is at issue!] *in the light of contemporary problems and approaches*." (Emphasis added.)

From its beginning, the motto of Concordia Seminary, impressed on its official seal, has been: *anoothen to phoos*—"From above

comes the light." From God's own Word we have all learned the truth: "In Thy light shall we see light," Ps. 36, 9. Now it is *in the light of contemporary problems and approaches* that "solid" exegetical and doctrinal discussions are to be carried on! Make no mistake about it, this is the kind of "light" theology must content itself with once it has put the light of Holy Scripture as the divinely revealed, inerrant Word of God under its bushel of reason, as is done in the exploratory theology of Prof. Scharlemann.

In all this Dr. Scharlemann sees "the first tokens" of a new measure of God's Spirit upon our church, and a "gift from heaven." However, we cannot forget that we are exhorted in Scripture to "*try the spirits whether they are of God*," because many false prophets are gone out into the world." (John 4, 1.) The mere word of Prof. Scharlemann is by no means enough for us in such a matter; nor can we forget that he himself is the bringer of the "gift" which he commends so enthusiastically and that we know something of this "gift."

To use the language of Martin E. Marty, the public relations of "ecumenicity" shows through the announcement of the St. Louis prophet. He has "telegraphed" to the world where his loyalties lie, and that *no one has yet succeeded in stopping* the "new movement" which he has initiated in our church as an unwanted "gift from heaven." We cannot forget either that it is this selfsame professor (Dr. Scharlemann) who has caricatured and ridiculed the historic Christian faith of the Church, and more particularly the solemn confession of the Missouri Synod in its Brief Statement of its Doctrinal Position, concerning Holy Scripture (especially its Inerrancy), as an "assumption" as though it were "a gift that fell straight from heaven." This, in the interest of his own subversive teaching, that the Bible is but "the book of the people of God, with all that *such a statement implies*,"—namely, *human limitations* that spell error, contradiction, statements of fact which cannot be accepted as such, myth, and the like, all of which can be "interpreted" to "contemporary" theology's momentary liking. (See Faculty Paper, 1958; emphases added.)

A Quack Diagnosis

Mindful of the fact that the practice of quack theology is like that of quack medicine, we note the St. Louis professor's ready diagnosis as to the cause of the great dis-

turbance which has been brought about in our synodical body by his cancerous theology. He says: "In the meantime [while we await the results of more of the kind of training that is going on at our seminary] "we observe some of the growing pains."

A Discerner of Hearts?

Since Dr. Scharlemann has shelved the Bible as being not the revealed, inerrant Word of God, and since he has indeed set himself up as a critic of it, it cannot come with too much surprise to note that he has gone on to usurp a function of God by setting himself up also as a discernor of the hearts of men. For he impugns the motives of such as reject his views: "Some of this agitation (*sic*) has its source in a very sincere interest for the welfare of the Church. Much of it does not."

Professor Scharlemann Pleads for More Time

Thanks to failure of becoming official repudiation, the leaven of the subversive views of Prof. Scharlemann has already enjoyed three years and more in which to permeate our synodical body. The professor is now boldly asking for more time—a sort of ten-year plan: "In ten years we shall see the results of this kind of training," which he labels training "for theological maturity."

Pity anyone and everyone who may not yet see the results of the kind of training under discussion! Pity everyone who may be willing to see proper repudiation of the professor's views put off some more! Pity everyone who may be willing to have our historic Christian faith, based on the sure Word, derided as immature and who may be willing to let the professor go on unmolested, sowing his pernicious seed of doubt and disbelief into the hearts of present and future ministers of our church!

A Program for Conferences

In another section of his column Prof. Scharlemann has said something with which we largely agree—except for one thing:

"Dr. Walther left a great legacy to his church when he created the device of pastoral conference as an in-service-training program. Today this instrument has become the source of much frustration and hollow motion. Imagine what an invigorating experience it would be if all these conferences got their teeth into a well articulated program with theological substance."

Our readers should know by now to what an extent we disagree with the St. Louis professor as to what should be regarded as "theological substance." Nor are we ready to condemn all conferences within our church as though they did not have a well articulated program. However, we do attend not a few conferences where such substance, unfortunately, is conspicuous by its absence; and others tell us that they must deplore a like experience, that they find certain conferences a "source of much frustration and hollow motion."

We are still in the year of the Walther sesquicentennial. Let's not let this year slip by without making it a memorial year worthy of such an occasion. Let's not just pay lip service to the memory of the great Missourian. Let us take to heart the memorable words of our sainted teacher, "May God ever preserve unto us a faithful and pious ministry!" Let us do as he, under God, taught us to do by precept and example. A faithful ministry means a *studious* ministry. Walther, and our synodical fathers generally, were exemplary in keeping abreast of current theology in order to warn others against its pitfalls and in teaching their students to do likewise. Every minister today should keep himself thoroughly informed as to present-day Modernism in all of its forms,—in the form of its present-day philosophy, Existentialism; in the form of its present-day theology, Neo-Orthodoxy; in the form of its present-day organizationalism, WCC-LWF affiliated "Ecumenism." Every pastor should also be thoroughly conversant with that present-day substitute for true evangelical discipline, Neo-Evangelicalism, which does not win an erring brother from the error of his way, but finds a way of living with it and insists that others do as much, in the name of a mistaken "love." One of the prime things on the docket of every conference within the Missouri Synod today should be a rejection, in no uncertain terms, of Barthianism, Bultmannism, and Scharlemannism, the "exploratory" theology of all of which is of one and the same destructive kind.

Time Is Running Out

Paraphrasing Luther's well known words to the councilmen of his country, we plead:

Dear Missourians, buy while the market is at your doors; gather in the harvest while there is sunshine and fair weather; use the grace and Word of God while they are here. For this you should know: God's Word and grace are a passing rainstorm

(*ein fahrender Platzregen*) which does not return where it has once been. It came to the Jews, but it is gone; now they have nothing. Paul brought it to the Greeks, but it is gone; now they have the Turk. Rome and the Latins had it too, but it is gone; now they have the pope. And you Missourians dare not think that you will have it forever, for ingratitude and contempt will not let it remain. Therefore take and hold fast the gracious Word, whoever can; idle hands are bound to have a lean year. (St. Louis Edition, X, 464; Plass, *What Luther Says*, 4818, Vol. III, p. 1490.)

How much more time do you think God will give you to put a stop to what is going on in St. Louis? "The Holy Ghost saith: Today if ye will hear His voice, harden not your hearts!" Hebr. 3, 7.

For Review: Read Dr. Scharlemann's article in the *Lutheran Chaplain* if it is available to you, and see how much that is *constructive* you can find in the theology which he advocates, a theology the basic premise of which is that "Gone is the notion that all answers have been provided" and the approach of which consists in the invention of all kinds of imaginary "problems" to be discussed world without end. — For Special Study: Which *real* problems has Modernism solved? What do you think of Luther's dictum concerning scholasticism (referred to as Biblical "scholarship" in its modern form): "One of them milks the billy-goat; the other holds the sieve under him"?

● Concerning Exposure of St. Louis Students to Scharlemannism

Note: The letter which follows needs no explanation. All that is needed is to call attention to *facts* detailed in it and earnest consideration of the question with which it concludes, on the basis of such facts, which are herewith passed on to our readers. The Rev. H. W. Romoser is pastor of Trinity Church in Oak Park, Ill.—CL.

President J. W. Behnken October 9, 1961
210 North Broadway
St. Louis 2,
Missouri

Dear President:

Permit me to detail some facts relative to the sale of Dr. Scharlemann's "The Bible as Record, Witness and Medium" by the St. Louis Seminary printshop.

On April 10 of this year information was sent you that the essay was being sold there.

On July 28 I understood you to say that the sale had been stopped.

On August 14 I notified you that the paper was still being offered for sale in the printshop.

On September 14 you responded: "With reference to your inquiry concerning the sale of Doctor Scharlemann's essay 'The Bible as Record, Witness, and Medium,' let me say that at the time immediate action was taken. Dr. O. R. Harms got into touch with Dr. Alfred Fuerbringer who promised to see to it that the sale would be stopped. Yesterday I asked Doctor Harms again to call Dr. Fuerbringer and inform him of what you had heard. Dr. Fuerbringer stated that he had removed the stencil, but that he would now again look into the matter and see that the sale is stopped, if such has taken place."

Just short of a half year after the information mentioned was first given you, I have before me another copy of the paper which was sold in the printshop *after October 1*. The type-face differs from that of the copy sold on March 21. This appears to be a new, printed or multigraphed edition.

Year after year we have been directed to seek adjustment of such things through "the regular channels" and have been severely and publicly chided for purported failure to use those "channels." Do you know of *any* "regular channel" which is able to cope with this situation and to put an end to the dissemination of this paper which attacks and subverts our Synod's confession on Holy Writ? Is *any* means of maintaining the objectives of Synod as set forth in Article III of its Constitution still available?

Yours for God's truth,
H. W. Romoser

HWR: mm

cc: Vice-President O. R. Harms, D.D.

Vice-President R. P. Wiederaenders, D.D.

Vice-President Geo. W. Wittmer, D.D.

Vice-President A. C. Nitz, D.D.

District President Theo. F. Nickel, D.D.

Note: In reply to the above letter, the following letter, dated Oct. 17, was received by its sender from the office of Pres. Behnken: "Herewith I wish to acknowledge receipt of your letter under date of Oct. 9. I have written to Dr. A. O. Fuerbringer and have sent him the letter which you addressed to me. I want him to have complete information. On the basis of such information I want him to take proper action."

v.21
v.22

On Oct. 18 another copy of Dr. Scharlemann's essay was purchased at the seminary printshop. Seminary President A. O. Fuerbringer is reported to have informed the Ft. Wayne, Ind., Pastoral Conference on Oct. 24 that he had not promised to stop the sale of the paper, but merely to remove the copies from the sales shelf, and to restrict the sale of it to those people who ask for it.

❶ Professor Scharlemann's Principle of "Interpretation"

On Feb. 11, 1960, Dr. A. O. Fuerbringer, President of Concordia Seminary in St. Louis, addressed a letter to the clergy of the Missouri Synod in defense of Prof. Martin H. Scharlemann's doctrinal position. Appended to the letter was a formal Statement by Dr. Scharlemann himself. In it the professor, who has his own doctrine of (dynamic) inspiration, has said: "I have always accepted and believed in the verbal and plenary inspiration of Scripture. I do so now without mental reservation and/or equivocation of any kind."

Because of his statement, a pastor in South Dakota wrote Prof. Scharlemann (Febr. 24, 1960) as follows: "Do you 'without mental reservation and/or equivocation of any kind' hold to this clear statement of the Brief Statement: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.'" (Note that the inquiring pastor rightly pointed out that the words quoted from the Brief Statement are clear.)

Here is the reply which the inquirer received from Prof. Scharlemann in answer to his letter:

"To your letter of February 24, Whose interpretation of the paragraph from the Brief Statement do you have in mind? Yours, or that of the people who wrote the Brief Statement? There is often a difference between the intent of the authors and present-day interpretations. Now, the usual procedure in Synod for a question like yours to be put is to raise it through your district president to our Board of Control. (*sic!*) This is in the interest of order. (*sic!*) I'd suggest using the regular channels (*sic!*), therefore. Sincerely," Martin H. Scharlemann.

This shows how vital questions of doctrine and faith are "answered" these days in St. Louis by men who would deliver our church (Missouri Synod) into the hands of destructive Liberalism.

Honestly now, did Prof. Scharlemann, or did he *not* answer the inquirer's question—as honestly as it was asked? Didn't he rather avoid and evade answering it, not to speak of the nonsense of the rules of "order" that he would dictate in an effort to make his evasion seem plausible?

And then the preposterousness of the suggestion as though the intent of the authors of the Brief Statement might be in question, and that clear document, therefore, in need of "interpretation"! If there were really any need of ascertaining the meaning of the Brief Statement according to the intent of its authors (Dr. F. Pieper and his colleagues), they, though they be dead, yet speak. They have left behind them, precisely as regards the doctrine of the plenary verbal inspiration of the Bible, many thousands of pages of clearest Christian testimony as an unmistakable witness against spirits such as those who hold destructive views about the Bible like Dr. Scharlemann's.

That there is often a difference between the intent of the authors of the Brief Statement and present-day "interpretations" is, alas, only too true and tragic. The greatest tragedy of it all is that such a difference is to be found right at Concordia Seminary, St. Louis, in the destructive "interpretations" of Prof. Scharlemann himself. His "interpretation" would leave but little of the Brief Statement's clear declaration regarding Holy Scripture, of the equally clear intent of its authors.

The answer which Prof Scharlemann did not give to the above honest inquirer has been given by him elsewhere. A letter by the President of the Missouri Synod to its clergy (8-22-60) reports the professor as stating that, personally, he has always accepted and believed what he would regard (and have us regard as) "the doctrinal content of" the Brief Statement. What this would be, after he got through with his own "interpretation" of the Brief Statement *can be clearly seen* from his faculty paper on the Inerrancy of Holy Scripture (Feb., 1958), from his various essays on the subject, and from articles by him in various publications (*Lutheran Chaplain, Lutheran Quarterly, Concordia Theological Monthly*), where his views are unmistakably spelled out at length.

The most tragic thing of all in the fateful Controversy concerning the Word of God

within the Missouri Synod, which is taking the foundation of the Apostles and Prophets away from under it, is that Prof. Scharlemann would apply his destructive principle of "interpretation" to the sacred Scriptures themselves. We, together with genuine Lutheranism, receive and embrace these with our whole heart as the *pure, clear* fountain of Israel (Formula of Concord),—that is, as the pure and clear fountainsource of all that the Church has ever believed and that it ever will believe. For this reason they are to us also the only true standard by which all teachers and doctrines are to be judged, also Prof. Scharlemann and his doctrine. On the other hand, as shown by his writings, application of Prof. Scharlemann's destructive principles of "interpretation" so deprive the Scriptures of their divine authority and, with that, of their trustworthiness, that they would leave a Bible of which Luther would say that he wouldn't have it.

This—nothing less—is what is at issue in the Controversy concerning the Word of God within the Missouri Synod today.

Dr. Scharlemann's views must be DISTINCTLY REPUDIATED.

● The Change Within Missouri

Edit. Note: Mrs. Charles (Helen Kuegele) Johanningmeier of Carlsbad, New Mexico, under date of August 30, 1961 addressed a most interesting communication to the President of the Missouri Synod and to certain other persons (listed below), concerning Prof. M. Scharlemann's attacks on Holy Writ. Mrs. Johanningmeier is a granddaughter of the sainted Rev. F. Kuegele, first President of the English Missouri Synod (which later became the English District of the Missouri Synod) and author of the widely known five volumes of *Country Sermons* as well as of several other works, and a regular contributor to the *Lutheran Witness* in his day. (Born 1846; died 1916.) In her communication Mrs. Johanningmeier cites some very pertinent and timely passages from Pastor Kuegele's sermons which show the different spirit that once prevailed within Missouri as compared with that which prevails today, when attacks on Scripture by Dr. Scharlemann can remain unrepudiated, also officially, within our church. To illustrate her charge of Prof. Scharlemann's casting doubt on Holy Scripture, Mrs. Johanningmeier refers to what he has said in a faculty paper of 1958 concerning Mt. 27, 9. Readers will find the same passage treated in the same way by the professor in his essay on *The Bible as Record* etc., p. 12:5. At the same place, Jude 14 is treated in a similar way. The latter passage reads: "And Enoch also, the seventh from Adam, prophesied of these," etc. Dr. Scharlemann, along with Modernists of our day, treats this passage as though it were a reference to what is *written* in the spurious *Book of Enoch*, where, as a matter of fact one will find something quite different from what is cited in

Jude as having been prophesied by Enoch (Cp. "The Comedy of Errors in Dr. Scharlemann's Bible," *CL*, Nov., 1959, p. 111f.). A thought which occurs to us when reading such things is this: What a cry of indignation would go up from such scholars if what has been said and what has been written among *them* were to be treated in a similar way! And as for Mrs. Johanningmeier's communication, as we read it with true Christian delight, the prayer of our Lord again comes to mind: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Mt. 11, 25. Mrs. Johanningmeier's communication was addressed to the following: Pres. J. W. Behnken, Vice-Pres. A. C. Nitz; Dr. A. O. Fuerbringer, Dr. Fr. Niedner and Rev. G. E. Nitz (members of the Board of Control of Concordia Seminary in St. Louis); Profs. Harry G. Coiner, [Alex] Wm. Guebert, Martin Scharlemann, O. E. Sohn, J. T. Mueller, and Alfred Rehwinkel; the editor of the *CL*, the State of the Church Conference, and Pastor F. Machina. The communication here follows:

Thousands upon thousands of words have been written on the "Scharlemann case,"—some excellent, most bordering on the ridiculous. I do not intend to add to them. I merely want to present some quotations for comparative purposes to show the change of tone and use of words within the Missouri Synod since its founding.

I quote the Rev. F. Kuegele, who in his writings states in simple words what he intends to prove, proceeds to do so, and, when finished, you have a sure word to build faith on. He also said: "The man who finds fault in the Bible hasn't read it." It is very plain from reading Dr. Scharlemann's essays that he studies Barth, Brunner, Baillie, Tillich, etc. The following quotations show plainly that Rev. Kuegele clearly remembered his first duty—to meditate on the Scriptures, and hence the Spirit revealed the harmony of them to him.

Out of the many instances of Scharlemann casting doubts on the accuracy of Scripture, I have chosen to comment on the one from *The Inerrancy of Scripture* read to the Concordia Seminary Faculty already in February 1958. I refer to page 9, Matthew 27, 9—the reference to Jeremiah rather than to Zechariah.

Here follows my answer to that in the form of an excerpt from two of my grandfather's sermons copied verbatim from the original manuscripts. Here are the words of a man handling Scripture through the eye of humble trust and faith.

May the reading of them prove a blessing to some or maybe only one of you.

Sermon by Rev. F. Kuegele for the 2nd Sunday in Lent, 1895 on the text from Zechariah 11, 12-13.

Text: And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

The whole Bible from beginning to end is a good and a useful Word, neither is there anything useless in it. This St. Paul affirms writing to Timothy: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Here St. Paul clearly affirms that all scripture is profitable. Though you or I may not be able to see what a certain chapter or verse is useful for, yet it does not follow that because we cannot see any use for it, that it is therefore useless. It does not follow,—because an Indian can see no use in a telegraph wire that therefore it is a useless thing. The telegraph wire is something useful and the fault is in the ignorance of the Indian. Though we may not be able to see what a certain passage is for, yet it remains true that all scripture is profitable.

This can indeed not be otherwise because the Scripture is the Word of God as Peter writes: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." With man's word it is an uncertain thing whether it is good or bad, useful or harmful; for man is a fallible creature and though he mean well, yet the words which he uses may be useless or even harmful. But the Holy Ghost can not err, neither can he speak idle words. Therefore, because the Scripture is the Word of the Holy Ghost it of necessity follows that all Scripture is profitable as St. Paul again affirms and says: "Whatsoever was written aforetime was written for our learning."

But whilst all Scriptures are profitable there are some portions of it more useful than others. It goes without saying that John's gospel is more important to us than the book of Judges. And what portion of the Scripture could compare as to usefulness with the history of the Lord's passion? If we ask what is the most profitable portion of the Scripture, we must certainly answer: It is the

history of the Lord's suffering, death and resurrection. And since the time of the year has commenced in which the Christian church since old time is accustomed specially to consider the suffering of Christ, let me today speak of:

Zechariah's prophecy concerning the selling of Christ.

Let me

- I. Point to the fulfilling of this prophecy, and
- II. Show what warning and comfort it contains.

I.

The prophecy contained in this 11th chapter of Zechariah is a sample showing with what clearness every detail of Christ's suffering was foretold in the Old Testament. It reads: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." It is scarcely necessary to say that this refers to the transaction between Judas and the chief priests, yet there is something connected with this prophecy which to some presents a difficulty, yea, from which skeptics even conclude that the Bible was not always exact in its declarations. Matthew namely quotes this prophecy as spoken by Jeremy when he says: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field." Now in the book of Jeremiah we search in vain for this prophecy, but it is here in Zechariah. So infidels and skeptics conclude—Matthew had placed Jeremiah for Zechariah and that was a mistake. But why should this be a mistake? Matthew says it was *spoken* by Jeremy and we find it *written* in Zechariah. If Jeremiah spoke and Zechariah wrote this prophecy, why then should it be a mistake to ascribe it to Jeremiah? Certainly the case of those is desperate who hunt mistakes in the Bible and must bring up such things. Trust the book; there are no mistakes in it.

(End of Quote)

From a Good Friday sermon in 1903 from the same text on the theme:

The selling of Christ

Part II. How it is done yet

I quote again:

This example of the Jews and the rejection of the synagogue should be a warning

example unto us that we do not walk in their footsteps; for Jesus Christ is yet sold every day in the world. It is, of course, not done just exactly as by Judas and the chief priests, but even by whole churches he is yet sold. He is sold by whole churches when that is done which Paul foretold in 2 Tim. 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." That time is upon us; for many are the churches that do not care to have the law and gospel preached in their pulpits in all solemnity and earnestness, but want a light doctrine in soft words which is pleasing to the flesh and popular with the world. That is selling Christ and his truth for that which tickles the ear and is pleasing to men, and they that do so are like the dove vendors and the money changers in the Lord's temple.

(End of Quote)

Sincerely,

Helen Johanningmeier
812 N. Edwards
Carlsbad, New Mexico

● What A St. Louis Faculty Member Must Know

In a review of Frederick W. Danker's book, *Multipurpose Tools for Bible Study* (C.P.H., 1960), in the *Australasian Theological Review* (June-Sept., 1960) Dr. H. Hamann has high praise for much that is contained in this product of a St. Louis seminary professor and of Concordia Publishing House. But he also finds himself under the necessity to point out faults in it, some of them serious.

For example, Dr. Hamann offers the following apt criticism of the St. Louis professor's evaluation of the modern translation of the Bible by Moffat:

On p. 186 one reads: "... Because there is in this (Moffat's) version so much that illumines, one is almost tempted to forgive him his tactless 'Take, and eat this, it means my body.'" Dr. Hamann comments: "It is true that Moffat furnishes many admirable and illuminating translations. It is also true that he reveals his utter unbelief. Is it also 'tactless' when he 'translates': 'The Logos was divine' (John 1, 1)?"

In reviewing Prof. Danker's evaluation of the National Council of the Churches of Christ RSV translation Dr. Hamann aptly says:

"On p. 198 [of Danker's work] we not only read of an 'early second-century dating of II Peter,' but also this: 'The revisers (RSV) evidently were convinced that the late date of II Peter warranted a phrasing which would reflect accurately the church's growing concern for documenting unqualifiedly the deity of Jesus.'" [In plain words, the Second Epistle of Peter is said to have been written, not by the Apostle Peter, but by someone else early in the second century; and it is said to be *the church's growing concern AT THIS TIME*, in the second century, that accounts for "documenting unqualifiedly the deity of Jesus," not divinely inspired words penned by the Apostle Peter!—CL]

Dr. Hamann goes on to say of Prof. Danker's book:

"And further down the page (198, we read): 'The position of the quotation marks in John 3 (RSV) is not an attempt to deprive John of all ultimate significance (*sic*); instead it reflects a critical view of the fourth evangelist's treatment of ecclesiastical tradition concerning Jesus of Nazareth. Thus the typography of the text of the RSV here documents the high Christology dominant at the time of the fourth evangelist.'"

Note that Prof. Danker leaves "the fourth evangelist" unnamed, not identifying him as the Apostle John, as he speaks of "the high Christology dominant" at *his* (the unidentified fourth evangelist's time). Dr. Hamann comments:

"The RSV ends the words of Jesus in John 3 at v. 15, thus flying in the face of every hermeneutical canon. *The reason for this assigned by our author [Professor Danker] is not an excuse; it is an accusation; and he ought not to have played the role of an advocatus diaboli* [a devil's advocate—emphasis added; CL]. For, stripped of learned verbiage, the underlying thought is just this: 'Jesus of Nazareth did not assert that He was the Only-Begotten Son of God; but the church of the second century did.'"

Incidentally, here is corroboration, by a St. Louis professor who is obviously sympathetic to the RSV (even enthusiastic about it—cp. his evaluation of it on pp. 180-184 of *Multi-Purpose Tools*) of the fact that the RSV translators have imported into the text of the Bible their own destructive higher critical views of it.

Aside from still other things, Dr. Hamann voices the following further criticism concerning Prof. Danker's book:

"In the list of exegetical works, as also of other books where the question of faith and unbelief arises at all, we find books that reflect the genuinely Christian point of view and others of all shades of unbelief and heterodoxy helter-skelter, cheek by jowl. It is not merely that works produced by confessional Lutherans in America are practically ignored, except for Dr. Wm. Arndt's *Commentary on Luke* ('helps to fill the gaps') and Dr. Walter Maier's *Nahum: A Commentary* ('Maier made a vigorous attempt to defend the integrity of the book.' This remark, found like the previous one on p. 264, reminds us that the author repeatedly speaks of 'the author of such-and-such a book,' avoiding the use of the name, which gives one an uneasy feeling that the authenticity of the book is being called in question). . . . Should one be quite non-committal in the matter of orthodoxy and heterodoxy and heresy? The author is not unaware of the situation; he writes: 'It is hardly necessary to state that the mention of any work is in no way to be understood as an endorsement of its theological position' (p. 260). Good. Besides, the book is designed for the use of scholarly theologians who may well be held capable of exercising critical judgment. Still, a feeling of uneasiness persists. The Rev. F. Danker is, we believe, a member of the faculty of Concordia Seminary, St. Louis. He must know that most of the doctrinal aberrations that have of late become perceptible here and there within the Missouri Synod are directly traceable to the influence of scholars who are brilliant, but heterodox and unbelieving."

Similar criticism of Prof. Danker's work has been voiced in a review of it in *Christianity Today* (Feb. 13) by the fine, evangelical scholar, Edward J. Young, of Westminster Seminary. He says: "Too many works are listed which do not regard the Scriptures as the inerrant Word of God."

The September (1961) issue of the *Confessional Lutheran* contained an interesting typographical error — "Also of your own shelves shall men arise, speaking perverse things," etc. That is not what Scripture says (Acts 20, 30); but it is, alas! true, nevertheless.

Yes; a member of the faculty of Concordia Seminary must know this. But this is the way things are in St. Louis today. And they will, no doubt, remain this way, or even continue to grow progressively worse, if, as is true, "a little leaven leaveneth the whole lump,"— unless officials, who are answerable to members of the Missouri Synod (who in turn are

answerable to God), can still be prevailed on to be realistic enough to take unhesitating and determined evangelical action over against the situation which obtains at our St. Louis seminary today.

● Missouri, Wisconsin, and the Doctrine of the Church

In the *Lutheran Witness* of 1932 (Convention Series, June 15, p. 3) the following is to be read under the heading "St. Louis-Thiensville Report:" "The doctrine of the church and the ministerial offices has for some years been the subject of joint deliberation between the faculty of Concordia Seminary and of Thiensville (Wisconsin Synod). Since the more recent deliberations of these faculties have been inaugurated by a resolution of the college of presidents, a report of the matter was submitted on the afternoon of Thursday, June 9th, Prof. Graebner by resolution of the St. Louis seminary faculty submitted a set of theses which had been adopted by a committee of the faculty and by the Thiensville faculty and which had since received the unanimous approval of the St. Louis theologians. In four brief resolutions the two faculties announced their agreement in the doctrines of the church, of the ministry, and of the act of exclusion from Synod and congregations respectively. The college of presidents by resolution gratefully recognized the endeavors which had led to this happy conclusion of a matter which had threatened the peace of the church."

During the recent convention of the Wisconsin Synod, before adoption of its resolutions terminating fellowship with Missouri, President Behnken addressed the convention's delegates. "He insisted that differences between the synods were not in doctrine but in the field of application of God's Word." (*Badger Lutheran*, Aug. 17, 1961.)

After Wisconsin suspended fellowship with Missouri, Pres. Behnken deplored it as a regrettable feature "that the step was taken though we are in agreement in *practically* every doctrine, especially all the basic doctrines of Holy Writ. For many years we have had some difference on the doctrine of the church and the ministry." (*Lutheran Witness*, Sept. 5, p. 3; emphasis supplied.) And later: "We cannot understand how such action could be taken. We know, of course, that for many years the Wisconsin Synod's doctrine of the church and the ministry dif-

ferred from ours." LW, Sept. 19, p. 8. (Let us add that the doctrine of the Church is *basic Christian doctrine!*)

In the *St. Louis Lutheran*, Oct. 1, 1961, Dr. Lawrence B. Meyer, consultant to the Board of Directors of the Missouri Synod, commenting on the recent action of the Wisconsin Synod, has stated: "For more than 50 years the Wisconsin Synod stood shoulder to shoulder with the Missouri Synod in the Church Militant. Even during these decades there did creep more and more into Wisconsin's midst erroneous concepts of the doctrine of the church and of the ministry. These were never resolved."

In view of the above contradictory statements, all of which are a matter of public record, we are forced to ask: *Are there within our Missouri Synod those who are themselves confused and who, as a result, are confusing our people?*

For an erroneous concept regarding the doctrine of the Church which has crept into the Missouri Synod since the days of the notorious Statement of the "44" and which has never been resolved, we moreover refer our readers to the *Lutheran Witness* of Feb. 15, 1944, p. 51, where one reads that the Church is "the visible body of Christ on earth." (Cp. also CL, May 1944, p. 33; Feb. 1947, p. 15f; May 1947, p. 50-52.)

Yes, the basic doctrine of the church and of church-fellowship is very much at issue in this controversy.

● How One Congregation Reacted to What "Sophie" Thinks

Editorial Note: The following letter is self-explanatory. It was drawn up for the congregation which it represents by a typical *Witness* reader. No reply to it had been received at the time of this writing. We may add that other letters of similar import have come to our attention.—CL.

September 18, 1961

The Rev. John W. Behnken, D.D.
President, The Lutheran Church—

Missouri Synod

210 N. Broadway, St. Louis 2, Mo.

Dear President Behnken,

This letter is being addressed to you by resolution of St. John's Church in a regular meeting of its Voting Assembly of even date with it. It is directed to the editorial in the *Lutheran Witness* of Sept. 19 (p. 3). "What Will Sophie Think?"

For anyone to assume the character of, and to write as though he knew, the thoughts of a "Sophie," whom he describes as "a typical *Witness* reader" reveals more clearly the thinking of that writer himself than it does the thinking of any other person—except an imaginary one. Quotations thus become the figments of the imaginary character, and thereby no one seems accountable to anyone.

This accomplished, the editorial writer by clever innuendo implants the seed with reference to the Wisconsin Synod's suspension of fellowship relations with Missouri on the basis of Romans 16, 17-18, that perhaps the other party is causing division and perhaps the other party has *taken* offense where no offense has been given. More than that, the clarity of Rom. 16, 17-18 itself, as well as its applicability is questioned, and again by innuendo—the seed is planted: how can anyone possibly know what is correct and true, after all, in "our" 250-plus denominations, "our" various brands of Lutheranism, our synods? (Paragraph 4.) Thus the public confession of the Missouri Synod, as it is laid down in Par. 28 of its Brief Statement, which is basic to its very objects (Const., Art. III: 1) is nullified.

The LW editorializer would, moreover, have us believe that "Sophie" is just now *beginning* to think about the difficulties within the Synodical Conference. But if "Sophie" has really been reading the *Lutheran Witness* through the years, especially this last year, and for example the Sept. 5, 1961 issue on page 3, she will have been reminded that major disturbances began in 1935 and are of long duration.

It is also worth mentioning that much, much praying and much real work have been done during these long fateful years by members of our congregations who have kept themselves informed with regard to developments within the Synodical Conference. If Sophie and Gus should start really praying and working only now, they are 26 years behind many good Christian folk who have already been contending for the faith once and for all times delivered to the saints.

And then par. 5 of the LW editorial casually brushes aside the fact that the Wisconsin Synod is not "passing judgment on the personal faith of any individual member" of the Missouri Synod but is addressing "the stern admonition required by love" to the Missouri Synod "as a corporate body." The brush used is the closing sentence: "But this distinction will elude Sophie." The distinction

made by the Wisconsin Synod should not elude any normally intelligent adult person, least of all an editor.

With the real addressee ("a corporate body") thus displaced, a straw man (the individual's personal pastor) is substituted and Wisconsin's charges are squarely leveled now at this pastor. From here on the editorial appeals to the emotionally charged atmosphere of a family discussion to establish its case.

This editorial merely proves once again that there are those in high places within Missouri who treat its doctrine *On Church Fellowship*, Brief Statement, Par. 28 with a lightness that borders on flippancy.

We protest such a situation and, against it, ask the kind of protection which is guaranteed congregations of the Missouri Synod by its Constitution. (Art. III:1.8.)

In the earnestness of Christian faith,
ST. JOHN'S EV. LUTHERAN CHURCH,
CLINTON, IOWA

by its Committee on Synodical Matters
Signed: John Rhame, Secretary

cc: Rev. Martin W. Mueller, Editor
The Lutheran Witness
3558 S. Jefferson Ave.
St. Louis 18, Mo.

⊗ The Censorship Which God Himself Has Instituted

"Censorship over doctrine and principles set forth in our church papers is exercised by the faculty of Concordia Seminary, but also, by virtue of their office, by the Board of Control of this institution, by its Electoral College, by the President of the institution, and by the President of Synod. But the censorship which God Himself has instituted is that of the people, as it is exercised by a well-instructed laity such as we have in our congregations and by their pastors."

The Editorial Committee

The Lutheran Witness, Vol. LXIII, No. 4,
p. 51. (Heading and emphasis supplied by us—CL.)

⊗ The RIDDLE of Pelikan

We have long ago been prepared to review Dr. Jaroslav Pelikan's *The Riddle of Roman Catholicism*. However, as is the case with so many other things (e.g. *The New English Bible New Testament* a review of which we had ready before it appeared on the market), we have lacked space in our

little publication for such a review. In lieu of it, we shall for the present call attention to a fifteen-page critique of Pelikan's *Riddle* in the June issue of the *Australasian Theological Review* by Dr. H. Hamann Sr. We shall allow ourselves only a very few quotations from Dr. Hamann's extensive critique.

In passing judgment on what Dr. Pelikan has to say about Rome's Mariology (Pelikan uses that term rather than "Mariolatry"), Dr. Hamann finds himself forced to say: "... the opinion of the humblest Christian in religious matters is worth more than the opinions of the most learned doctors and 'interpreters' in the world if he have the better grounds for it in the Word of God. That is a truth which the author consistently forgets throughout his book; and, in forgetting it, he strikes a blow at the spirit of genuine Lutheranism." (P. 54.) In discussing "A Theological Approach to Roman Catholicism," which constitutes the third part of Pelikan's book, Dr. Hamann finds himself constrained to say: "Let it be said at once that the author's approach is not that of confessional Lutheranism. . . . Scripture determines the issue; and one should not *a priori* evade the issue by speaking of 'various interpretations.'" "On p. 180ff we hear a great deal about tradition. The term may be used—is used—with varying significations. What Lutherans object to is that human traditions, outside of and even against the inspired Scriptures, are elevated to a place of authority and made binding upon Christian conscience. How serious is the issue raised by Dr. Pelikan may be gathered from the following remarks (p. 180): 'If, as Protestant interpreters like Dibelius and even Bultmann concede, the Christian community, through its tradition, shaped the forms of the New Testament, then it might well follow that the Christian community, again through its tradition, ought to have some voice in the interpretation of the New Testament.' Here is actually an apology for the Roman insistence upon the authority of ecclesiastical traditions—and it is based upon the theories of unbelieving critics! Did not the writer realize that he was destroying the foundations of Christian faith? Is it tradition, then, instead of the voice of God speaking through 'holy men,' that ascribes true deity to our Lord Jesus Christ?" Dr. Hamann cites what Dr. Pelikan says (p. 196) in his discussion of "the way of conversion" from Romanism to Protestantism and vice versa: "Membership in any church body involves the necessity of

compromise and settling for a great deal less than one would like. . . . A certain amount of compromise belongs to membership in an organized church, but the question is how much compromise one must be prepared to stomach for the sake of peace and unity. . . . What the Protestant who accepts Roman Catholicism is being asked to put up with is no worse than what he must put up with in his own Protestant church—or in all the Protestant churches put together." Dr. Hamann comments: "This is the language of one who is disillusioned with his own church." Apparently, his own church is a riddle to Dr. Pelikan as much as is Rome.

Another riddle is at issue here. It is posed in the question, How can anyone who writes books as un-Lutheran as that of the *Riddle of Pelikan* be and remain a member of the clergy of the Missouri Synod? Does not the answer, to use a dictum of Dr. Walther, since we are still in the year of his sequicentennial, lie in his prophetic words, *We are no longer what we were*—and that, in a sense of prophecy so fully realized that the great Missourian churchman would have shuddered to think of it!

Will 210 Broadway in Walther's city still do about this what needs to be done if Missouri is rightly to retain that fair name?

● News Concerning the High Church Movement Among Lutherans in America

Following this introductory note, readers will find a letter to the members and friends of the Fellowship of Saint Augustine and a report of its annual chapter meeting. The fellowship referred to, and its House at Oxford, Michigan, were founded in 1958, with a good send-off by Prof. A. C. Piepkorn of Concordia Seminary, St. Louis. (Cp. CL, March 1959, p. 27ff and 99f.) Its founder is Arthur Carl Kreinheder, who hails from the Missouri Synod and who had himself ordained a priest of the Church of Sweden (without a call from a congregation). The Rev. John Damm, "Fr." (we take this to mean "Father") Secretary, is listed as pastor of Grace Church in Teaneck, N.J. (Missouri Synod) in the *Lutheran Annual* 1962. "Fr." Wyman F. Kurtz, Acting Secretary, is listed as pastor of the Church of Christ the King (Missouri Synod) in Flint, Mich. Dr. Berthold von Schenk of Our Savior Lutheran Church in New York City (Missouri Synod), is the author of *The Presence* (1945)—a book ad-

vocating thoroughly unorthodox views concerning the Church, its doctrine, and its sacraments.—CL.

TO THE MEMBERS AND FRIENDS OF THE FELLOWSHIP OF SAINT AUGUSTINE —

Enclosed with this letter is a report on the Annual Chapter Meeting of the Fellowship of St. Augustine. It was a great joy to have so many members of the Fellowship here for the Mass on St. Augustine's Day and for Solemn Vespers. In view of the fact that Dr. Piepkorn of Concordia Seminary had hoped to be able to attend the Chapter Meeting after a previous meeting in Ft. Wayne the same day, the Chapter Meeting was scheduled to be held in the evening after Vespers and supper. All of us present at the meeting sincerely regretted that Dr. Piepkorn could not be with us. Fr. Wyman Kurtz, one of the 15 original founders of the Fellowship, served as acting Secretary in view of the fact that Fr. Secretary John Damm could not attend the meeting.

It will be noted in the report that there are still approximately 3700 copies of *The Magnificat* on hand. It would be helpful if more members of the Fellowship who are pastors would make this booklet available to their parishioners. [The publication referred to is a reprint from the American Edition of *Luther's Works*, Vol. 21. Its conclusion shows that at the time of its composition, in 1521, the great Reformer's theology had not yet been wholly freed from the cobwebs of Roman Maryology, as is found to be the case in his later writings on the same subject.—CL.]

It is hoped that information about the League for Evangelical-Catholic Reunion will soon be available in English. Dr. Berthold von Schenk, for many years pastor of Our Savior Lutheran Church in New York City, has just returned from several months in Europe. When Dr. von Schenk was in Germany he met Pastor Max Lachmann and not only became a member of the League for Evangelical-Catholic Reunion but was also made a member of the Board of Directors and will assist in making information about the League available in English for Lutherans in America. Dr. von Schenk spent several weeks with leading Roman Catholic Theologians and in a telephone conversation with me stressed the renewed concern that these men have for the proclamation of the Gospel. It is understood that the magazine, *Una Sancta*, will have several articles about the League in the Epiphany, 1962 issue.

We have been abundantly blessed here at St. Augustine's House this summer. Our Lady's flower garden along the south wall of the chapel, with its many flowers in brilliant colors is a source of great joy to all who come here. The apple trees are heavy with fruit. The new vegetable garden is beginning to produce. Last Saturday, August 26, our generous benefactor who gave the floor and furnace for the chapel and many other things brought us a fine new rototiller which should improve the garden considerably next year.

It is a great joy to announce that a pipe organ will be installed in the chapel during the Christmas holidays. This organ has become possible in a most unexpected way. Some weeks ago, when a church in Pontiac, Michigan was about to be demolished we were able to secure without charge several hundred wooden pipes. Then, Mr. Fouser of the Fouser Pipe Organ Co., Plymouth, Mich., who is now installing the pipe organ for the Benedictine Monastery across the road, was asked to come and advise us about the pipes. When he came to the House about two weeks ago he announced that he was replacing an organ in Toledo, Ohio and would give us the old console and many of the pipes of the old organ. With what we have and what he will give us we will have almost enough material for a small chapel organ. A seminarian who was here at the time of Mr. Fouser's visit is hoping to be able to spend his Christmas vacation here at the House working on the installation of the organ. Of course there is much work to be done on this project, and any members of the Fellowship who are interested in assisting in the installation of the organ are urgently invited to write me. As some equipment and some pipes will have to be purchased, contributions for the Organ Fund will be most gratefully received.

It is extremely gratifying that so many new memberships are being received. And we hope that our fellowship of prayer will grow not only in numbers but also in fervor of devotion.

Sincere thanks to those members of the Fellowship who sent greetings for the Chapter Meeting and to those who continue to send messages of encouragement and support.

Your Servant in Christ,

Arthur Carl Kreinheder, Fr. Chairman,
The Nativity of the Blessed Virgin Mary,
8 September 1961

*Report on Annual Chapter Meeting
The Fellowship of Saint Augustine*

The meeting was called to order by the Fr. Chairman at 7:50 P.M.

A letter was read from Fr. John Damm, the Fr. Secretary, saying that it was impossible for him to attend the meeting.

Miss Meta Wischusen sent the Treasurer's Report in view of the fact that it was impossible for her to leave Washington at the time of the meeting. The Treasurer's Report showed that \$329.50 was received in membership fees and gifts from July 31, 1960 to July 31, 1961. In view of the fact that most of this sum represents fees from members and friends of the Fellowship, it is apparent that about 160 members paid dues during the past year.

The Treasurer's Report showed a disbursement of \$244.41 as the final reimbursement to the Fr. Chairman for the printing of the booklet *The Magnificat*. The Fr. Chairman recalled that at the time of the printing of the booklet by Concordia Publishing House of St. Louis, he advanced the money for payment on behalf of the Fellowship of St. Augustine. With this amount listed above (\$244.41) and the sum of \$250.00 which was reimbursed to the Fr. Chairman last year, the Fellowship now has \$494.41 invested in approximately 3700 copies of *The Magnificat* on hand here at the House. *The Magnificat* is sold on the basis of 50 cents for single copies, 40 cents each for 12 or more, 30 cents each for 100 or more. It is therefore apparent that this should eventually become a successful venture. It should be recalled that there was an anonymous gift of \$250.00 to the Fellowship for this purpose.

The Fr. Chairman discussed the present situation at the House. At present he is alone in residence, but there has been a very large number of guests during the summer months. As long as there are no postulants in residence, members of the Fellowship are most welcome to come to the House for retreats. In view of this situation, however, guests coming to the House for retreats are requested to secure permission in advance of arrival.

The Fr. Chairman explained that while the Fellowship of St. Augustine does not support or maintain the House in any way, some of the guests who come make contributions which assist materially. Since these contributions do not cover the operating expenses of the House, life at the House will become more austere. In this connection it might be added that the only vehicle here at the House is an old Jeep pick-up truck. So guests arriving by public transportation can be met in Oxford (Bee Line Bus or New York Central Railroad).

In speaking about the League for Evangelical-Catholic Reunion, the Fr. Chairman prefaced his remarks by reading several paragraphs from the book, *Christ and His Church*, by Bishop Andres Nygren of the Church of Sweden. Then an article was read entitled, "Pastor Lachmann's Way to Unity," which appears in the September, 1961 issue of *Catholic World*. This information about the League was offered in view of the fact that it is expected that St. Augustine's House will serve as a place of meeting for those Christians interested in this endeavor.

Immediately after adjournment the members went to the chapel for Compline.

Respectfully submitted,
Fr. Wyman T. Kurtz, Acting Secretary
St. Augustine's House,
28 August 1961

● Lachmann's "Way to Unity" and Pastor von Schenk

The following information concerning Pastor Max Lachmann and his League for Evangelical-Catholic Reunion has been gleaned from the article referred to above, "Pastor Lachmann's Way to Unity," in the September 1961 issue of the *Catholic World*.

Max Lachmann, a pastor within the Evangelical Church in Germany, in recent years wrote the circulars for "The Gathering" (*Die Sammlung*), a movement headed by Dean Asmussen among Protestant theologians and laymen which "set out to gather together and to deepen all the Catholic elements which still exist in the Evangelical Church." The movement has been described as "A Second Oxford Movement" in the *Catholic World*. This refers to a movement in the Church of England during the last century under the leadership of John Henry Newman and others who ended up in the Roman Catholic Church.

Lachmann's theological views continued to develop, drawing ever nearer to the Catholic position, until, two years ago, the Evangelical Church in Germany deposed him from his office as pastor and teacher of religion "because of his Catholic tendencies, declaring them incompatible with the official doctrine of the Evangelical Church." In reply, Pastor Lachmann wrote a long book of 600 pages, *Credo Ecclesiam Catholicam* ("I Believe in a Catholic Church") with the "deliberately paradoxical" subtitle *Evangelical Confession against Protestantism* ("Evangelisches Bekenntnis gegen den Protestantismus"). In

this book, Pastor Lachmann has declared: "We do not need to reform Protestantism, we have to go beyond it. . . . Only in this way can the original aim of the Reformation be achieved, to become and to remain a Catholic and apostolic Church in the community of the Roman Catholic Mother-Church, since it was to serve and enrich the latter that the Fathers of the Reformation arose within the bosom of the Church and Evangelical Christians were preserved by divine providence up to the present day."

Immediately after the above-mentioned book appeared, in July 1960, Lachmann decided to take a step forward and found the League for Evangelical-Catholic Reunion. The League is composed of Evangelical members and Catholic friends. It has the very concrete purpose "to strive and prepare for the gathering together and the formation of an Evangelical church community united with the Roman Catholic Church."

It is of this League for Evangelical-Catholic Reunion, a league the declared purpose of which is to strive and prepare for the gathering together and the formation of an *Evangelical church community united with the Roman Catholic Church* that the Rev. B. von Schenk, a pastor of the Missouri Synod (Atlantic District), is reported to be a member and a director.

For many years complaints have been registered with Missouri's officialdom, in vain, concerning such Romanizing tendencies within our synod, and specifically against the confessionally false position of Dr. von Schenk, as against the High Church Movement generally. A situation which has proved too much for even an Evangelical Church in Germany to put up with has been officially permitted to develop within the Lutheran Church-Missouri Synod today.

Is it not highest time that members of our church, throughout the length and breadth of Synod, demand that a sudden stop be put to toleration of such a tragic parody of Confessional Lutheranism?

● What Our Readers Say

"I have greatly appreciated receiving the information conveyed by your magazine. If our synodical periodicals would have made as much use of Scriptural passages as yours does, perhaps our church would not have strayed as far as it has. I certainly pray and hope that your frank news items and essays will serve to arouse enough of the priesthood

of believers that God's torch of truth which can be found through the Bible alone will be carried ever onward to illuminate the paths of those truly seeking to follow His will. God grant it as he has promised it. I am enclosing five dollars—three dollars for a membership subscription, and a two-dollar subscription for who has become very interested in the state of our church."—Pastor, St. Louis, Mo., suburb.

"Enclosed is a ten dollar bill given me today. . . . I can think of no better place for unexpected money to be ear-marked than for the *Confessional Lutheran*." — Pastor, Missouri.

"I have read and re-read every issue of the *Confessional Lutheran* many times for the last several years. It always gives me new assurance that all is not yet lost. I hope and pray that you will continue to let your light shine through your wonderful paper." Layman, Missouri. (Order for fifteen subscriptions enclosed.)

"I think my subscription has just about run out, so please renew it. I would also like to enter a subscription for my father, Dr. at the following address, New Jersey. I am enclosing \$4.00 to take care of the two subscriptions. I am very concerned about the doctrinal situation in Synod, particularly at our St. Louis seminary. Unless there is a sharp turn in direction, I shudder to think how things will be in ten years! May God have mercy on us!" — Layman, Missouri.

"If the Scriptures are no longer inerrant and authoritative, then we might as well close shop as a church and go and do something more honorable than deceiving the people." — Pastor, Wisconsin.

"Recently a few of your wonderful magazines were loaned to me by my pastor. I just can't tell you how much I deplore the fact that some leading men in the Missouri Synod have gone so far astray. When verbal inspiration is denied, there is no limit to the extent a man will go. Then there is this horrible Romanizing tendency among us. Where are we heading? Thank God though, there are still men in the Missouri Synod contending for the faith once delivered to the saints. God bless you for your firm Scriptural stand. Enclosed find \$2.00 for a year's subscription to your magazine. I will surely pray for you. Yours for the truth, Miss" Wisconsin.

"The following are names of people we would like a copy of the *Confessional Lutheran* sent. (A list of thirty names is enclosed.)

We feel that many of these people will subscribe once they receive a sample copy. The following two would like their subscription renewed for one year each. Enclosed, ten dollars." — Layman, Nebraska.

"I cannot adequately express my great appreciation in receiving the *Confessional Lutheran*. We look forward to its arrival with great anticipation." — Pastor, Minnesota.

"The articles I read in the *Confessional Lutheran* have helped rebuild my faith to a point comparable to its strength of my childhood days." — Layman, New York.

"I enjoy your *Confessional Lutheran* so much and read it from cover to cover as soon as it comes. I wish I could afford to send it to many more." — Mrs. B., Oregon. (Four subscriptions enclosed.)

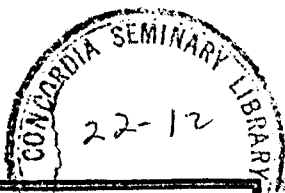
"This is a long overdue acknowledgment of my debt to you. For years I have read the *Confessional Lutheran* (free) and could not quite understand why it was being opposed. I was a loyal, grateful Missourian, not a rebel. My Synodical officials were great men to me, and I had not really learned that 'great men are not always wise.' Perhaps if more of us had stood up for the truth years ago, Missouri, under God's blessing, would not now be in the desperate situation which it faces today. But we were assured, 'Proper steps are being taken, false doctrine is not gaining a foothold, the *Confessional Lutheran* is sinning against the Eighth Commandment.' . . . I believe there are still many who are as I was (and am) loyal Missourians, but also loyal to Christ and to His truth. God grant us the patience and love by firm evangelical witness to open their eyes. . . . 'The Word of God is not bound.' Thank you once again for all that you have done for me." — Pastor, Oregon.

"... Recently I came across several copies of the *Confessional Lutheran*. I was amazed at the revelations contained therein. How can you suffer those things for any length of time? . . ." — Pastor, Australia.

FOR SALE: The Concordia Pulpit, Vol. I-XXIX. All or none. Make your offer to the *Confessional Lutheran*, Box 3097, Clinton, Iowa.

**PASS YOUR COPY OF THE
CONFESSIONAL LUTHERAN
ON TO SOME FRIEND**

Concordia Seminary 12-42x
Library
Springfield, Ill.



Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF

THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXII

December 1961

Number 12

IN THIS ISSUE: A Blessed Christmas to Our Readers! — A Litany for Our Time — Luther Says: Concerning Reason and Faith — The Eighth Commandment and the Missouri Synod — Deplores Trend to Liberalism — The Relationship of Missouri's Board for Missions and the NCC: What Was It Now? — Poor Sophie — A Voice in the Wilderness — More Than Enough of Philosophy — St. Paul and Dr. Scharlemann on the Philosophy of the Day — How the Missouri Synod Looks to the WESTMINSTER THEOLOGICAL JOURNAL Today — A Fellowship of Prayer — What Our Readers Say — How Modern Is "Modernism"? — The Practice of Fellowship Within the Missouri Synod — "Sufficient Agreement" Between Missouri and ULC Churches? — When Reformation Is Needed.

● A Blessed Christmas to Our Readers!

Under a Berlin dateline (AP) in 1960, the following dispatch by George Boulwood, "Berlin Has Two Christmases," appeared in

the secular press. We have taken it from the Winona, Minnesota, *Daily News*.

There are two kinds of Christmases in this divided city.

West Berlin celebrates as does West Germany—thousands of Christmas trees, huge

v.21
v.22

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp 112-114.

crammed with shoppers in the city's most
prosperous post-war December.

Most Germans in the Eastern Sector would
like to celebrate the same way. But they live
under an atheistic dictatorship. But the Com-
munist press lectures on a new way of cele-
brating around the Christmas tree. They call
it the Tannenbaumfest, or Fir Tree Festival.
Instead of children singing carols and reciting
traditional poems before receiving their gifts,
they submit to a political quiz. Those who
show they have absorbed Lenin and Marx get
gifts. "East Berlin's Christmas Market" in
Marx-Engels Square has roller coasters and
shooting galleries. A series of cutout figures
are from German fairy tales. But Snow White
and the Seven Dwarfs promote "collective
labor." And the main decoration is a massive
sputnik, and the sign, "socialism wins."

Illustrated magazines in the West are
lavish with color pictures of church interiors,
snow-clad mountains, and other seasonal sub-
jects. The controlled Eastern press is heavily
loaded with political pronouncements. East
Germany's humorous magazine Eulenspiegel
devoted most of this week's issue to a mock-
ery of Christmas. The star of Bethlehem was
the U.S. Air Force poking its nose over the
trees of a wintry landscape.

But the Communists have not succeeded
in eliminating the Christmas spirit.

"My son came home from school in tears,"
an East German mother said. "He had been
asked to take his accordion to play at the
school party. But the teacher bawled him out
when he played a Christmas carol. 'Only so-
cialist tunes can be played here,' she told him.
My husband has been told to work in his
factory all through the holiday. A special
rush order for the Soviet Union, they told
him. But he must go. It doesn't seem like
Christmas. They don't like it. But we'll draw
the curtains and have a real family Christmas
at home. That's what most people do."

A reporter who traveled in East Germany
said Christmas trees were set up in the mar-
ket squares of towns. They were given a lot
of manger scenes on sale in stores.

The East German Communists, who claim
they are anti-militarists, have allowed toy
soldiers to be sold for the first time. They are
East German and Soviet soldiers. Military
toys are frowned on in West Germany and
West Berlin also during the Allied occupa-
tion. This year there are plenty of guns,
tanks, and rockets for sale.

So far the Berlin dispatch.

In a day which is filled with fear because
the saving birth and deity of Him whom we

worship and whose wonderful nativity Dec. 25 proclaims are so widely rejected also in the Church, we wish all of our readers that blessed kind of Christmas which can come only from simple, childlike faith in its angel-borne message amid an unearthly glory: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." You will find the Babe wrapped in the swaddling cloths of *the Word*. Let nothing—whether it be the outright unbelief of the world of our day, or the teaching of one of your own seminary professors and official pronouncements or silence by which it is cloaked and protected—deprive you of the surpassing significance of that heaven-sent, inviolable Word. It is God's infallible word to men who must forever perish without it. May yours ever be a Christmas proclaiming free grace in a free world!

● A Litany for Our Time

O Lord, have mercy upon us.

O Christ, Hear Thou us

Be gracious unto us.

Spare us, good Lord.

Be gracious to us.

Help us, good Lord.

From false doctrine;

From wrong teaching;

From all heresy:

Good Lord, deliver us.

From wicked men, who would destroy

Thy Word;

From ruthless men, who would silence

Thy Word;

From foolish men, who would confuse

Thy Word;

From vain men, who would shame Thy Word:

Good Lord, deliver us.

The above is the opening part of a litany which was used—very appropriately—in *Our Great Heritage: A Children's Reformation Service Commemorating the 150th Anniversary of the Birth of Carl F. W. Walther*, by Aaron Kopf (CPH).

● Luther Says: Concerning Reason and Faith

"The devil will kindle the light of reason and deprive you of your faith."

These words, significantly, occur in the last sermon which Luther preached in Wittenberg. In the same sermon he said:

"I see it before my eyes, if God does not give us true preachers and ministers, then the

devil will tear our churches asunder through factious spirits, and will not desist nor quit until he has finished his work. This, in short, is what he has in mind. What he cannot accomplish through the pope and the emperor he will do through such as are as yet one with us in doctrine. It is highly necessary, therefore, that we pray heartily that God may give us sound teachers."

At the close of this sermon, Stephan Tucher, who edited its first publication, in 1549, added a solemn testimony, in which he says: "Doctor Martin Luther, of blessed memories, presents, church-going, bright lights, excitement for the children. Stores are ory, often spoke these words before many other trustworthy men. . . : 'After my death none of these theologians will remain faithful.'" And in another edition of this sermon, published in 1558, there is an appendix in which this is to be read: "Very many folk, who still testify to this, have heard from the sainted Dr. Martin Luther very many striking predictions of future adulterations and defection of the foremost teachers of our church and especially of those in Wittenberg." (St. Louis Edit., XII:1174-1177.)

Germany today is the hot-bed, the seed-bed of religious rationalism. Already for a long time its masterminds have been centered there.

Shall we learn from history? Or shall we say, It can't happen to us—when it is happening!

Measured by your action, just how concerned are you about sound teaching at our St. Louis seminary, and throughout our church?

● The Eighth Commandment and the Missouri Synod

The Eighth Commandment does not read, Thou shalt not bear witness against thy neighbor. A Christian has to bear much witness—for and against things involving our neighbor. Scripture speaks very plainly about this. It teaches us to say: "Through Thy precepts I get understanding; therefore I hate every false way." (Ps. 119, 104.)

The Eighth Commandment reads: "Thou shalt not bear false witness against thy neighbor."

From our Catechism we have learned, under the Eighth Commandment (Q. 68), that this means that God forbids us to belie our neighbor and that this again includes *withholding the truth from him* in order to harm him.

In current controversy within the Missouri Synod, *how much truth is being withheld from members of our church*, especially also in the Controversy concerning the Word of God, the "Scharlemann Case"? It is not for us to judge motives; this is the prerogative of God. But it is in place to ask, and very much so, How much harm is being done to our church because the truth, the full truth, is so often not being told its members in its current conflict?

Remember that in the Church's earliest conflicts, Paul, in the sinful ignorance of his heart, blasphemed and persecuted the Church and did it greatest harm—all in the name of religion, meaning to do service to God by this, as did many of the "recognized" religious leaders of that day, as well as those who blindly followed their leadership, just as is true in our own day. History does not change, it repeats itself.

If, motivated by the Gospel, we are really earnestly concerned about the Eighth Commandment as a rule for our lives, so that our worship of God may not be a vain, mistaken, self-chosen thing, then let us give serious thought to speaking the truth with our neighbor in the crucial issues confronting us in current doctrinal controversy within our church, lest great spiritual harm come to ourselves and others whose weal and woe are so largely bound up with that of our dear Missouri Synod!

We pray for the guidance of the Holy Spirit. It is in the Holy Scriptures alone, where both Law and Gospel are *His* Word, that we have such guidance. There never will be any other guidance of the Spirit in our earthly lives. If that is what we pray for and our prayers are honest, then let us show this by accepting that guidance and following it.

❁ Deplores Trend to Liberalism

Just before other major Protestant denominations were completely taken over by the exponents of modernism and neo-orthodoxy, "conservative" officials frantically issued official denials of any evidence of theological liberalism within their various schools and seminaries.

J. Gresham Machen and other stalwart defenders of the Christian faith were ridiculed and referred to as "trouble-makers." Their documentary evidence of modernism within their churches was completely swept under the rug. Every time they attempted to do something about the rapid growth of liberalism they were accused of not following proper procedure.

The Missouri Synod is only some 30 years behind these other denominations. The evaluation which you report on in the September LAYMAN [the 'white paper' of the President of the Missouri Synod, July 14, 1961, which was sent to its clergy and teachers: *An Evaluation of the State of the Church Conference and the Documentation, An Interview with L. B. Meyer—CL*] is just another of the long list of denials.

History has certainly demonstrated that Machen and his friends were correct, and I believe that the State of the Church meeting in Milwaukee will go down in history as one of the last efforts to prevent a capture of the Missouri Synod by modernists and proponents of neo-orthodoxy. "He that will not learn from history is destined to repeat it."

Ronald A. Hadley
Dearborn, Mich.

In Letters to Editor, From Our Readers,
The Lutheran Layman, Nov. 1, 1961.

❁ The Relationship of Missouri's Board for Missions and the NCC: What Was It Now?

In the "white paper" of Missouri's President concerning the State of the Church Conference (*An Evaluation of the State of the Church Conference and the Documentation*, July 14, 1961) which was sent to all pastors of the synod, Dr. L. B. Meyer, whom the President regards as "well qualified to evaluate the *status quo* of our church" (introductory letter), comes to speak of relationship of one or the other of our official boards with the National Council of Churches. (Q. 12, p. 8.) This is what Dr. Meyer has said:

"While some of our synodical departments have, on an informal, guest-observer basis, attended meetings of these organizations, only one board (*Board for Home Missions*) carries a formal written CONSULTATIVE membership in a department of the NCC. This relationship does not have the approval of the Presidium or Synod's Board of Directors." (Emphases added.)

Dr. Hillmer, Executive Secretary of the Board, had previously (July 25, 1960) written a conference:

"The Presidium has not faulted us for our action." "The Home Mission Division of the National Council of Churches recognizes that our membership is *not a full fledged membership but limited* and has said so." (Emphasis added.)

Under date of March 1, 1961, the First Vice-President of Synod stated (in writing):

"It cannot be truthfully said that we have any relationship with the NCC other than that of *obtaining services and information*, and for this we have been paying a minimal sum." (Emphasis added.)

The *Lutheran Witness*, Nov. 14, 1961 contained the announcement (emphasis added) that:

"Synod's Board for Missions in North and South America has informed the Division of Home Missions of the National Council of the Churches of Christ that its *voting membership* in that division is no longer possible." (Emphasis added.)

The resolution of the Board cites the following as the principal factor contributing to the decision: "repeated and alarming misunderstanding, misinterpretation, and attack both outside and inside Synod." The Board's decision was motivated by concern over the "disruptive influence" of these "attacks." (Recall Aesop's fable of the wolf and the lamb.) The Mission Board is moreover reported to be "now studying new procedures" by which it may *continue* to employ contacts provided through the NCC Division of Home Missions.

What is reported above shows something of the deplorable different spirit which has been permitted to find a place within the Missouri Synod today. We shall reserve possible further comment on it until some later time. Meanwhile we ask—

What was it now? Was it a "consultative" membership that our Board held in the NCC? Was it "not a fullfledged membership but limited"? Couldn't it be truthfully said that we had a relationship with the NCC "other than obtaining services and information"?

Have we, and others, been fighting mere windmills in spending all of the time and energy and in making the material sacrifices which have had to be made in love to our church before there was brought about what is announced in the above LW report? Or, was it VOTING MEMBERSHIP that our Board has indeed held in that liberalistic, ultra-unionistic phenomenon of these last evil days—the NCC?

❷ Poor Sophie!

(The following article was contributed by a pastor who is a member of a church-body affiliated with the Missouri Synod but not of the Wisconsin nor Norwegian Synod.—CL.)

The *Lutheran Witness* carries some fine, Christian articles, for which we thank God. But its September 5, 1961, editorial, "What Will Sophie Think?" represents a tendency

which is in very bad taste in the Church, and which, we hope, will be overcome.

In this whimsical piece the *Witness* ostensibly bewails, but actually revels in the confusion experienced by "Sophie," a "typical *Witness* reader," upon hearing of the Wisconsin-Missouri split.

Now, "Sophie" may or may not be confused. If she is, then the reason could be that her information about the Synodical and inter-Synodical situation is limited to the "nice" versions of the *Witness*! At any rate, the editorial in question will not alleviate her confusion. On the contrary, it will confirm her in the conviction that her uninformed resentments are quite justified. For the editorial, instead of clearing up the confusion by means of solid facts and arguments, betrays an anxiety that will keep "Sophie" confused, or that will confuse her if she doesn't have it in her to confuse herself. Basically, it is not "Sophie," but the *Witness*, that is confused, and eager to share its thinking with others.

Now let us examine the details. First, the *Witness* suggests that "Sophie" should have the proper pietistic doubts about Romans 16: 17. Carefully coached by the editorial, she asks: Who are the "them" to be marked and avoided *today*—"with our (whose? Speak for yourself, Sophie!) 250-plus denominations, our (?) various brands of Lutheranism, our synods"? The implication is that those Wisconsin flint-hearts are cruel indeed to apply such an old, old, puzzling, vague text to "our" oh-so-very-modern darlings, and yes, to practically all "250-plus" of them!

Did "Sophie" think up this confusion all by her li'l ol'-Eve-self? Or does she merely reflect the confusion of her mentors, such as certain gentlemen who prepared a certain "Statement" in Chicago in 1945, and certain other gentlemen who should have known better but who refused to take proper action, and then all those many gentlemen who didn't know what it was all about, but who were quite sure that no member of *their* club could do anything *really* improper? Whatever the source of "Sophie's" confusion, the *Witness* could and should have un-confused her. Instead the *Witness* put the whole pre-arranged confusion in cold, black type, which made certain that if "Sophie" wasn't confused before, she would be now, and which also insured that the confusion would develop in the approved direction. How tragic if "Sophie" would get confused in the other direction, and actually develop some doubts about Missouri's doctrinal and practical aberrations!

Alas, the *Witness* in this instance abandoned its sacred office as mouthpiece of the Church, and instead obediently dished up warmed-over sectarian-statementarian clichés!

If only the *Witness* had sent "Sophie" to Mother Faith, for some good, solid answers! But jaundiced Auntie Sophistry had her own way of thinking.

At least the *Witness* should have heeded Aunt Charity, who is so passionately invoked on other occasions, and who has said some very definite things about leaving poor, innocent people in ignorance and confusion! But no, Aunt Charity must never be heard in this connection. She must be kept strictly under control, for use only in safe cases. In fact, nowadays she does not even appear in person, but is allowed only one pre-recorded piece, a discordant contemporary jazz lullaby: "I'm gonna luv, luv, luv that heretic. . . ." Though this favorite record is practically worn out, it should be whispered here that its authenticity is categorically denied by those who are well acquainted with Lady Charity. These also insist that this lady remains on the best of terms with Mother Faith, contrary to possible rumor, and that, as a matter of fact, both Ladies are really still quite fit, and therefore incapable of incoherent absurd babbling.

But back to Romans 16:17. "Sophie" is very much upset about the "serve . . . their own belly" clause. Was it inconsiderate of the Apostle, to add such a thought? "Sophie" realizes that Wisconsin's rebuke is addressed to the Missouri Synod as a corporate body, and is not meant as passing judgment on the personal faith of individuals. "But this distinction will elude Sophie," hopefully adds the *Witness*. But why should it elude her, when she is accustomed to all sorts of fine distinctions, for example between prayer-fellowship and joint prayer, ordinary false doctrine, which is bad but rare, and "exploratory" false doctrine, which is common but not so bad, etc.? All distinctions are swept away, however, by an emotional outburst to the effect that "my pastor" couldn't possibly be a "belly-server." After all, he even "sat up with Gus ("Sophie's" husband) all night," when he (Gus) was ill!

If the *Witness* hadn't sobbed itself blind, it might have seen that by the same soggy logic Romans 16:17 can't be applied to Roman Catholicism, for example, because some very devoted nuns have also been known to stay up all night with sick patients. And Pope Pius XII only slept four hours a day. Surely not a "belly-server"! Therefore the text doesn't apply to Rome—and hence it applies

to no one. Even Hindoos are kind to cows, and sometimes fast themselves to death; surely the very opposite of "belly-service"!

Yes, the *Witness* should have taken to heart the sound advice of the Overseas Delegates (*LW*, September 19, p. 20), who urged that attention be fixed on the objective, pure marks of the Church, not on subjective speculations about individual faith. Then the *Witness* could have spared itself this whole silly temper tantrum. Then also there would be no problem whatever in discovering whom we must mark and avoid, namely those who create divisions and offenses contrary to the doctrine which we have learned. Of course, if we don't know what that doctrine is, or is supposed to be (but then how do we know whether "my pastor" indeed "preaches the Word straight and true"?!), then the text poses a problem indeed! But we can't get rid of basic Biblical directives merely by sobbing about "belly-servers"! Christ used an even unkindler appellation for Peter, when the Apostle, only a few verses after being called "blessed," savoured not the things of God but the things of men! Of course, unlike "Sophie's" "every inch a servant of the Lord," St. Peter was a sinner. To the extent that we still have the flesh, to that extent we do not serve Christ. And to the extent that anyone represents false doctrine, no matter how sincerely, to that extent he certainly serves not Christ but his own carnal mind, the flesh, or the "belly," if you will. So, both *Witness* and Sophie should forget about the "belly," and look first of all to the pure marks of the Church. From that vantage point the "belly" clause will become quite clear too, not indeed as a human judgment, but as a divine axiom!

But lest "Sophie" miss an important element in that confusion which the *Witness* has opined she must suffer, enter "Gus," who obligingly supplies the needed propagandaline: Think of all the practical work, especially of the missions in Africa, etc.! How it will suffer in this squabble! Through "Gus," of course, the *Witness* is releasing a deadly dose of that nerve-destroying fall-out: Pragmatism, the theory that truth must be subordinated to practical effectiveness. A truly spiritual concern for missions, as distinguished from this carnal-enthusiastic one, would react precisely in the opposite direction. It would insist that the poison of false doctrine and practice, which creates divisions and offenses, be dealt with promptly and decisively. Certainly genuine concern for Christ's mission work cannot countenance the toleration of soul-destroying error in the Church. It loathes the

forced combination of truth and error, that Satanic caricature of the true unity of the Church! What sacrilege to cry "Missions!" in defense of every aberration that arises in the Church!

We regret the necessity of this article. But we wish to serve notice emphatically, that we will not tolerate cant in the discussion of the great problems of the Church. The *Witness* has a perfect right to appeal to Scripture and sound logic in support of its honest convictions. But it has no right to foment and exploit popular sentiment and prejudice by the presentation of stultifying emotional balderdash. And with Luther, with *Lehre und Wehre*, and with the OLD *Lutheran Witness*, we recognize no sacred cows when it comes to the defense of God's Word. With serious opponents, who urge real arguments, directed to real issues, we will debate soberly. But we shall not dignify humbug by treating it seriously. Some things that pose as sublime must be passed off as tragically ridiculous.

Lutheran Witness, live up to your name!

● A Voice in the Wilderness

A most excellent article on "Walther and the Scriptures" by Dr. Robert Preus (Concordia Seminary, St. Louis) appeared in the November issue of the *Concordia Theological Monthly*. We urgently recommend that whoever may not yet have done so read the article in its entirety, also laymen, who can borrow a copy of it from their pastor. Any intelligent adult can understand it.

Aside from the intrinsic merits of its whole contents, the article by Prof. Preus bears out most convincingly two things—

1. It plainly shows that there exist within the Concordia Seminary faculty in St. Louis two conflicting convictions regarding the doctrine of God's Word. The first of those is to be found in what Dr. Preus so admirably sets forth concerning the doctrine of Scripture; the other exists in the opposite opinions of Dr. Martin Scharlemann, which critically conflict with Scripture, as they are known from his published articles and propagandizing essays. Neither can that controversial document, the St. Louis faculty Statement on *The Form and Function of the Holy Scriptures* (April 26, 1960), in the light of the clear confession of Dr. Preus, stand and be regarded as acceptable for what it professes to be: an expression of its (the faculty's) position, of its convictions in the hope that it will "adequately" communicate the profound sense of obedience of its members to the Scriptures. (Concerned readers might direct this ques-

tion to the President of the seminary for an honest answer: *Did all of the members of the faculty sign this document without reservation?*)

Consider the following:

Under the heading "The Meaning of Inerrancy" Dr. Preus writes, with great and commendable conviction (paragraphing has been added by us, except in the last instance, as have also emphases):

Precisely what does Walther mean when he speaks of the inerrancy of Scripture?

Does he mean merely a MATERIAL inerrancy, merely that Scripture is reliable [i.e., reliable in a certain limited sense—namely, with respect to its material principle, as the source of its central Christian doctrine]? No, he means more than this. You may have a friend whom you consider reliable; yet on occasion he will make mistakes and say things that are untrue.

Does Walther mean by inerrancy this, that Scripture unerringly teaches us concerning Christ and leads us to Him? No, as much as he would agree that Scripture never fails in its purpose, this is not what he means when he says that Scripture is without error (*frei von Irrtum*—*Lehre und Wehre* XIII, April 1867, p. 103).

Does Walther perhaps mean that *Scripture is inerrant and infallible BECAUSE IT SAYS WHAT GOD WANTS IT TO SAY*? This would indeed comprise a part of his meaning. But he has something more specific in mind. The fact that Scripture says exactly what God wants it to say may be considered the reason or the ground or the basis of the inerrancy of Scripture. But it does not tell us what inerrancy is.

What, then, does Walther mean by the inerrancy of Scripture? He means *what the church has always meant*, that all the declarative statements of Scripture are true, *that they CORRESPOND TO FACT*, that they correspond (as the case may be) to what has happened or to what will happen or to what obtains. *EVERYTHING* which is presented in Scripture as factual is factual. [Emphasis on *is* by Dr. Preus.] *There can be no falsehood, no mistake, no slip, in Scripture.* A correlate of the above is that there are *no contradictions* in the Holy Scripture.

Now look at the Faculty Statement on the same subject. This is what it says (I:3):

The Scriptures express what God wants them to say and accomplish what God wants them to do. *In this sense* and in the fulfillment of *this* function they are inerrant, infallible, and wholly reliable. . . . (Emphasis added.)

2. The article by Dr. Preus which is under discussion not only shows convincingly that there exist within the St. Louis seminary faculty two conflicting convictions regarding the doctrine of God's Word. It shows just as convincingly, on the basis of what Dr. Walther had to testify over against subversion of the doctrine of God's Word in his day, that errors which we must face (and distinctly repudiate) in Dr. Scharlemann's theology, as in contemporary theology in general, concerning the doctrine of God's Word, and more especially concerning the authority and infallibility of Scripture, *are by no means anything new*. Dr. Preus himself sums up this latter point in the first of two concluding "Lessons from Walther," as follows (emphasis added):

. . . we might recall what he once said about *theology moving* as the waxing and waning of the moon. In other words, old errors and opinions have a way of cropping out in new dress. We today have seen this. The old heresies which Walther opposed in his day are still being advanced.

Thank you, Dr. Preus!

③ More Than Enough of Philosophy

"It is evident that theologians have mingled with Christian doctrine more of philosophy than was sufficient. Nor ought their influence appear so great that it will never be lawful to dissent from their disputations, because at the same time many manifest errors are found among them. . . ."

The Apology of the Augsburg Confession (Art. III:269f), Trigl. p. 225.

④ St. Paul and Dr. Scharlemann on the Philosophy of the Day

Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, has declared that "Christian theology must be rethought and reworded" at the intellectual frontier to become intelligible. He has said:

"If there is any one really great need in our particular church, it is a chair in systematic theology at Concordia Seminary devoted to the task of theological interpretation in the light of the philosophical interests and assumptions of our

day." (The *Lutheran Chaplain*, Oct.-Dec., 1960.)

Echoing such a sentiment, the *Seminarian*, Student Journal of Theological Opinion and Discussion published at the institution, at which Dr. Scharlemann is professor, has stated:

"... especially in order that humanity might be delivered out of the oppressive hands of the theologians, a philosopher of religion belongs in a Christian theological faculty which merits the name 'modern.' . . . He would be at liberty to develop theology in ways similar to Bultmann and Tillich." (April, 1960, p. 10.)

How different the spirit which St. Paul inculcates on us:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom (philosophy), declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." (I Cor. 2, 1-2.)

The Greek world of the Apostle's day was full of philosophy, just as is the world in our own day; and St. Paul was well acquainted with all of it. Over against the scribal Jewish religion, which claimed as its final authority its rabbinic "interpretations" of Scripture, Greek philosophy was, just like modern philosophy, so far as either deals with religious matters, *exploratory* (*zeetousin*, I Cor. 1, 22), always telling or listening to something "newer" (*kainoteron*, Acts 17, 21). Thucydides castigated the Athenians, saying: "No men are better dupes, sooner deceived by novel notions, or slower to follow approved advice. You despise what is familiar, while you are worshippers of every extravagance." (Cited by Vincent, *Word Studies*, ad Act. 17, 21.) Greek theological philosophy got no farther than to rear its altar TO THE UNKNOWN GOD, Acts 17, 23. Modernism is no better today.

The world and God are always at issue; each counts the other's wisdom folly (I Cor. 1, 18, 25, 30); but God has actually turned to foolishness the world's imagined wisdom by the substance of Christian preaching, which is opposed to worldly wisdom as much as it is to work-righeousness, and which is a simple message of God to be believed—not a philosophy to be explored and to furnish occasion for endless disputation. God saves by faith—faith in the simple historic facts of the Gospel, enshrined in an inerrant Scripture—and Christians are therefore designated by the act which makes them such, "those that

believe," I Cor. 1, 21. (Cp. *Expositor's Greek Testament*.)

"Theological interpretation in the light of the philosophical interests and assumptions" of the day has always been said to be our one really great need. And attempts have, accordingly, always been made to "rethink" and "reword" Christian theology at the "intellectual frontier," to whose enthusiasts the church's formulations (ours in particular) have always been "declared so many meaningless sentences."

Once (in the second century) it was Gnosticism, the most fantastic fusion of philosophies of the day with the Christian faith, that almost wrecked the Church. Few were said fit to receive it, the common body of Christians being declared "psychics" who were unable to rise to true wisdom and doomed to content themselves with simple faith. Today it is Existentialism and Dialecticalism, the philosophy of a Tillich, a Barth, a Bultmann, and others, that is carrying on this destructive work; and once more all who, because they cling to the historic Christian faith in all simplicity, will not accept or tolerate the vagaries of such modern "Biblical scholarship" (liberal "schooling" about the Bible), are looked upon with pity and contempt.

Such a spirit has invaded also our higher schools, our Concordia Seminary in St. Louis in particular. Apparently Dr. Scharlemann would further its advance.

Such being the case, can officials who keep insisting that there is no false doctrine in St. Louis, or elsewhere in our synod for that matter—and protests against false teaching are being officially rejected by such a line—still be expected to remove it?

Let's remember the old saying which the ancient heathen already knew in their own way: When the gods would destroy a people, they'd afflict its leaders with blindness. In Israel, where the Word of God still existed although it was hidden under a bushel of human tradition (organizational "procedure" serves a similar purpose today), the situation assumed a somewhat different form. Christ had to tell its leaders, who kept insisting that they were not blind: "Ye say, We see; therefore your sin remaineth." (John 9, 41.) What a fearful condition—in the Church of God!

If officials protest that they no longer even realize what IS actually happening to our church, isn't it the solemn duty of every one of us at the grass roots, pastors and laity, to rise to the occasion and exercise our God-given prerogative and duty as kings and priests before Him? Should we not see to it

that God's priceless Word is preserved to us and to our children, by resorting to whatever measures may be needed to be taken, actively to right such a situation,—individually, as members of our congregation and of conferences (also free conferences), at district conventions, and—barring a specially called convention of our church before that time—at the next general convention, in Cleveland, in the spring of 1962, which will be the *Convention of Crisis* in Missouri's history?

● How the Missouri Synod Looks to the WESTMINSTER THEOLOGICAL JOURNAL Today

Reviewing Jaroslav Pelikan's *The Riddle of Roman Catholicism*, the *Westminster Theological Journal*, published by Westminster Theological Seminary in Philadelphia, introduced its critique as follows (May 1960, p. 185):

"The author of this book is a minister of the Lutheran Church—Missouri Synod. Time was when this would have implied a volume in the strict tradition of the Protestant Reformation. However, such is no longer the case."

Space permitting, we shall at some later time perhaps cite more fully Westminster's characterization of the *Riddle* of Pelikan. Meanwhile, we still believe that a word to the wise is sufficient and that there applies to the above word the old maxim, *Enough Said!*

● A Fellowship of Prayer

In a deep concern over the doctrinal situation within the Missouri Synod, the Rev. E. P. Schulze of Peekskill, N.Y. has launched a fellowship of prayer. A prayer of a righteous person is able to do much as it operates. (Jas. 5, 16.) When a Christian prays earnestly over something, he is also apt to do something about it or to do more for it if he has already been exerting himself in its behalf. This in itself is one way in which God answers prayer. On Nov. 10 (Luther's birthday) Pastor Schulze issued Release No. 1 of his prayer fellowship venture. The release here follows:

Don't you fondly remember the days when we were all refreshed by clean draughts of pure doctrine drawn from the deep wells of God's Word?—When the theological air was crisp and clear and it was a joy to be out in it and we all knew where we were going?

Aren't we now at least occasionally groping in the murky atmosphere of theological uncertainty?

What shall we do? All men seem to have failed us. Everything we have tried appears to have been too little. Perhaps we haven't prayed enough. Therefore, let us now pray—not only today but every day, fervently, persistently and all together. Here is something which will have a mighty effect if we have faith enough. It is the most practical thing that most of us can do at this time, and we can all do it if we can do nothing else. And what prayers would God rather grant than those uttered in behalf of His truth?

Shouldn't We Start a Fellowship of Prayer?

If you wish to join me in such an enterprise, please write to me. There will be no dues or solicitation of funds, for I feel that we can trust God to supply the wherewithal. I shall not enclose a card for your reply, partly to conserve my time, energy and money, and partly, too, because I want only deeply concerned people to answer—people who will spend a few cents and a little time and effort to get in touch with me. I have four or five additional releases more or less ready but cannot guarantee to send them to anyone who does not write in. To those who do write, I expect to send those releases as God directs and gives leisure and strength—either one at a time or several, and perhaps more from time to time. Let me have your suggestions, too. I'll need all the help I can get. Our group may be very small, but hasn't God chosen the weak things of the world to confound the things that are mighty? (I Cor. 1:27.) Hasn't our Lord said, "If two of you agree upon earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven"? (Matt. 18:19.)

Let us pray for ourselves, that we may repent of our sins, know what we should do and have the courage to stand for the right. Let us pray for our officials, the teachers at our schools, the boards of control; also for those guilty of false doctrine or destructive tendencies, that they may repent; that all error may be rooted out; that God would raise up a man or men with the concern, wisdom, courage and ability to set things right. Let us begin now also to pray for the Cleveland Convention. Our prayers might cover other matters, too, such as peace for our country. And let us not forget to pray for one another!

If you wish to use written prayers, Brother Carl F. Hoffmeyer (Route 1, Hamler, Ohio)

has generously agreed to reproduce some of the fine prayers he has composed for our Synod's needs. Write to him directly if you want them. Brother Paul Burgdorf has published excellent prayers for the same purpose in the *The Confessional Lutheran*.

I need the names of all who will join me in this fellowship, so that I can keep in touch with you and also let you know who is praying along with you.

E. P. Schulze, 714 Hudson Avenue, Peekskill, N. Y.

● What Our Readers Say

"It is shocking to realize that all those things are happening in the church with so little interference. They surely do not replace the faith they are trying to take from us with anything, only dark doubts about everything spiritual. Those men in St. Louis surely do not expect the church members to believe them instead of the Bible! If one can not believe all of the Bible, then one can not believe any of it, and that is where they would eventually lead us, to reject all of the Bible. It's a comfort to know that you and other faithful pastors still uphold the truth."—Miss R., Chicago.

"As a regular subscriber for years, I am most interested in the recent issue of September 1961. The enclosed dollar is to cover the cost of four copies, I presume, of the September issue, featuring the Scharlemann Controversy,—which interests me greatly. Your fearless witness to the Lutheran faith is most inspiring to all Lutherans everywhere. There can be no doubt at all that you are strengthening the hands of the faithful elsewhere. The Lord will not withhold His genuine blessing upon you for your worthy witness of the truth as revealed in His Word during these frightful times. Rest assured that I appreciate deeply the opportunity of reading your excellent testimony to the evangelical truth, sourced in the Holy Scriptures, which Luther and others gave their most to secure for future generations, even our own. God bless you and keep you always in His truth and grace as He gives you strength to witness to His Son, our Savior." — Pastor (Ph.D.), The American Lutheran Church.

Our sincere thanks to congregations and individuals who recently contributed \$250, \$75, and other larger amounts to the work of the *Confessional Lutheran*!

● How Modern Is "Modernism"?

Modernism — how "modern" is it. This question was well answered by Dr. M. J. Stolee in some valuable articles on the danger of Modernism, in the *Lutheran Church Herald*, some years ago. Quoting a few especially informative opening paragraphs from Stolee's articles, on the origin of the plague of Modernism, Dr. Wm. Arndt, under the title "The Lies of Modernism," reproduced the following in the *Theological Monthly*, 1929, p. 242f:

"The name Modernism is of comparatively recent date. It came into being when Loisy and Tyrrell demanded more freedom for theological thinking in the Catholic Church. They and their ideas were, of course, promptly condemned, but the name has persisted and in course of time came to be applied to a certain movement inside the Protestant Church.

"When leading Modernists of to-day speak of their principles as something entirely new that they have had the profundity of mind and courage to discover and proclaim, we may say that it is nothing of the kind. It is the ghost of the old Rationalism come back to us in a new drapery. To those who know what the Rationalism of the eighteenth century put forward in the name of theological science the present-day Modernism must seem to be a rather tiresome repetition. But we may, just for the sake of argument, look the old ghost in the face once more, or perhaps better, let it speak for itself, through its leading champions.

"I think it is generally acknowledged by impartial students of doctrine that the return of the old Rationalism is primarily due to Albert Ritschl in Germany. He rejected the deity of Christ, but maintained that Jesus was a religious genius, a religious hero, who progressed so far in moral and spiritual attainments that He has to the Christian 'the value of God.' He denied Christ's miraculous birth and resurrection. The atonement of Christ affected man alone and did not change God's attitude to sinful man. The one and only purpose of His life and death was to show that God is love." [Let us here add that precisely such are the views set forth in the ULC's recent publication, *Conversation on Faith*.—CL]

Its Two-Facedness and Its Sneering Attitude Over Against Orthodoxy

"A most objectionable feature of Ritschlianism is its two-facedness. It uses the old terms and names with new meanings; the negative modern thought is clothed in the old orthodox expressions.

"Modernism of to-day is merely a further development of Ritschl. But the leaders of Modernism do not recognize any chief, not even their father Ritschl. There is one thing about which they all agree, and that is their sneering attitude to orthodoxy of any kind. 'Orthodox religion was all very well for our grandfathers and our grandmothers, but it cannot satisfy the modern mind, with all its advanced scientific and philosophic knowledge' (statement recently made by a state university professor).

"The saving power of the Church does not rest on its doctrines," says Rauschenbusch. [Rauschenbusch was a leading exponent of Modernism's 'social gospel,' a form of religious Socialism—CL.] 'My own conviction is that, if all the creeds and dogmas and paraphernalia of the churches in Christendom to-day could be set aside, nothing would be lost' (*Biblical World*, April 1916, p. 268)."

The *Concordia Cyclopaedia* calls attention to the fact that Modernism has been described as "a synthesis of all heresies," and that it has rightly been said that it "proclaims the inviolable sovereignty of the individual as against all external authority."

Religious Liberalism is another name for it, as opposed to conservatism. It denotes the principles and methods of those who endeavor to secure the largest measure of liberty for the individual over against divine authority. It is the theological tendency which refuses to accept orthodox creeds and allows wide latitude with regard to religious beliefs, not daring to say, "There is but one truth, and according to Scripture this is it." (Cp. *Concordia Cyclopaedia*, C.P.H., 1927, pp. 515. 406.)

"Modernism" is as modern as the old line "Yea, hath God said. . . ." (Gen. 3, 1.)

● The Practice of Fellowship Within the Missouri Synod

As is well known, the Norwegian Synod (ELS) suspended fellowship relations with the Missouri Synod in 1955. This did not prevent the Missouri Synod from reaching into the Norwegian Synod for two of its pastors, who were added to Missouri's seminary faculties in St. Louis and in Springfield.

On the other hand, in the *Lutheran Witness* of Nov. 28 we read the official notice (p. 22):

Trinity Lutheran Congregation of Crete, Ill., persists in retaining as its pastor one who, because he has suspended fellowship with The Lutheran Church—

Missouri Synod, "is not eligible to serve member congregations" of Synod. Trinity Lutheran Congregation has thereby excluded itself from membership in The Lutheran Church—Missouri Synod. — *The Presidium of the Northern Illinois District*: Theo. Nickel, D.D., President; Carl Abel, First Vice-President; Erwin Paul, Second Vice-President.

This raises some interesting questions. For instance, this question: Are some Missouri Synod officials after all able to distinguish between confession and practice within corporate bodies and the faith of individual members of it? This question, of course, has reference to the following statement by Missouri's President in the *Lutheran Witness* (Sept. 19, p. 10):

The Wisconsin Synod accuses us of causing divisions and offenses contrary to the doctrine of God's Word. In another paragraph the statement is made that this does not imply a judgment on the personal faith of any individual member of our Synod, but that it is rather a stern admonition addressed to our Synod as a corporate body. I cannot understand what the last sentence means.

When one woman who is a member of one of our (Missouri Synod) churches read the above, she remarked: "I feel like writing the President and explaining it to him." (This would be very charitable!) The matter is really quite simple. If we, for instance, address stern admonition to the Roman Catholic Church as a corporate body because it is "causing divisions and offenses contrary to the doctrine of God's Word," explaining why we cannot practice fellowship with it, *this does not imply a judgment on THE PERSONAL FAITH of any individual member of it*. In short, we are not saying that there are no true believers within the Roman Catholic Church when we insist that we can't practice fellowship with it. As our overseas brethren have pointed out, the doctrine of the Church and of church fellowship *needs to be considered most earnestly by the Missouri Synod* in our present predicament. It is here that the difficulties lie which have brought about the destruction of the Synodical Conference.

Another question that suggests itself by a comparison of the first several paragraphs above is the question: Can it be that official practice within the Missouri Synod is unpredictable, inconsistent, whimsical; that it is perhaps in a state of flux?

We shall no doubt have more to report about the situation in Crete, Ill., as well as

also elsewhere, which is a tragic consequence of long-continued doctrinal aberration within the Missouri Synod and failure promptly and properly to repudiate it. Meanwhile, the above offers some serious food for all who have a proper concern for pure doctrine and corresponding practice within the Missouri Synod in these critical days.

❶ "Sufficient Agreement" Between Missouri and ULC Churches?

Under the heading "Whimsical Old Testament," The *Lutheran* (weekly magazine of the United Lutheran Church) in its issue of Nov. 15 reviewed *The Babylonian Dragon and Other Tales* by Alfred Zacharias, which was recently published in a translation from the German original by the Muhlenberg Press, ULC publishing house. The review reads as follows:

People aren't usually amused by the Bible. There are stories in it, though (Balaam and the talking donkey, Jonah and the whale . . .) where broad folk humor is employed to convey a serious message. Zacharias has taken six of these, and sharpened up the comic touches, as well as supplied superb illustrations. Gisela Heineken translated the German original. This is a book for a Bible student on his day off.

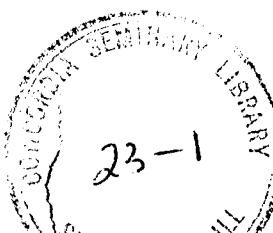
In the same issue of the weekly publication of the ULC, which is a member of the National Lutheran Council, we read:

When the National Lutheran Council was formed 43 years ago it was intended to be an agency for all Lutheran churches in the U.S. The big Lutheran Church—Missouri Synod never became a member of the NLC, but cooperated in relief and refugee work and in service to military personal. This month it looked as if Missouri was ready to join fully in a new agency that would involve 8 million U.S. Lutherans. Doctrinal talks between representatives of NLC bodies and of the Missouri Synod wound up on Nov. 1 with the statement that there is "sufficient agreement to justify further exploration regarding possible establishment of a new co-operative Lutheran agency." . . . So?

❷ When Reformation Is Needed

"Reformation is generally most unpopular where it is most needed." — C. P. Krauth.

Concordia Seminary 12-42x
Library
Springfield, Ill.



Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

"Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19-20.

"Endeavoring to keep the unity of the Spirit." Eph. 3, 4 "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1, 10.

"A bishop must be blameless, as the steward of God . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1, 7-9. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God." I Pet. 4, 10-11.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXIII

January 1962

NUMBER 1

IN THIS ISSUE: A Prayer for the New Year — Luther Says: Concerning the Majesty of God's Word and Modern Enthusiasm — What is Essential in Judging Doctrine — Dr. Scharlemann Speaks — Dr. Hamann on the Authority of the Sacred Scriptures — The Nub of the Matter — The Limit of Conceit and Arrogance: Placing Man over God — Dr. Hamann Addresses Himself to the Missourian Situation — "New Approach" to Fellowship within Missouri Credited to 1945 Statementarianism — Letter to a Congregation — Giving Ground in Matters of Principle — How to Destroy a Church: In Three Easy Lessons — Official Violation of Synodical Procedure in Northern Illinois — Missouri's Board for Home Missions and the NCC Again — The Bible at Valpo — Missouri's Youth and the Festering Sore of Ecumenism — Modernism's Egocentricity — Congratulations, John Rusch! — Review of Publications — What Our Readers Say

● A Prayer for the New Year

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." I Kings 8:57.

● Luther Says: Concerning the Majesty of God's Word and Modern Enthusiasts

"We should learn to consider the majesty and the honor of the Word to be something

76391

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kretz
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

great and glorious. For it is not a trifle, as
our modern enthusiasts imagine, but one iota
of it is greater than heaven and earth. There-
fore in these matters we do not take love or
Christian unity into consideration, but with-
out hesitation we make use of our right to
judge, that is, we invoke an imprecation upon
and denounce all those who even in the
slightest pervert and destroy the majesty of
the divine Word, for a little leaven leaveneth
the whole lump. If they will permit us to
have the Word whole and inviolate, then we
are prepared not only to maintain love and
unity with them, but we will offer ourselves
to them as servants prepared to do all they
ask."

—Complete Works, St. Louis Edition, Vol.
IX:655.

What is Essential in Judging Doctrine

In 1946, when the doctrine of Prayer
Fellowship had become a burning issue
within the Missouri Synod, the editor of
the *Lutheran Witness* prepared a conference
paper on the subject. (*Prayer Fellowship* by
Theo. Graebner, C.P.H. Compare also the
critique, *Dr. Theo. Graebner's "Prayer
Fellowship" in the Light of Scripture and the
Faith of Our Fathers*, by Walter W. F.
Albrecht.) The circumstances involved in the
publication of this conference paper were,
moreover, themselves a matter of controversy.
In defense of the publication its author
replied to several questions in the *Lutheran
Witness* (March 12, 1946, p. 97). One of
these questions, as presented in the LW, was:
"Does the paper represent the opinion of the
author or that of others — conference?
faculty?" The (St. Louis) faculty is
mentioned because, as is stated in the article,
for publications by Concordia Publishing
House faculty censorship is required. For
this reason the article under discussion also
appeared under the heading "Censorship."
This is the matter we are interested in just
now — censorship, or the judging of doctrine,
which in its very nature is public. This is
what the LW editor-author had to say in
replying to the question which has been
adduced above:

"What is essential is not what a con-
ference or what a faculty does. Use your
Lutheran freedom to judge all things by
Scripture."

Yes, it is essential that all members of a
church exercise their Christian right and
duty (purchased for them by the blood of

Christ, the Church's only Head) to judge doctrine, in order, as the Lutheran Church says in setting forth this great principle of Christian liberty,

"that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation, authority, of any man." (Formula of Concord.)

Never has it been more essential that members of our church (the Missouri Synod) exercise their prerogative (God-given right and duty) to judge doctrine than today. For the very foundation of our faith, the foundation of the Apostles and Prophets, is being undermined among us. No one less than a professor at our main seminary, in St. Louis, has attacked the Bible and, together with others in high places, he persists in his disposition to defend his errors. The very heart of these errors is that the Bible itself is not the revealed, errorless Word of God.

Therefore we say, use your God-given freedom, restored to the Church's members in the great Reformation of the sixteenth century, to judge this matter in the light of Holy Scripture. As Luther reminded us, church councils can err and have often erred.

You have been bought with a price; don't become enslaved by men! (1 Cor. 7:23.)

☛ Dr. Scharlemann Speaks

Our readers, or most of them, will have seen the SPECIAL REPORT in the *Lutheran Witness* of Dec. 26 concerning the Scharlemann Case. The Report announces that Missouri's Praesidium has now acknowledged its agreement with Prof. Scharlemann's position. More specifically, such agreement is reported as having come to light in a meeting held on Sept. 26 and 27. (The others mentioned in the report as registering their agreement with Prof. Scharlemann — Seminary President Fuerbringer, Academic Dean Arthur C. Repp, and the clergy members of the seminary's Board of Control—had already previously made clear their agreement with his doctrine, which they defended from the beginning. Cp. e.g., *LW*, April 4, 1961.)

Dr. Scharlemann himself has spoken concerning the meaning of the agreement of the

Praesidium with his doctrinal position which has now been announced. Under date of Dec. 22 (1961) he wrote a letter to a member of a congregation in Missouri, which we shall here reproduce, so that all who will still hear can know "right out of the horse's mouth" the meaning of events as the professor insists on this. Comment on the letter, which reached us when the proofs of this issue of our journal already lay before us, will have to be reserved for a later issue. For the present we can make room only for the letter itself. It can be reported, however, that on Dec. 30 the Executive Staff of the Confessional Lutheran Publicity Bureau submitted a reply to the "Special Report" for publication in the *Lutheran Witness*, which has given so much space to the defense of Prof. Scharlemann's views.

Prof. Scharlemann's letter is as follows:

"In reply to your letter of Dec. 19, may I say that none of my papers ever contained false doctrine. Hence there was nothing to retract. This point should be made abundantly clear by 'A Report to ALL Members, etc.'

Nor does any other signatory of the document you refer to [the REPORT] hold that these essays of mine contain false doctrine. That's why you read nothing about retraction in the report.

"That they contain any kind of false doctrine could be believed and held only by such as pervert and distort even the simplest English. It is these that have shown themselves to be the division-mongers that Romans 16:17.18 so strongly condemns.

"Sincerely,

Martin Scharlemann

Professor of NT Interpretation"

☛ Dr. Hamann on the Authority of the Sacred Scriptures

Modernism in its various forms (Neo-Modernism, "Neo-orthodoxy," Existentialism) today has concentrated its attack against the Christian faith on *the Word of God* and the *authority* of the Scriptures. While accommodating itself to our language in a most deceptive way, it denies what the Church has believed through the centuries and still believes, as it always will. The *Australasian Theological Review*, published by our Missourian brethren "down under" who are known by the name of the Evangelical Lutheran Church of Australia, in its June-September 1960 issue presented a leading

article by its editor, Dr. H. Hamann, under the title "Voices on the Authority of the Sacred Scriptures." Dr. Hamann, exposes the Barthian view concerning Holy Scriptures on the basis of one of its leading exponents, Peter Brunner, and gives witness over against this to the evangelical historic doctrine of Scripture. He then adds testimony from current articles by Drs. Herman Sasse and Wm. Oesch. From Dr. Hamann's excellent article we have culled the following pertinent passages, interspersed with a few comments of our own.

Dr. Hamann begins by saying:

"Theologians may speak and write about the Word of God, but it would be rash to assume that the meaning which they attach to that term corresponds to the meaning which we are in the habit of connecting with it. Further probing and questing may reveal that the speaker has in mind not something that is the Word of God, as a fixed and definite entity, but something that may become the Word of God to some person in the 'existential encounter.'"

The philosophy of modern *existentialism* is worse even than the old outright rationalism of a bygone day because of its extreme deceptiveness. It limits reality to subjective "experience." Nels Ferré, himself an outstanding modernist of our day, has illustrated it by a story of three umpires in a baseball game — an objectivist, a subjectivist, and an existentialist. The objectivist says "I call them just as they are"; the subjectivist, "I call them as I see them"; the existentialist says: "There are no balls or strikes until I call them!" (A fuller discussion of existentialism's "encounter" would lead us too far afield at this time.)

Dr. Hamann rightly remarks: "True, the Scriptures possess validity (subjectively) only for him who embraces them in faith as the Word of God; but if he disbelieves them, does he reject the word of man or the Word of God?" Denial of the (objective) identification of the Bible as the *Word of God* is the heresy of Barthianism and of all existential theology if and when it speaks of the Bible as still being the "Word of God" in any sense at all.

Dr. Hamann next goes on to observe:

"Or we may discover, when dealing with a certain person, that whenever he uses the phrase 'Word of God,' he is extending in an unwarranted manner the unique designation given by the Scripture

a few times to the Person of Jesus Christ, the logos, the Word of God Incarnate."

Examples of what Dr. Hamann here speaks of can be readily supplied. The following example from the recent notorious article by the Episcopalian Bishop, James A. Pike, in the *Christian Century* (Dec. 21, 1960) will illustrate this. We have chosen this example because it does even more. By his odd semantics, the bishop first gets rid of the historical Christ by identifying Him with the "Word"; and then he skepticizes the "Word" away by making it mean *any* "truth" beyond our own! The bishop's words read: "The Bible seems to indicate that no one is saved except through Christ. Fine — assuming that we identify Christ with the Word (which is still good doctrine). To say that no one is saved through the earthly Jesus Christ would be impossible; that no one is saved except through the Word is certainly my belief. God meets man — through the Word — wherever man is grasping for unfamiliar — and often unpopular — truth beyond the mores and acceptable traditions of his time. More than that, I believe that in the life to come, when people are confronted with more truth, they will come more fully to know what the Word is trying to say to them (a Word doubtless personified in Jesus Christ — but the Word)."

Dr. Hamann goes on further to remark: "More recently others have raised questions of hermeneutics and interpretation so far-reaching as to jeopardize most seriously the position of Holy Writ as the *principium cognoscendi* in theology." *Principium cognoscendi* means: *the principle of cognition*. This refers to the Bible as the *source* of all that we believe. (Cp. Formula of Concord, Trigl., p. 851:3.) The final source of the Christian religion, the religion of grace, is in the heart of God, and it can be known only through His revealed Word, written by Apostles and Prophets. This is no mere human product; it is beyond the grasp even of the world's intelligentsia as such. (I Cor. 2:8; Rom. 16:25f; Eph. 2:20; I John 1:1-14.)

Dr. Hamann's comment continues: "Many have spoken too long and too glibly about the 'need of a new hermeneutics' and about 'problems of interpretation,' when what they really meant was the credibility and authority of Scripture — its divine inspiration."

With this one may want to compare the false emphasis on interpretation in St. Louis today, the inarticulate enthusiasm of Pres. Fuerbringer concerning "our newest frontier"

which he says lies "in the theological questions that have arisen since our major work in dogmatics was done" (*Seminary Newsletter*, Fall 1960), and especially also what Dr. Scharlemann in his essays says about the *acts of God* being "the Word of God," and his consequent "interpretation" of the Bible.

Dr. Hamann cites Prof. Sasse with reference to the fact that Holy Scripture is in no need of interpretation and that it is indeed *not* to be privately interpreted (the *Scripture Alone* — *Bare Scripture* principle, II Pet. 1: 20-21):

"If the Lord Jesus Christ Himself, the Incarnate Word, could be misinterpreted, and if none can know Him and call Him Lord except by the Holy Ghost (I Cor. 12:3), how can it cause us astonishment that over against all misinterpretation of the Holy Scriptures there is no other witness for the truth except the witness of the Holy Ghost, who is the Spirit of truth? Neither can one say that a book cannot interpret itself, but requires a living interpreter. This Book does interpret itself, because it is not a dead document of a revelation that occurred some time in the past, as was the opinion of the youthful Schleiermacher [leading rationalist theologian, 1768-1834], who could recognize in a sacred writing only a mausoleum of religion. The Book is not, as Anglican theologians (and others! Hamann — e.g., Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis, CL) tell us today, merely a record of revelation. No, this Book is, as the Word of God, 'quick (-living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. . . .' Heb. 4:12. It is living, because it is *theopneustos* II Tim. 3:16, inspired by the Holy Ghost."

We still want to cite, in conclusion, a quotation from Dr. Oesch in Prof. Hamann's article, in which the divine-human character of the Bible (in the true sense of these words) is compared with the Incarnation of Christ:

"Without suffering loss, the divine makes use of the human, of human persons and human speech, which remain what they are and for that very reason speak to us as to men. Against (Deistic or Nestorian) objections we maintain: If it pleased God to become man, without

surrendering His nature, without ceasing to be God, and to redeem us as a Person, the Second Person of the Holy Trinity: why should it not have pleased Him to put His word into the mouth of men without its ceasing to be wholly His divine Word, which He fully guarantees; and in such a manner that they who speak it in His service and by His Spirit do not cease to be true men? If God tells us this — as He does — we believe it together with believing in Christ."

Men (that is, some men) do not accept the miracle of Inspiration, which God Himself teaches in the Bible and which can only be apprehended by faith, for the same reason for which they reject other miracles which Scripture teaches (e.g. Christ's Incarnation), namely, because they don't take their REASON captive under faith.

● The Nub of the Matter

(Edit. Note: Under the above heading, the following article by C. M. Gullerud appeared in the June issue of the *Journal of Theology*, official theological publication of the Church of the Lutheran Confession, Prof. E. Reim, editor. — CL.)

"It is not an exaggeration to say that hundreds of pages have been written and that the mail service has been busy in delivering correspondence regarding the so-called 'Scharlemann case.' It would seem to require a sabbatical leave for one to plough through the volume of material that has accumulated in this whole matter. However, the controversy is not as involved and complex as much of the 'learned' writings on this subject has made it appear to be. At the risk of being accused of over-simplification, we propose, in a very brief way, to get at the nub of the matter. Since the *Lutheran Witness* has brought this entire case into the public view, there should be no fear of becoming involved in extensive arguments regarding protocol and red tape which often makes procedure so intricate that men easily become exhausted in the process.

"To get to the nub of the matter it will be necessary to say that the following propositions are not properly involved in the present controversy: 1. That Jesus is the center of the Bible. 2. That the Holy Ghost caused the writers of Holy Scripture, on occasion, to make use of oral reports and documents at hand. 3. That there have been copyists' errors (which have, however, in no case affected the doctrine.) 4. That there is no

such thing as a special language of the Holy Ghost nor is there a process whereby the Holy Ghost reduced the writers to robot-like stenographers, but the Holy Ghost made use of the style and, on occasion, the information that the writers had. 5. That truth is transmitted also in symbolic language. 6. That the mighty acts of God show His power and His grace in reference to the lives of men. — These points we freely admit.

"Having cleared away these matters, which have sometimes served to divert attention from the main issue, we are ready to get to the nub of the matter. In a *Lutheran Witness* interview Dr. Scharlemann said regarding the writers of Holy Scripture: "He used them where they were. He spoke through them in terms of the knowledge of their particular time." (*Lutheran Witness*, April 4, 1961, p. 159.) On the surface this seems quite harmless, but from the background of what the Doctor has written in connection with the whole question of the INERRANCY of Scripture, we draw the conclusion that he here implies that the writers on occasion used terms, particularly in matters of history and science, which modern research has found to be false. Particularly the Doctor is not ready to accept individual terms of the creation story as being factually correct. He shies away from what he calls a 'literalistic' approach to the accounts of creation and the fall. It is rather looked upon as an epic which, for instance, cannot be used to prove that God created the heaven and the earth and the hosts of them in six calendar days. In this matter the writer would be represented as presenting material 'in terms of the knowledge of his particular time' (which was limited and even erroneous). In Dr. Scharlemann's view the inerrancy of Holy Scripture does not extend to such an item. However, we unhesitatingly say that to deny inerrancy to any item in Genesis One is to deny the INERRANCY OF HOLY SCRIPTURE and, all protestations to the contrary notwithstanding, it is a denial of the VERBAL INSPIRATION of the Bible. We can well understand why Dr. Scharlemann will not accept the sentence in the first paragraph of the *Brief Statement*, which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historic, geographic, and other secular matters, John 10:35.' For our part we are satisfied to rest

our case with I Cor. 2:13; II Tim. 3:16; and II Pet. 1:21.

"The *Lutheran Witness*' Special Report on this whole matter shows that Dr. Scharlemann's position on the INERRANCY OF SCRIPTURE is considered to be non-divisive of Church-fellowship and no hindrance to his continuing as professor at Concordia Seminary at St. Louis. In fact he is in a very cautious way being exonerated of any charge of false doctrine.

"In evaluating this whole sad story, it can well be cited as a result of a breakdown of doctrinal discipline which first came to public attention in the dealings with the signers of the 'Chicago Statement' of 1945. Regarding the present breakdown in the doctrine of VERBAL INSPIRATION and INERRANCY of the Scriptures we see the footprints of the Pittsburgh Agreement which was the A.L.C.'s capitulation to the U.L.C. liberalistic view of Holy Scripture. Those who hailed the Synodical Conference article on 'Holy Scripture' as a victory can well back up and take a fresh look. Did it accomplish what the authors had expected?"

● The Limit of Conceit and Arrogance: Placing Man over God

The Christian, though he be a mere layman, must be bold enough to challenge not only the philosopher but also the erring theologian. Here is a fine Christian manifesto issued by Der Deutsche Ev.-Luth. Schulverein (150 members): "We maintain the miracle of Inspiration and believe that the Bible is, word for word, God's Word. . . . Over against the testimony of Christ and His Apostles the wisdom of the most learned professors and D.D.'s is, for us, nothing but wind. You may look down on us as unlearned laymen. We shall hold our position in spite of that." (*Lehre und Wehre*, 55, p. 234.)

When the experts discuss scientific matters, we keep our mouths shut. And we are aware that some of these men, many of them, know more Greek and Aramaic than we do. And more than our high-school boy. But we tell this boy that, when his teacher begins to charge the Bible with historical and scientific errors, he should open his mouth to protest. He need not be abashed and apologetic. He should say: In this matter "I have more understanding than all my teachers," Ps. 119:99.

The Christian should find it impossible to listen to these criticisms and corrections of

Scripture because, in the second place, they spring from carnal pride. Pride, arrogance, conceit, is a wicked thing at all times, under any form. . . . But when they (modern theologians) assume the right to criticize and correct Scripture, they have reached the limit of conceit and arrogance. . . . Assuming the right to correct Scripture, that, says Walther, 'places man over Scripture.' And that really means, it places man over God.

(Theo. Engelder, *Scripture Cannot Be Broken*, pp. 59 and 48. Published in the name of the Missouri Synod by Concordia Publishing House in 1944, and previous to that in the name of the faculty of Concordia Seminary, St. Louis, in the *Concordia Theological Monthly* in 1941.)

● Dr. Hamann Addresses Himself to the Missourian Situation

The *Australasian Theological Review*, the September issue of which recently came to hand, continues to offer the solid kind of fare that we have become accustomed to look for in that publication. It contains a very timely article on *Walther's Teaching on the Church*. A four and one-half page review of Pelikan's *Luther the Expositor* demonstrates that "Luther fares badly at the hands of his champion," and, driven to exasperation and the verge of despair by the scholarly trifling on this subject that is to be found in the work under review, the reviewer declares: "If people do not believe that the Scriptures are the Word of God, let them say so and have done with it!" The reviewer, Dr. H. Hamann, wonders (as do we) why such a book should be included in an edition of Luther's Works.

In an article on *Wisconsin and Missouri*, Dr. Hamann expresses his disappointment over severance of fellowship relations with the latter by the former. In summary, he says: "Wisconsin would have had a far stronger case had it based its action on inadequate and unsatisfactory proceedings against error publicly proclaimed by members [of the Missouri Synod] 'in good standing,' or on the continued appearance in the lists of Missouri's ministers of men who are notoriously and utterly out of harmony with Missouri's avowed teaching, or on other manifestations of liberalism in doctrine and practice." Earlier in the same article it is lamented that "official measures against offending individuals have been disappointingly slow and uncertain." On the other hand, the following is said concerning the

free conference which was held in Milwaukee on May 15-16: "The so-called State of the Church Conference held in May was a most convincing demonstration of the determination on the part of many Missourian pastors and laymen to adhere to the doctrinal position and the ecclesiastical practice of their church, and at the same time a presage of what might be expected when the Missouri Synod meets in triennial convention next year." Concerning "The Theology of Fellowship" Dr. Hamann in this same article, voices the following conviction: "When the Missourian attempt at a *Theology of Fellowship* appeared (that is, the statement prepared by the seminary faculties and adopted by the Doctrinal Unity Committee), the present writer, who has never claimed omniscience, felt convinced from the moment of reading that document that it would never be accepted or adopted by the Missouri Synod in convention."

Another article is devoted to Dr. Scharlemann and the Australian "Theses of Agreement" — behind which the St. Louis professor has sought shelter for the critical doctrinal aberrations contained in various essays written by him. Here Dr. Hamann declares:

If Dr. Scharlemann accepts these Theses on Scripture and Inspiration, and understands the term 'inerrancy' as we understand it, we shall rejoice and be glad. But he will have to leave behind, in that case, his essay, *The Bible as Record, Witness and Medium* (and others), his distinction between truth and fact, his theology of Word-deed. For there are in the 'Theses of Agreement' no gates and no sally-ports through which such teachings could enter and find shelter.

Still another article appears under the heading "Theological Essays." Dr. Samuel Johnson's (in many instances notably amusing) definitions are made a starting point. An essay is "a loose sally of the mind," "an irregular, undigested piece." Dr. Hamann then goes on to say:

Very prominent among the ominous occurrences that have of late created confusion and unrest within the Missouri Synod there was the publishing, in one form or the other, of certain theological statements and treatises that were to be regarded as 'essays' in the specific Johnsonian sense; that is, mere attempts or trials, or as tentative efforts laying no claim to authority and finality. An essay widely circulated and read before large

gatherings of pastors is designated as 'merely exploratory' (*The Bible as Record, Witness and Medium*).

Let us here interrupt to call attention to the fact that Dr. Scharlemann has at the same time declared in his Author's Note to that essay: "It is the author's conviction that the paper herewith released presents the Biblical point of view." He has strenuously contended for such a position and has continued to defend it as such. (Dr. Hamann speaks of such matters later on.)

Dr. Hamann goes on to say:

At a critical hour in the history of the Synodical Conference there appeared the *Theology of Fellowship*, portions of which, at least, contain or involve as complete a reversal of Missouri's historical teaching and practice as one can imagine. . . .

In the same frame of reference ("an irregular, undigested piece") Dr. Hamann discusses *The Form and Function of the Holy Scriptures* and Dr. G. Thiele's essay on *The Resurrection of the Body and the Immortality of the Soul*. Concerning all such "irregular, undigested" pieces, the Australian theologian reminds us:

The Holy Spirit, who speaks in and through the Scriptures, is not a skeptic, as Luther wrote; He is, so to speak, the sworn enemy of doctrinal experimentation and uncertainty. 'If any man speak, let him speak as the oracles of God,' I Pet. 4:11. [We call attention to the fact as we have done so often, that this belongs to the Scriptural doctrine of *Christian Stewardship*; that it is indeed, according to the specific context, *the first thing* in such stewardship — which is but a figurative expression for the whole of sanctification in the narrow sense of the word!] We are not to be 'carried about with divers and strange doctrines,' Heb. 13:9; we are not to be 'tossed to and fro, and carried about with every wind of doctrine,' Eph. 4:14. *The presentation of doctrine on which he is doubtful, or regarding which he wishes to introduce some innovation, is neither the duty nor the privilege of the Christian theologian.* [Emphasis supplied by us—CL.] . . . The confessional Lutheran Church binds its theologians and members to the Scriptures and to the exposition of the Scriptures contained in the Confessions. Ministers and teachers of such a church simply have no business to promulgate theories and teachings that violate the

public doctrine of their church, even though it be with the best intention in the world and under shelter of the plea that they wish to further scholarly investigations and the critical pursuit of knowledge. And, of course, should a theologian — or anyone, for that matter — find himself utterly out of harmony with the public doctrine of his church, it should not be necessary for others to tell him what is his proper course of action. *Patet exitus.* [The exit is open.] *This is not tyranny — no one is compelled to enter a confessional church, or to remain in it. But a member of a confessional church must abide by its confession. This is a mere truism, and as simple as the ABC.* (Emphasis added.)

We feel that we can hardly pass over the following paragraph in Dr. Hamann's dissertation on Missouri's troubles:

Another fact deserves attention at this stage. By this time it should be clear to any thinking man that most of the theological crotchets that have of late been plaguing the Missouri Synod (and other Lutheran churches) have been taken over, holus-bolus [altogether, as when someone gulps something down—CL], from some rationalistic or even unbelieving theological scholar who is regarded as a great luminary in his particular branch. And hence we are occasionally treated to the spectacle of seeing Lutheran theologians eagerly occupying some position which the men whom they strive to emulate have abandoned in their unceasing quest for 'new horizons' and 'new frontiers' in theology — a spectacle that would be ludicrous were it not so tragic. [In other words, what we are made to witness is neither original nor new; on the contrary, it is merely copied, already obsolescent or obsolete in the quarters in which it originated. — Emphasis has been added by us.—CL.]

One or two things more, and we will have done with Dr. Hamann's article. He cautions us:

Let there be no mistake about it: however 'tentative' or 'exploratory' the views advanced are declared to be, they are retained none the less tenaciously for all that. A man does not easily surrender opinions that he has elaborated with much pains and great toil in his study, and has perhaps defended strenuously in the course of debates in pastoral conferences.

He may hem and haw and hedge; but to get him to say the one word *Revoco!* [I revoke it; I take it back!] is practically impossible. Now all this is a matter of the most elementary psychology. *It is also, from all that one reads and hears, precisely what is going on in the Missouri Synod today.* [Emphasis added—CL.]

Enlarging on the subject of the faculty as a whole, one of whose members is engaged in the kind of thing which has been under discussion, Dr. Hamann states:

If a theological professor is involved, and the other members of his faculty wrap themselves in silence, there is a growing doubt whether the faculty can still speak with a united voice, whether it has not yielded to the demand for a *Gleichberechtigung der Richtungen* [equal rights for various tendencies], whether it can still be looked upon as an orthodox Lutheran faculty."

In concluding, the Australian theologian says:

The one thing for which one devoutly thanks Heaven is, to be sure, the very patent fact that there is in the Missouri Synod a very strong reaction against what amounts to calling into question, even tentatively, the public doctrine of the church. The *Evaluation* [of the Free Conference] which we have quoted repeatedly states (p. 7): 'At almost every district convention, members of the Praesidium are being importuned for more clarification of Dr. Scharlemann's entire theological position. . . .'

The *Crisis Convention* in Cleveland in June will have to deal with the Scharlemann Case and related matters in a manner in which they have alas! not been dealt with during all of the four years since they have come to light — in a manner in which district conventions have as a matter of fact been officially dissuaded from dealing with them.

A good motto for the Crisis Convention would be: "*Let there be light!*"

● "New Approach" to Fellowship Within Missouri Credited to 1945 Statementarianism

In a report on Developments within the Synodical Conference in the Sept. '61 issue of the *Lutheran World*, published by the Lutheran World Federation, Dr. Robert C.

Schultz of Valparaiso has credited to the 1945 *Statement* of the "44" a "new approach" to the doctrine and practice of church fellowship within the Missouri Synod. The report, which makes the document of the Statementarians a most important basis of its discussion, again demonstrates the inanity of the Agreement of Missouri's Praesidium with the "44" which was reported to Missouri clergy in a letter of its President dated Jan. 18, 1947, and which left the issues involved an *open question*. The President's letter declared that the Agreement which has been dubbed the "Missouri Compromise," provided that *A Statement* and its Accompanying Letter "be withdrawn as a basis of discussion [our emphasis] so that the issues involved may be studied objectively on the basis of theses prepared under the auspices of the President of Synod" and that "the withdrawal of a Statement as a basis of discussion *shall not be interpreted as a retraction* [our emphasis]; nor shall it mean that the issues involved shall now be glossed over or ignored. They shall become the topics of special study. . . ." Preparation and consideration of the topics promised by the President never came to full fruition, and issues remained unresolved.

The Schultz report states that *during the past twenty-five years* members of "the Synodical Conference" (Missouri Synod, etc.) have been engaged in "an intensive reexamination" of *their doctrine* of the church and of their application of this doctrine to practical questions of *church fellowship*. Recent developments within the Synodical Conference, it states, "indicate that these discussions have reached the critical stage." *What is really at stake is THE DEFINITION OF THE CHURCH*, it is stated, and the determination of the "minimal requirements" for *church fellowship*. It is added that "Thirty years ago this question could not have been raised."

The last statement is quite true. For there was then still unhesitating evangelical discipline within the Missouri Synod, and the position of genuine Lutheranism with respect to the issues under discussion (which are no mere "questions"!) was solemnly documented already in Reformation days. "*For, thank God a child seven years old knows what the Church is*, namely, the holy believers and lambs who hear the voice of the Shepherd," Luther declares in the Smalcald Articles (Pt. II, Art. XII; emphasis added.) And as for the requirements of church fellowship, the Formula of Concord, after setting forth its doctrine of Church Rites ("which are com-

monly called adiaphora, or matters of indifference," but which are shown not always necessarily to be such) declares that: "According to this doctrine the churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, *provided they are otherwise agreed with one another in the doctrine and ALL its articles, also in the right use of the holy Sacraments.*" (Art. X; emphasis added.) And now, what is this talk again about a "question" being raised, about the definition of the church and the determination of the "minimal requirements for church fellowship being 'at stake'?"

The Schultz report recalls the Brux Case — the case of one of its then younger missionaries to India who was disciplined "for having entered into prayer fellowship with missionaries not in fellowship with the Synodical Conference" (not even Lutheran! — CL). The Schultz report also neglects to recall that, while under discipline, Dr. Brux, who had published the false views for which he was contending, left the Missouri Synod and the Synodical Conference and joined a fellowship in which he found an atmosphere more congenial to the unionism for which he stood. The disposition of this case, the Schultz report (which is an excellent example of slanted reporting), goes on to say required (?) a full-scale "reexamination" of Missouri's position on fellowship (— required by whom? CL). As a result an increasingly large number of Missouri pastors joined in prayer with other Lutherans, particularly [note the plain implication: not only] at meetings held to discuss doctrine and the possibility of church union. This new approach was "outlined" in the Statement of 1945 [the Statement of the "44"] — a protest against "commonly accepted" separatistic practice (*sic*). This public call to the Missouri Synod to "return" to the more evangelical approach (*sic*) practiced by the Synodical founders (?) received widespread support.

We (CL) may add that when the "44" met with the greatest difficulty because of protests throughout the length and breadth of Synod against their pseudo-evangelicalism (unionism), they made a great point of "distinguishing" between prayer fellowship and joint prayer. Today that distinction is quite forgotten and their practice is freely admitted to be prayer fellowship based on the (thoroughly un-Lutheran) contention that all who profess themselves to be Christians are "the body of Christ."

It was sometime after the "Agreement" of Missouri's Praesidium with the "44" that the former president of the Northern Illinois District (Dr. E. T. Lams) wrote "The Man Who Failed to Hold the Dike" (CL Dec. 1949, pp. 148-150), a reading of which we again recommend today. Numerous members of the Missouri Synod, pastors and congregations or parts of them, have during these years been swept out of the Missouri Synod by the floodwaters of the pseudo-"evangelicalism" by which it has been permitted to be more and more engulfed. Its principles are today also being applied in the Scharlemann Case, the subjective errors of which (denial of the full authority of Scripture as such through re-definition of such terms as "the Word of God," "truth" and truthfulness," "inspiration," and outright denunciation of Scriptural Inerrancy in the accepted meaning of that historic term) remain officially unrepudiated after almost four years! (While this article was in print, Missouri's Praesidium gave Dr. Scharlemann a bill of clean health.)

In 1950, the Schultz report declares. *the Common Confession Part I, "superseded" the Brief Statement as the (Missouri) Synod's basic statement* of doctrine in conversations with the American Lutheran Church.

Dr. Schultz finally discusses the "now famous" Resolution 9 of Missouri's 1959 Convention in San Francisco, which requires that every doctrinal statement of a confessional nature adopted by Synod as a true exposition of the Holy Scriptures is to be regarded as public doctrine (*publica doctrina*) in Synod and that pastors, teachers, and professors are held to teach and act in harmony with such statements. Such a "development" in the Missouri Synod, the Schultz report declares, has pointed in the direction of the fact that both 'church' and 'Lutheran confession' have been "redefined." This discussion ends on the note that the English District of the Missouri Synod has expressed its opinion that Resolution 9 is "an unconstitutional revision of the confessional position of Synod and is requesting the 1962 convention [the Convention to be held in Cleveland, Ohio, next June] to rescind the resolution completely."

It is easy to see in what direction the Schultz report points. Discussions of the last twenty-five years revolving about "an intensive reexamination" of the doctrine of the church and application of this doctrine to practical "questions" of church fellowship "have reached the critical stage." THE CLEVELAND CONVENTION WILL BE MISSOURI'S CONVENTION OF CRISIS!

❷ Letter to a Congregation By Its Committee on Synodical Matters

Dear Fellow-Member,

The reason for including this communication with your Christmas letter is the fact that in the next *Lutheran Witness* (dated Dec. 26, 1961) you will receive A REPORT TO ALL MEMBERS OF THE SYNOD BY THE PRASIDIUM AND CONCORDIA SEMINARY, ST. LOUIS. You will be shocked by this REPORT, especially if you have some knowledge of what is all behind it, as should be the case. A separate copy of the REPORT has already been received by pastors and parochial school teachers in our synod. The REPORT will be discussed and acted on in the Voters Assembly of our congregation. But since it is addressed to "ALL MEMBERS OF THE SYNOD" and since it is being sent into the homes of all of our members through the *Lutheran Witness*, we feel compelled to say a few words about it at this time.

Since 1958, Prof. Martin H. Scharlemann at our St. Louis seminary has been insisting that the Bible does not claim to be the revealed Word of God. He says that it can be called "the Word of God" only in the sense that it brings us into contact with the great redemptive ACTS of God. These ACTS, he says, are really the "word of God."

Dr. Scharlemann insists on speaking of Biblical "truth" in a similarly limited way. He insists that this word ("truth") refers only to God's dependability in keeping His promises and in carrying out His will — as though many things in the Bible are not fact. Indeed, he has said that we need to remember that it is modern "heresy" to identify truth with fact. He insists that many things which are presented in the Bible as though they were fact are *not fact*, because they were written by men who were children of their time and who spoke in terms of their day. He has written various essays in which he has given examples of what he calls "beefed-up accounts" and of contradiction, etc., which he says the Bible contains. In fact, the professor began a faculty paper with the sentence: "In this paper I propose to defend the paradox that the Book of God's Truth contains errors." (You can read this in the Special Report in the *Lutheran Witness* of April 4, 1961, p. 14, second-last paragraph.) Now he is using the word "discrepancies" for the same thing. (You will see this in his answer to Q. 9 in the REPORT TO ALL MEM-

BERS OF SYNOD in the Dec. 26 *Lutheran Witness*.) Surely, we are not going to let ourselves be fooled by such things — not when the authority of the Bible — God's Word — is at stake.

As you will see by the Conclusion of the REPORT we are discussing, the President of Synod along with his four vice-presidents and the clergy members of the St. Louis seminary Board of Control (not its lay members) has now given Dr. Scharlemann a clean bill of health.

When other churches have gotten into trouble like this, the trouble has invariably been *on top* — among the higher officials of a church and at its seminaries. You can see that our synod is no exception to this rule. Vigorous action will have to be taken against this REPORT at the convention of the Missouri Synod which will be held in Cleveland next June. Our congregation, too, will have to record its stand on it. This is why we are writing you at least these few lines about it at this time. While this matter will be taken up in our Voters' Assembly, we are ready to speak about it to our members individually and to groups within our congregation at any convenient time.

Pray, speak up, work, that the full truth of God's Word may prevail in our Synod!

The Committee on Synodical Matters

P.S.: Some other professors at our seminary have attacked other Christian truths, even the resurrection of the flesh and the immortality of the soul!

❸ Giving Ground in Matters of Principle

"He who constantly gives ground in matters of principle will find that he no ground left to stand on." — Selected.

❹ How to Destroy a Church: In Three Easy Lessons

1. Remain silent when doctrinally subversive views begin to assert themselves — notably through espousal at your church's seminary.
2. Weakly acquiesce when such error is cloaked and defended by various expedients, and its advocates sheltered and defended as champions of the truth.
3. Readily submit when votes of confidence in official procedure are solicited

as a substitute for discussion of the real issues so as to block and thwart removal of offense by truly evangelical discipline — doctrinal discipline which begins with distinct repudiation of error and which does not rest until the truth has been restored to its proper, sole, and rightful place.

The history of various denominations has in our own time repeatedly demonstrated the effectiveness of the above simple formula toward destroying churches. Some congregations and individuals who talk out too loud or too long may of course have to be sacrificed to it. But it is bound to work. Tried again and again, it has always proved itself.

This method of destruction is operative within the Missouri Synod today. Congregations and pastors have already been sacrificed to it. Refuse to go along with it, and you may have to ask yourself, When will my turn come? But a child of God does not readily balk at sacrifice when the issue is to retain or not to retain the TRUTH. No price is too high for that priceless treasure.

The destruction that is going on in Missouri can still be stopped if you will but talk out against the demand for a false quietism and stand up and be counted. It *must* be stopped at the Cleveland Convention — The *Crisis Convention* in the eventful history of our church!

❶ Official Violation of Synodical Procedure in Northern Illinois

The *Lutheran Witness* (Nov. 28) contained an official notice by the Praesidium of the Northern Illinois District stating that Trinity Lutheran Congregation of Crete, Ill., has excluded itself from membership in the Lutheran Church—Missouri Synod. The Northern Illinois District's Praesidium has acted wholly contrary to procedure clearly laid down in Missouri's *Handbook* (By-Laws to the Constitution 5.21-5.31), where well defined rights are guaranteed congregations that are members of Synod and corresponding obligations are placed upon officials. It can be added that the congregation in Crete is not the only one in whose case there has been such transgression against constitutional procedure by a district's praesidium.

What should be done in such a case? Not only has the congregation in Crete asked the Praesidium to make the necessary correction in its procedure. We are well informed that *others are refusing to recognize the Praesi-*

dium's action and are so notifying it as well as the Crete congregation. This is but as it should be. Also Pres. Behnken has been so notified.

Let us see that there is prompt and proper procedure *against error* — such as we have been asking for for years! And let every one of us see to it that there is prompt and proper and effective protest against any and all precipitate, unrightful, and improper procedure against those who are in these hectic days in the life of our church standing up for what is right and true and who in doing so are *necessarily rejecting and opposing divisive error!*

Nothing less than this can be expected from any or all of us. None of us can afford to stand idly by when truth and right are being crucified — least of all when this is done *officially* in the name of our church! *Let us call a halt to such machinations NOW!*

❷ Missouri's Board for Home Missions and the NCC Again

In the December issue of our Journal we called attention to the announcement in the *Lutheran Witness* (Nov. 14) of discontinuance of *voting membership* in the Division of Home Missions of the National Council of Churches of Christ by the Missouri Synod's Board for Home Missions in North and South America — the existence of which had been strenuously denied.

The same report in the *Lutheran Witness* announces that Missouri's Mission Board is now studying new procedures by which it may *continue* to employ the information, contacts, and services provided through the NCC Division of Home Missions.

Why?

Mr. Glenn A. Koch of Springfield, Ill., a member of the Missouri Synod, directed to the office of the President of the United States the following letter:

At a convention of our church on the district level this past August we were told by one of the vice-presidents [actually a former vice-president, of the Missouri Synod, officially representing President Behnken at this district convention, the convention of the Iowa District East which Mr. Koch attended as a vicar — CL] that the only way our church can receive vital statistics from the government as to population trends, industrial development and all of the various variations of these items which are of interest to our mission

boards is to belong to the National Council of Churches of the U.S.A.

If this is true, then we have lost a degree of our religious freedom in that we must join a group of whose practices our church as a group has never approved in order to receive information which is being given them by our government.

If such a condition exists, it should be corrected. If it does not exist I should like to know so that the vice-president [the former vice-president of our church referred to above — CL] can be corrected. Your prompt answer will be very much appreciated.

In reply to the above letter, the following reply, under date Nov. 1, 1961, was received from the Department of Health, Education, and Welfare of the United States:

The office of the President of the United States sent us your letter of October 5 for reply.

We are glad to tell you that statistical information released for public distribution by this office or any other Federal office is available to all persons or organizations upon request. So far as we know, there is no policy that states that such information cannot be obtained directly from the Government or that you must be a member of a specific organization to obtain such.

You may be interested in the enclosed "Summary of Health and Vital Statistics of the United States." Further, so that you may select reports of interest, we are also enclosing a copy of our current list of publications. Similar listings are available from other Federal offices in whose statistics you are interested.

If we can be of any further assistance to you, please do not hesitate to let us know.

Sincerely yours,

Myrtle E. Burgdorf
Administration Officer,
Office of the Chief
National Vital Statistics Division
National Center for Health Statistics

Again we ask, WHY is the Missouri Synod's Board for Missions in North and South America determined to *continue to employ contacts provided through the NCC?*

This is one of the many vital issues to be aired at Missouri's *Crisis Convention* at Cleveland, Ohio, in June.

● The Bible at Valpo

In the *Nexus*, published four times a year by Pi Delta Chi at Valparaiso University (Prof. Arne Kristo, Faculty Advisor), there appeared an article by Prof. Edward H. Schroeder, November 1961, pp. 4-7, under the heading "Lord, Teach Us to Pray." The article deals more particularly with the Psalter. In this article we read (emphasis supplied by us):

The Psalter is the one book of the Scriptures which makes no bones about being the words of men. While other Biblical literature is God's Word to men, the Psalter constitutes men's words back to God. Whereas the other Biblical literature is intent on revealing to man how God feels about man, the Psalter expresses to God how man feels about God. . . .

Later,

The Psalter is also the Word of God in a way that many other Biblical books are not, at least not quite. For the Psalter *becomes* the Word of God in that God accepts these prayers and takes them to Himself, takes them to His heart and thereby, they become God's property. But then God turns around and gives them back to us. Through His mysterious workings God saw to it that the Psalter got into the Old Testament. *No one has ever yet discovered even shreds of important evidence to indicate how this important development actually happened.* What "chances" (read: "grace of God") in history were responsible for the preservation of individual prayers, and the scrolls of collected prayers, and the "good memory" of some Israelite? What "synodical committee" finally decided to include this alien (*sic*) collection of words of men in a canon otherwise devoted exclusively to the Word of God?

Not only has God seen to it that the Psalter got into the Old Testament, but that the Old Testament got into the collected Christian scriptures (no small miracle in itself), and finally that the scriptures of the Old and New Testament finally got down to us who live in these last days. St. Paul *seems* to have this "gracious transmission" of the Old Testament in mind when he says that "these things were written for our learning." The original prayer of a particular Psalm may have meant an infinite variety of things to the mind and mouth of the originator, and how *his* "inspiration"

transpired is beyond our view; but God had it put down on parchment, not for the original author's sake, but for our sake.

This is an example of how the Bible is dealt with at Valpo.

We are reaping the fruits of failure of true evangelical discipline over a period of several decades.

❁ Missouri's Youth and the Festering Sore of Ecumenism

The International Walther League and the Board for Young People's Work of the Lutheran Church—Missouri Synod sponsored a group of twelve observers at the North American Ecumenical Youth Assembly, which recently met at Ann Arbor, Mich. A report of one of these observers appeared in the *Triangle*, student publication of Concordia Senior College, Fort Wayne, Indiana, under the heading OIKOUMENE. This is a Greek word for *ecumenical* and here stands for the ultra-unionistic so-called "ecumenical" movement represented by the gathering under discussion. Speaking of the "general confusion and uncertainty about doctrine" which was reflected in the objectives this observer heard expressed for the whole ecumenical movement, he says:

"I got the impression that no one really agrees what the eventual outcome of the movement should be. Dr. Michel Wagner of the French Free Church envisions a 'super-church' of all denominations — Protestant and Catholic alike."

The senior college observer goes on to say that "as a direct result of the N.A.E.Y.A. experience" he has been "set to thinking about the concept of ecumenicity." While, he says, the twelve Missouri Synod observers all regularly maintained that doctrinal agreement is necessary before true Church unity can be achieved, when asked, as they frequently were, to give their own views on the matter of an ecumenical church,

"Nevertheless, I do not feel that we can approach a gathering like the North American Ecumenical Youth Assembly with a rigid and inflexible thought pattern. It is absolutely necessary that we be constantly re-examining (sic) Scripture and studying what the Bible says. It is equally necessary that we re-examine our own attitudes (sic) — to see if they are

really in line with what Scripture would have us believe (sic).

"We cannot take the attitude that we are infallible in our views and that we cannot learn from the experience and witness of our Christian brother (sic). We have to once again come to terms with (sic) basic questions (sic):

"— If true faith in Jesus Christ [left undefined — CL] is what is necessary for salvation, should we not display this unity in Christ with our Christian brethren (sic) — even if our brother belongs to a different denomination(sic)?

"— Could the concept 'Body of Christ' mean that the different denominations are the parts of the Body (sic), and that we are deliberately (sic) disobeying our Lord's will by remaining estranged from each other (sic).

"These are questions with which the thoughtful Christian must wrestle (sic). We are oftentimes too prone to give glib and memorized answers (sic). Attending an ecumenical youth assembly brings this fact into sharp focus. [Note!]

"And this is perhaps the most striking aspect of the Assembly experience in my mind: *it convinced me that we must re-think our positions, re-study our doctrine, re-answer the questions, and re-shape some of our views.*"

In a sermon preached in Grace Church at River Forest, Ill., on Sept. 24 (a printed copy of the sermon lies before us), the Rev. F. Dean Lueking, assistant pastor, called attention to the study pamphlet issued by the World Council in preparation for its recent general assembly in New Delhi, India: "Inside this booklet are eight superbly organized Bible studies. Note that the call is not only for pastors to come together and ponder these things . . . the call is to the people of God, the laity, the royal priesthood . . . you! . . . It is embarrassing for me that our own denomination is on the outside of this particular venture. I think we ought to be on the inside." The pastor adds: "But the important thing isn't what I think." We are sure that what a pastor thinks out loud in the pulpit about such things *ought* to be important to the congregation — and to his whole synod!

All of which points up the fateful question, *Which way, Missouri?* as we face the convention which is soon to be held in Cleveland—the *Crisis Convention!* (Cp. Isa. 1:5-6.)

❶ Modernism's Egocentricity

The December issue of our journal contained an article on Modernism (How Modern is "Modernism"?) The present article is a sequel to that. It offers a somewhat more comprehensive outline of the subject for such as may want to pursue it further.

Ancient paganism was revived in the Humanism of the Renaissance of the 15th and 16th centuries. While its influence was repressed for a time by the Reformation, it came to full bloom in the latter half of the 18th century in the movement known as the "Enlightenment" (German: *Aufklaerung*). This became the basis of modern culture and affected all phases of life. In the Church it declared its independence of the authority of Biblical revelation and exerted its pernicious influence on the whole of theology. Hostile to all supernaturalism, it has asserted that the reason with which man is endowed by nature is sufficient to work out all problems that confront him. It has reduced religion to a system of epistemology (a theory of knowledge, or of what man can know) and psychology (investigation of the working of the human mind). In the 19th century it received new impetus from that pseudo-science, Evolutionism.

To all of Modernism there can be applied the old French saying, "the more it changes, the more it's the same thing" (*plus ca change, plus c'est la meme chose*). Subjectivism is the very heart of it; this subjectivism merely undergoes constantly varying forms. Friedrich Schleiermacher (1768-1834), who is generally considered the founder of modern Protestant theology, taught that it is to be developed from the inner *consciousness* of the individual heart or *its feeling for the infinite* rather than that it should be founded on the impregnable rockbed of Holy Scripture. He was followed by Albrecht Ritschl (1822-1889), who taught that the standard of truth is (not God's Word but) *man's idea of what is necessary to establish a perfect society*. It remains the basic claim of liberal theology that "*the modern cultural situation requires a radical reformulation of the church's proclamation*," its second great concern being application of its destructive "historical-critical method" to the Bible toward such an end. (Cp. Schubert M. Ogden, in *Existence and Faith*, Meridian Books, Inc., N.Y., 1960, p. 10.) In all of the numerous progeny of this theology, the subjective *ego* is final authority. Dr. Francis Pieper has relentlessly emphasized this in his Christian

Dogmatics, the earnest study of which we heartily recommend. In later articles we shall have something to say about current forms that this Ego Theology, which is really more of a philosophy of religion, has assumed in our day—especially in the guise of Existentialism and Neo-Orthodoxy.

Meanwhile we remind our readers that Scripture insistently warns against such a source of disbelief, especially also in Romans 16, 17-18, where the word "belly" might very well be rendered *ego*. This passage applies pre-eminently to Modernism, which continues to cause endless divisions in the Church even while professing to "unite" it. The spirit that it fosters is to be seen in the so-called Ecumenical Movement which has come to fruition in the union of that mixed multitude known as the World Council of Churches. It envisions eventual reunion with Rome, having already gathered to its bosom not only all manner of Protestant sects with their sundry heresies but also the Russian Orthodox Church and other churches in that country and its satellites which are under the complete control of the Communist Party through its soviet government.

There is just one thing still missing. The Lutheran theologian J. Conrad Dannhauer, who died in 1666, already called attention to this. He recalled how indolence once brought forth the Antichrist and, while people slept, let him sow his tares. Then he declared that the same indifference was too largely ignoring the intrigues of the syncretistic (unionistic) spirit which had at that time raised its head, so that there was little lacking but that it should already be dominant. And finally, he made the following remarkable prediction: "Perhaps the world will soon be amazed to have become so quickly syncretistic (unionistic) and as a consequence atheistic." (Quoted by Walther from Lib. consc., apert. s. theol. conscientiariae, Tim. I, p. 139, in *Lehre und Wehre* XIV, 1, 1868, p. 1; emphasis added by us.)

All of which raises the question: Are churches today, thanks to the intrigues of egocentric Modernism's unionizing indifference, on the way?

❷ Congratulations, John Rusch!

We do not ordinarily give space to personalities in our publication. However, when a man reaches his 86th birthday amid devoted labors to his church and its Lord we believe we can be excused for taking brief note of

this. Such is the case with John C. Rusch, who so faithfully and efficiently handles the mailing of the *Confessional Lutheran* and work connected with it. Mr. Rusch's 86th birthday occurred on Jan. 2. Congratulations to you Mr. Rusch, and may God preserve you in good health and spirit and permit the work of love that you are doing to His glory to continue to afford you the measure of satisfaction and joy which we are pleased to know you have been deriving from it!

it, the volume will appeal equally to the lay reader. Get a copy and enrich that devotional hour in your life!

The second volume noted above contains 58 chapel addresses (216 pages). It is a sequel to a similar volume, which was sold out before the year of its publication had reached its end. When it first appeared, the following was stated in a review of its contents by Prof. Walter E. Buszin of Concordia Seminary, St. Louis, in the *Concordia Theological Monthly*:

❶ Review of Publications

The Faithful Word: A Journal of Doctrine and Defense. Vol. I, No. 1. December 1961. Published by the State of the Church Conference, 4430 St. James St., Detroit 10, Mich. \$4.00 per year. \$6.00 outside the United States or its territorial possessions.

Here is the first issue of this most timely publication — timely because "crass theological liberalism is now taught and tolerated in the Missouri Synod." 68 pages, plus stiff cover in beautiful liturgical red, 5½x8½. While no more is promised than that the journal will be published "from time to time," it is also stated that "initial plans call for four issues per year."

Space permitting, we shall in a later issue of our own periodical publish a more extensive review of *The Faithful Word*, the title of which is so well chosen. Meanwhile we suggest that you subscribe today.

Preaching to Preachers. Norman A. Madson, D.D., Lutheran Synod Book Co., Bethany College, Mankato, Minnesota. \$2.50. (\$2.00 when ordered directly from the author: 10 Edgewood Road, Mankato, Minnesota.)

Evening Bells at Bethany II. Same author; same publisher. Same condition applies when ordered directly from the author.

There is something distinctive about the first of the two volumes mentioned above: *It is the only volume which contains graduation addresses delivered at all seminaries within the Synodical Conference.* But this is not the only distinction that this volume of 208 pages enjoys. It contains 23 sermons and addresses in all, each of which is a masterpiece of timeliness and of excellency in other respects which should characterize Christian preaching. We are tempted to quote. But we would hardly know where to begin, nor where to end. Don't be misled by the title. While pastors and professors who are seasoned in the ministry by long years of service can learn from Dr. Madson what to say and how to say

In view of the fact that Dean Madson's sermons are very doctrinal, we marvel all the more and rejoice that also among the youth attending the schools of America there are oases in the barren wilderness of doctrinal indifference in which nutrition and refreshment may be found which are pure and unalloyed. . . . As we have learned to expect from him, Professor Madsen's sermons are not only to the point but also evangelical, earnest, sincere, comforting, trenchant, and interesting. . . . In short, in this volume we do find good, sound preaching.

Preaching to Preachers originally appeared in 1952; *Evening Bells at Bethany II*, in the same year. Orders from pastors within the Missouri Synod recently brought about a reprint. The price of both books, which are well bound and neatly gotten up in every respect, is unusually low for these days.

Communism and Socialism. Four Lectures by Dr. C. F. W. Walther. Revised English Translation published by the Lutheran Research Society. Order from: Liberty Library, Inc., Box 1187, Bisbee, Arizona. 78 pages, cloth. Price: \$1.00.

❷ What Our Readers Say

"Your November 1961 *Confessional Lutheran* just arrived and, as usual, I read it through at once. However, it will be re-read several times before another month is out, and after that it will be passed on to a former pastor in my relationship who has doubted for a long time that such things can go on as are reported."—Pastor, Wisconsin.

"May God be with you and supply all your needs for the difficult task in which you are engaged. My prayers are in your behalf."—Layman, Chicago.

"God bless your work in His name." — Springfield seminary student.

Concordia Seminary 12-43R
Library
Springfield, Ill.

Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

February 1962

Number 2

IN THIS ISSUE: The Missouri Presidium's Endorsement of Dr. Scharlemann's Position — The Meaning of the Special Report Concerning the Scharlemann Case — Perversion and Distortion of Language in the Scharlemann Controversy — Dr. Scharlemann and Romans 16, 17-18 — The Abomination of Desolation in Missouri's Holy Place — Limiting the Authority of Scripture to Matters of "Faith and Life" — Asking the "Proper" Questions — Review of Publications — What Price Fellowship? — "The Faithful Word"

❖ The Missouri Presidium's Endorsement of Dr. Scharlemann's Position

NOTE: On Dec. 30 the Executive Staff of the Confessional Lutheran Publicity Bureau addressed to the Editor of the LUTHERAN WITNESS the following Request:

In view of the fact that you have given Dr. Scharlemann so much space in the LUTHERAN WITNESS, the Executive Staff of the Confessional Lutheran Publicity Bureau requests that you now publish the enclosed reply to the SPECIAL REPORT contained in the LW of Dec. 26, pp. 18-20.

The following preliminary reply, signed by the Editor of the LW and dated Jan. 4, was received by us:

Your letter and manuscript, "Missouri Synod Presidium Endorses Dr. Scharlemann's Position," reached the WITNESS office January 2. Since the WITNESS Editorial Board is scheduled to meet January 16, your request for publication of the material will be presented to the Board.

The following final reply, dated Jan. 17, and again signed by the Editor of the LW, was subsequently received:

After considering "Missouri Presidium Endorses Dr. Scharlemann's Position" the LUTHERAN WITNESS Editorial Board declined to publish your article. Accordingly we are returning your manuscript under separate cover.

Before publishing this article, as here follows, a few additions were made to it in the interest of strengthening it.

For almost four years now, Prof. Martin H. Scharlemann of Concordia Seminary in St. Louis has been propagandizing the modern method of scientific investigation of the sacred Scriptures within the Missouri Synod. During this time the Presidium has dissuaded district conventions from adopting action repudiating the professor's theological position. While soliciting votes of confidence in its "dealing" in the matter, the Presidium has, moreover, hesitated all this while openly to make known its own position in this contro-

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles Intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

versy, on which the fate of the Lutheran Church-Missouri Synod hinges. With the Crisis Convention of our church (the triennial general convention of the synod, to be held in Cleveland, Ohio, in June 1962) now looming before us, the Presidium has at long last announced its endorsement of Prof. Scharlemann's position, which, thanks to endless digressions, has been working like a leaven in our church. This has been done in A REPORT TO ALL MEMBERS OF THE SYNOD BY THE PRESIDUM OF THE SYNOD AND CONCORDIA SEMINARY, ST. LOUIS, MISSOURI. The REPORT, dated Nov. 29, 1961, was sent to pastors and teachers of the Missouri Synod; a copy reached us on Dec. 9. Subsequently, the REPORT was published in

the *Lutheran Witness* (Dec. 26, 1961) in a somewhat altered form, numeration of questions being omitted and its heading being (somewhat significantly) changed to read: SPECIAL REPORT BY THE PRESIDENT AND VICE-PRESIDENTS OF THE LUTHERAN CHURCH-MISSOURI SYNOD, THE PASTORAL MEMBERS OF THE ST. LOUIS SEMINARY BOARD OF CONTROL, THE PRESIDENT AND ACADEMIC DEAN OF THE ST. LOUIS SEMINARY, [AND] PROF. MARTIN H. SCHARLEMANN OF THE ST. LOUIS SEMINARY. Reason for the change in the title of the REPORT, which has thus gone into most of the homes of members of congregations within the Missouri Synod, has not been disclosed.

The REPORT states, in its Conclusion:

"On the basis of our comprehensive and thorough discussion we, who carried on these conversations with Prof. Scharlemann, find that he is in full agreement with the teaching of the Scriptures and the Lutheran Confessions. He takes a proper position with regard to the formulations of the doctrinal position of the Synod, specifically the BRIEF STATEMENT, and has proceeded in accordance with recommended synodical practice. (See Resolution 9. Committee 3, San Francisco convention.) . . . No compromise has been involved in reaching agreement."

Dr. Scharlemann's Position

What is Prof. Scharlemann's theological position? Briefly stated it is as follows. (Numeration of questions is in accordance with the REPORT as sent to pastors and teachers, but not included in its publication in the *Lutheran Witness*.)

1. "The Scriptures do not speak of themselves as a revelation." Q. 12. In view of this basic contention, Dr. Scharlemann's statement in Q. 13, "I have no objection to speaking of the Scriptures as revelation. In fact, our dogmatists do just that" means: 1) That he does not admit that it is *Scriptural doctrine* that the Bible is a revelation. 2) That he knowingly opposes his own theological view to the position of "our dogmatists," which is the doctrine of Scripture and of our confessions (cp. e.g. Trigl., p. 1067; 1083). 3) That — the situation undeniably being as it is — he manifests a spirit of doctrinal indifference by having no objection to "speaking of" the Scriptures as a revelation which he contends they are not.

4) That he is engaging in doubletalk — Q. 13: "From our discussion it has been made clear that my statement 'Scriptures are not in themselves a revelation,' in my essay *The Bible as Record, Witness, and Medium* has been a source of difficulty and concern. I, therefore, withdraw the statement. Without considerable oral explanation it certainly lends itself to misunderstanding." "Q. 12: "The Scriptures do not speak of themselves as a revelation." (Our emphasis.) 5) That he is emphasizing the fact that aside from such a meaningless "withdrawal" of a sentence his essay remains unretracted.

In his essay on *God Is One*, published in the NLC Lutheran Quarterly, August 1959 (pp. 230-236), Dr. Scharlemann has set forth his contention for a "movement toward full and unequivocal monotheism" which he speaks of as "cumulative revelation," "a trend in Israel [which] was intended to prepare God's people for that self-disclosure of himself whereby, in and through THE INCARNATION [one of the mighty ACTS of God] men would be invited to recognize this God as being triune, that is, one God in three persons." (P. 235, 236; our emphases.)

The timeless truth of the Holy Trinity is undeniably revealed in the words of both the OLD and the New Testament Scriptures. But it is Dr. Scharlemann's contention that "Revelation does not consist in unveiling timeless truths"! (*The Bible as Record*, etc. p. 15:5.)

The *God Is One* essay contains shocking statements like "Even the first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods." (Don't ignore the context!) It furthermore contains incidental tell-tales of Modernism (Negative Higher Criticism of the Bible) such as its modern JEDP nonsense — references to a "Yahvist section" and to "the so-called priestly sections" in the Pentateuch. (P. 231, 233.)

The REPORT before us states: "Dr. Scharlemann has furthermore withdrawn the sentence 'Most certainly David believed that other gods ruled outside the confines of Israel'" in the essay under discussion. We have evidence before us (of a date later than that of the REPORT) from a source both high and close to Dr. Scharlemann which would render any such withdrawal on his part as is announced in the REPORT, as meaningless as the other two "retractions" or "with-

drawals" there reported — except to confirm that, like his other essays, the article *GOD IS ONE* remains otherwise unaltered and unretracted.

2. The "Word of God" (Q. 1) in the theology of Prof. Scharlemann refers to certain ACTS OF GOD.

The professor contends that the Scriptures are the "Word of God" in the sense that they are an in other respects very fallible human record of, and witness to, and "medium" of these *Divine Acts* ("deed-words," *God's Acts as Revelation*, CTM, Apr. 1961, p. 215). He contends that THIS is to "take Scripture on its own terms." Q. 13; our emphasis.

3. When Prof. Scharlemann speaks of the Scriptures as the "inspired" Word of God (Q. 1), this refers to a "DYNAMIC DOCTRINE OF INSPIRATION" for which he contends.

See the professor's formal statement about this in the official Letter of Missouri's President 8-22-60 to its clergy, where he insists that this has been "pointed out" by him.

A "dynamic" doctrine of inspiration means a doctrine which regards the Scriptures as inspired because of some power (Greek: *dynamis*) that characterizes them. Dr. Scharlemann identifies this power as its ability to testify to Christ, by "special illumination," *The Bible as Record*, etc. p. 15:4. Others speak of some other kind of power. It can mean just about anything or practically nothing, depending on its further definition by the "interpreter."

Dr. Scharlemann has undeniably defined this *dynamic* doctrine (as "verbal inspiration") in his essay on *Revelation and Inspiration* as follows, p. 16 (our emphasis): "It is the MATERIAL in the Scriptures that makes them unique. THAT'S what makes the Bible inspired: It says what can only be said 'in the Spirit.' IT TESTIFIES TO CHRIST. Every last syllable of it does. THAT is verbal inspiration; and that is what makes it the Word of God. Being the Word of God, the Bible does not need any extra props to support it by way of theories of inerrancy."

Everyone who confesses Luther's explanation of the Third Article of the Apostles' Creed in the Small Catechism should know that the power which Dr. Scharlemann thus ascribes to the Bible by the *dynamic* ("power") doctrine for which he contends is no more "verbal inspiration"

than what every true Christian can claim for himself: to say by the Spirit that Christ is Lord!

4. When Prof. Scharlemann speaks of the Scriptures as "the only infallible rule of faith and practice" (Q. 1), he is speaking of a (limited) "KIND OF" infallibility which he contends is all that is to be found in the Bible. Q. 9.

5. Prof. Scharlemann has in accordance with the above (4) defined the TERM "inerrancy" (elimination of which he had once suggested because it was not understood in his sense) so as to make room by his definition for the imperfection and human fallibility (factual errancy) in Scripture for which he continues to contend, as follows (our emphasis): "Now I argue for its retention [i.e., retention of the term "inerrancy," not for its historic sense] to underline the utter RELIABILITY of the written Word. THIS is what I MEANT; and I certainly tried to make this very clear at the time."

Why not take the professor's word for what he says?

Yes, THIS is what he MEANT (as we have always maintained) and what HE CERTAINLY TRIED TO MAKE VERY CLEAR "at the time" of his essay on *The Bible as Record*, etc. (p. 14:2; our emphasis) as regards his concept of Scriptural "RELIABILITY" and alleged corresponding *imperfection and human fallibility* (factual errancy) of Scripture: "GOD reveals Himself as utterly dependable in keeping His promise and carrying out His will. THE SCRIPTURAL DOCUMENTS serve as witnesses to this revelation. THEY must therefore, be understood as reliable WITHIN THE SINGLE [!] FUNCTION of the Bible, which is to 'make us wise unto salvation.'"

Dr. Scharlemann had previously, in the President's letter of 8-22-60, advised us as to his own peculiar use of the term "inerrancy."

As a matter of fact, Dr. Scharlemann had already in his formal Statement appended to the Letter of seminary Pres. Fuerbringer of 2-11-60 to Missouri's clergy, informed us that in defining "truth" (as a concept not to be confused with fact) and "utter reliability" of the sacred Scriptures, his use of the term "inerrancy" is that of *Modernism*, that is, of the modern "scientific method of investigation" (exploration) which the Missouri Synod in its Brief Statement of its Doctrinal position rejects as a "horrible and blasphemous doctrine." (Par. 3.)

The use of the modern method of historical criticism of the Bible had previously been urged on Dr. Scharlemann's fellow-faculty members in connection with his paper on *The Inerrancy of Scripture* (February, 1958), in order to remain "ecumenical" in interpretation. Knowledge of what was thus going on at our seminary was to be withheld from us; repeated emphasis of "prepared only for faculty discussion" (e.g. in LW, Apr. 4, 1961, p. 14) seems to indicate readiness on the part of some to go along with such a state of affairs!

Having secured his modernistic definition of the term "inerrancy" (to underline the utter "reliability" of the written Word, in his deceptive restricted sense), Dr. Scharlemann tells us (in Q. 9; our emphasis) that he has tried to avoid the use of the words "error" and "mistake" because the words suggest the kind of imperfections and human fallibility that is not found in the Scriptures — that is, the Scriptures are said to be reliable (*only*) within the framework of an allegedly single function of the Bible: to make us wise unto salvation. He continues as adamantly as ever to contend for what he has said, in his essays (describing a kind of fallibility which he alleges is to be found in the Bible); that "the Biblical authors wrote from where they were, as people of their day." (Compare his essays for what he means by this, inclusive of examples!) "AS A RESULT," he says, "there are in the Scriptures what one might call a number of DISCREPANCIES whenever one attempts to use such parts of the Scriptures in a sense and for a purpose not intended by God. . . . Yet all parts of the Scripture, even the seeming discrepancies, are true, and are there as part of His own saving intent toward us."

Remember again that "true" in Dr. Scharlemann's theology, does not mean fact; in the theology to which the professor is committed it is "heresy" to identify truth with fact!

So now Dr. Scharlemann is going to use this word "discrepancies" for allegedly "beefed-up accounts of the Exodus event," alleged contradiction regarding the place of Christ's Ascension (Judea vs. Galilee in Luke and Matthew respectively, *Revelation and Inspiration*, p. 16), and a multitude of other allegedly factually errant statements which he contends exist in Scripture due to the human fallibility of its authors, who wrote "from where they were, as people of their day."

In summary, Dr. Scharlemann's "Now I argue" for retention of the term "inerrancy"

in its peculiarly restricted modernistic sense, which he has safeguarded, is an arguing for alleged "DISCREPANCIES" in the Bible such as he has always argued for. Nothing has been changed in this respect!

Dr. Scharlemann and the Brief Statement

In view of all of the above (and more), what is it that the Presidium now speaks of as "a proper position" with regard to the formulations of the doctrinal position of the Synod, specifically the BRIEF STATEMENT which Dr. Scharlemann takes? The professor has himself answered this question (in his reply to Q. 1; our emphasis). He reiterates the equivocal, restrictive statement which he had made before (in the President's Letter to Missouri's clergy 8-22-60): "I believe and accept the doctrinal content of the Brief Statement" (the nature and extent of which remain undisclosed by the professor, who has his own peculiar notion as to what constitutes doctrine). Furthermore, he says just as indefinitely that our professors have a special responsibility "to reflect" the attitude and approach toward Scripture that is represented by this document. As a matter of fact, Prof. Scharlemann has no divinely revealed doctrine at all, no doctrine that has the stamp of divine authority right on it. On the contrary, he contends that "revelation does not consist in unveiling timeless truths"; that it "does not consist of the supernatural and infallible revelation of propositional truths"; that the doctrine of Scripture "is derived from a response to and reflection upon God's acts." (*The Bible as Record*, etc., pp. 13:4; 15:2. 5.)

Dr. Scharlemann's Procedure

The Presidium adds that Dr. Scharlemann "has proceeded in accordance with recommended synodical practice" and refers us to Resolution 9 of Committee 3 of the 1959 San Francisco Convention.

What practice does this Resolution recommend? *This*: That those who believe that doctrinal statements of a confessional nature adopted by Synod as a true exposition of the Holy Scriptures are not satisfactory in part or in their entirety are to present "their concern" to brethren; not that they are to exploit conferences by "exploring" the nature of Holy Scripture in accordance with the method of Modernism's "scientific investigation" of it, to present essays written wholly in that spirit, and to lead "discussions" in which they are vigorously and arrogantly defended. In fact, the Resolution under discussion specifically says that persons such as are referred

to are NOT to teach contrary to the kind of statements spoken of. Dr. Scharlemann's essay *God Is One* was published in the NLC *Lutheran Quarterly* (August, 1959). In fact, according to reports by officials this was done after the CTM had declined the article. Is this "proceeding in accordance with recommended synodical practice (see Resolution 9 . . .)"?

Dr. Scharlemann and Current Modernism

In his answer to Q. 15 of the REPORT before us Dr. Scharlemann admits *uncertainty* about at least some of his teachings. (The implication is that this refers to teachings presented in his essays.) Should anyone who is uncertain about his teachings be permitted to teach in the Church at all? Hasn't Scripture said a great deal about a trumpet that gives an uncertain sound?

In the same vein, Dr. Scharlemann (Q. 16) repeats that the fact that he defends his essays does not mean that they set forth his "final" position. This is in accord with the best tradition of Modernism. Witness the following, by one of its devoted scribes: "It may be said with some justice that *modernism* is a METHOD of interpreting Christian Scripture and tradition, NOT A SET OF PARTICULAR BELIEFS." (Daniel D. Williams of Union Theological Seminary, "Modernism," in *A Handbook of Christian Theology*, Edited by Marvin Halverson and Arthur A. Cohen, p. 233; Meridian Books, Cleveland and New York. Emphasis added.) And to pin down a more precise definition of Modernism, by its selfsame representative, we quote again (same page): "Modernism in Christian thought designates those theologies which are concerned with reinterpreting traditional Christian beliefs so as to make them intelligible in the light of the scientific understanding of the world and of historical knowledge." Note: This concern is Modernism's belief. Who will deny that precisely such is the concern of Prof. Scharlemann? It is of the very essence of such concern that it carries on endless "discussions" without ever arriving at a "final" position — because the "light" in which it "moves" is an ever varying one. (Consider, for instance, Dr. Scharlemann's "as the case for revelation now stands" in *The Bible as Record*, etc., p. 14:1.)

In his Author's Note, prefixed to his essay on *The Bible as Record*, etc., when it was given out for "discussion" (and defense!) in 1959, Dr. Scharlemann has advised us that this essay is "the product of more than six years of investigation and reflection" and an

attempt to thread a solid path "through all the discussions in contemporary theology on the nature of the Bible." This would take us back to the year 1953 or thereabout. It may well be that the professor's own investigation and reflection in the field referred to go back no further than that. But to assume as he does (Q. 4; cp. also Q. 14) that as far as he could determine when he presented his essays, few in our church were aware of the fact that certain "new problems," created by the impact of modern theology and science, exist in areas such as the Word, the church, revelation, Holy Baptism, to mention several, and that our church thus needs to be "conditioned for a change" reveals an amazing lack of information and — conceit! If the professor had but given a bit more attention to *genuine Lutheran literature* available to him, he would have found that the propositions which he so adamantly defends as something "new" have been roundly refuted and condemned for what they are already before his time, in some instances as long as one hundred years ago or thereabout!

Let us be a bit more particular. *The Handbook of Christian Theology* to which we have already referred, in its subtitle describes its contents as *Definition Essays on Concepts and Movements in Contemporary Protestantism*. It contains 101 such (brief and succinct) "definition essays" by 71 men of the stamp of a Tillich, a Niebuhr, and their like. It advertises itself as a *guide through the labyrinth of contemporary theological "discussion,"* the kind of thing Dr. Scharlemann refers to in defending his presentation of his essays before conferences.

In the Editor's Preface to this handbook (by Marvin Halverson and Arthur A. Cohen) we read, p. 5: "Christianity is not a religion based on immutable truths but a religion in which man's confrontation with God takes place in terms of man's situation."

Under "Revelation" (by Walter M. Horton, Dept. of Philosophy of Christianity, Graduate School of Theology, Oberlin), p. 327, we are similarly informed that in recent theology a "new" conception of revelation has appeared. It is described as follows: "According to this view, religious revelation does not consist of the communication of propositions about God to be believed ["God so loved the world" etc., John 3, 16 would be such a proposition, as would a thousand and one other statements of the kind]; it consists of the confrontation of God and man through actual historical events." And as for the modern conception of revelation and inspiration, we

read, p. 328 (our emphasis): "*Every conception of revelation involves a conception of inspiration. The scholastic conception of revelation [!] has generally been accompanied by a theory [?] of the plenary, verbal inspiration of the Bible. Since God speaks propositionally in the Bible, and God is omniscient, every word of the Bible is infallibly true. The theory of God-acting-in-events has other implications. Since God confronts us through the meaning of events, any report or comment which powerfully [dynamically] conveys that meaning may be inspired, whether or not it is factually inerrant. The Bible can thus convey a true revelation of God, and its writers can be God's inspired interpreters, while at the same time they are thoroughly human and fallible.*" (Our emphasis.)

(Let it be stated that more of God's majesty than merely His omniscience is involved in the absolute infallibility of Holy Scripture. Does not the false assumption that God *did not want to give us such a Scripture*, in which His instruments wrote the things He desired them to write, in the precise manner and in the very words in which He desired these things to be spoken, I Cor. 2, 13, militate against the *love of God* — of which modernists make so much in their own way?)

The practical effect of Modernism's "new" concept of revelation is summarized by David Cairns, of Aberdeen, Scotland in the following fallacy (of opposition), p. 253, our emphasis: "The conception of revealed theology suggests that what is revealed is a system of truth about God, and that Scripture is chiefly to be regarded as an authoritative source of doctrine, whereas what is revealed is God Himself in His personal approach to men and His historical saving acts. *It is no longer possible to speak of dogmatic theology as revealed.*" (Our emphasis. Interpretation is our "New Frontier"!)

Now page Dr. Scharlemann — e.g. in his essay on *The Bible*, etc., where (p. 13:4) he speaks of "the distance we have come from the idea of revelation which scholasticism devised and imposed with various modifications on the church for many centuries as consisting of the supernatural and infallible communication of propositional truths."

In his essay on *God's Acts as Revelation*, which "superseded" his previous essays (CTM, April 1961), Dr. Scharlemann again set forth his notion of the relationship of the Biblical documents to God's mighty acts. After asserting "the utter reliability of the record and witness of the Biblical authors of God's

great deeds" (our emphasis), he goes on to say (p. 215, our emphasis again):

"If we keep in mind this relationship of the Biblical documents to God's mighty acts, always to be understood as 'deed-words,' we shall be preserved from the error of Judaism, which saw and often sees in the *Biblical documents themselves* an authority independent of those acts to which they testify. As a result, Judaism has often determined an individual's attitude toward God on the basis of his response to Old Testament documents as such, especially as these were interpreted by the tradition of the elders. *By not going beyond the documents to the prior [?] ACTS of God, to which they bear testimony, men turn revelation into TRADITION.* This perversion is the source of all legalism."

To this we oppose I Pet. 4, 11: "If any man speak, let him speak as the oracles of God" (that is, the Scriptural documents, Rom. 3, 2). Just compare what Jesus had to say to certain Jews of His day with respect to their attitude toward Himself because of their response to *Old Testament documents as such*: "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5, 46-47. And as for the interpretation of the Scriptural documents by the tradition of the Jewish elders (which was the real reason for the unbelieving response to *Old Testament documents AS SUCH*), are the tradition of Modernism and Prof. Scharlemann's interpretation, based on it, any better? Would these not estrange us from the same Christ, the Christ of John 5, 46-47, who attached such importance to words, His own spoken words and those contained in the writings of Moses and the rest of the Old Testament documents as such?

(We cannot help adding here what a pastor wrote us after being asked to submit some tentative material for a projected new Missouriian catechism. It was strongly emphasized, he said, that he should avoid the use of the word "proof-text." Is the heaven working?)

Why doesn't Prof. Scharlemann frankly announce that he has succumbed to modernism, and why does he not cease endeavoring to drag Missouri with him, and to induce it to bow to this contemporary baal? As Dr. H. Hamann of Australia has reminded us (in the *Australasian Theological Review*, Sept., 1961) in a discussion of this very subject,

simple honesty would dictate a different course for anyone who cannot share the position of our synod. The door is open! Why does Prof. Scharlemann, when confronted by the issues in this Controversy concerning the Word of God, constantly resort to evasion, prevarication, equivocation, and doubletalk? And why do officials (the Presidium, the clergy members of the Board of Control, the seminary president and its academic dean) devise or lend themselves to "procedure" which fails to come to grips with the real issues in this Controversy, cloaks the errors of one (or more) of our professors, even endorses them and gives this endorsement the widest publicity — at our expense — and suppresses their distinct repudiation, which is necessary for the preservation of the Truth? Formula of Concord, *Trigl.* p. 855:14.

Since the Presidium makes it a point to declare that "No compromise has been involved in reaching agreement" with Dr. Scharlemann, the conclusion is justified that it is really his position that has now been endorsed. We still pray that this may be the case only *because the Presidium has failed to see through that position*. Lest this be overlooked, it needs to be said that the professor acknowledges *no change IN SUBSTANCE* in his essays. Any alleged changes are admittedly confined to matters of *methodology, language, terminology* (concerning the use of "inerrancy"), *clarification, emphasis, fuller context, and style*. (Q. 17.) If anything needed to be added to this, it could all be summed up in the one word *tactology*. The professor has admitted a lack of patience and "tact" in the manner of *presentation* of materials, not in the materials themselves. He has made a *tactful* withdrawal of a few sentences (Q. 10; 12-13; 18; Introduction to the REPORT), well hedged about by explanations of lack of understanding on our part as reason for this; and he has substituted equivalents which render even these few strategic "withdrawals" of no consequence. As we view the work of Prof. Scharlemann, there come to mind the words of one of the German classicists (Goethe?) which in a poor rendering, would go something like this: Many lines will not suffice to correct this work; One line through the whole will do it!

The Issue in Missouri Today

In Tit. 1, 9 pastors (and this goes for professors too) are told that they must, over against opposition to it, hold to the *faithful Word* according to the doctrine (Greek: the *trustworthy, reliable Word* — the word oc-

curs five times more in the Pastoral Epistles of the Apostle Paul: I Tim. 1, 15; 3, 1; 4, 8-9; II Tim. 2, 11-12; Tit. 1, 9 — and *all Scripture* is profitable for doctrine, II Tim. 3, 14-17) that he may be able by sound doctrine both to exhort and to convict those who speak against it. Is this *faithful Word* now to be regarded as a *discrepant Word* — a Word full of errors, by whatever name one may choose more tactfully to call them? It would have to be so regarded if Dr. Scharlemann had his way. And the present REPORT has served notice on us that so far as the President of our St. Louis seminary, its Academic Dean, the clergy members of its Board of Control and the general Presidium of Synod are concerned, Dr. Scharlemann is to have his way, — *UNLESS WE PREVENT THIS.*

This is the issue as it now confronts us in the CONTROVERSY CONCERNING THE WORD OF GOD within the Missouri Synod.

The Board of Control and Dr. Scharlemann's Position

The Board of Control of Concordia Seminary, which is specifically charged with *SAFE-GUARDING Synod's religious interests at that institution*, already in the *Lutheran Witness* of April 4 (1961) announced that it had found no false doctrine in Prof Scharlemann's essays. Through its Secretary, it had defended the professor in his false position from the beginning of this controversy. When we (*CL*) dealt with the Board through its Secretary and asked whether it and Dr. Scharlemann were using and understanding the word "inspiration" in its accustomed sense (and we have seen that as matters turned out Dr. Scharlemann has been using it in the false sense of a *dynamic inspiration*), the Secretary broke off the discussion and asked the President of the District of which the editor of the *CL* is a member to "proceed" in whatever way he deemed best. The District President had the good sense to protect the editor, in accordance with the obligation placed on him by our synodical Constitution, Art. III:1.8. (For the Correspondence between the CLPB and the Board of Control cp. *CL*, January-March, 1960.)

Obviously, the very asking of pertinent questions such as that which we asked is considered impertinent by the Board of Control. A professor is said to have "proceeded in accordance with recommended synodical practice" in "having discussions" in which he repeatedly and vehemently defends his (false) teachings before large conferences, propagan-

dizes them, causing the greatest consternation throughout Synod. But we are not to discuss the issues he has raised. As far as the Board of Control is concerned, we are meekly to submit to "procedure" against us for so much as asking proper questions.

The CLPB and the Presidium

The editor of the *Confessional Lutheran* and the congregation which he serves had, meanwhile (Oct. 5, 1959) begun a correspondence with the President of Synod in which they asked that, in keeping with Synod's first avowed purpose or object (Const., Art. III, 1), Dr. Scharlemann be promptly removed from the teaching ministry of our church and his errors distinctly repudiated. In reply they received no more than suspension of judgment, the information that the matter was being placed into the hands of the seminary President, and a faulting for having troubled the President of Synod by not having followed such a "procedure" themselves. (Cp. Correspondence in *CL*, January-February, 1960.) Overtures on the matter were addressed to District conventions both in 1960 and in 1961. But representatives of the President of Synod dissuaded them from taking action adverse to Dr. Scharlemann and his position. In Aug. 1960 the Iowa District East was even told that the matter had been resolved and moved to thank God for its resolution! A notable exception was the convention of the Texas District, which in 1960, in the presence of Pres. Behnken, adopted a resolution publicly repudiating Dr. Scharlemann's *attack on Scripture* and urging the Presidium of Synod and/or the Board of Control of Concordia Seminary in St. Louis immediately to suspend him from the position of professor at our seminary. The whole deplorable history of this case shows that troublesome things will not go away by just imagining that they don't exist or by wishing they were no longer there.

Within a week of the receipt of the President's Letter of 8-22-60 to Missouri's clergy, which proposed a Scripturally unacceptable settlement of the Scharlemann Case, the CLPB on Aug. 31, 1960 initiated correspondence with the President in which it pleaded for a meeting with the Presidium, for the purpose of making clear the Scriptural unacceptableness of such a settlement. Although our efforts for such a meeting have been continued all this while, the President has not yet agreed to a meeting in which discussion of the *doctrinal issues* in the Scharlemann

Case — requisite to any proper settlement of it — would be given priority. The CLPB has recently (Dec. 28) again renewed its plea, adding that the REPORT of Nov. 29, 1961 be included in the basis of discussion in such a meeting. We trust that the thousands of members of synod who, as individuals, congregations, district, and other groups have directed "sharp criticism" against Dr. Scharlemann's essays will do as much, without delay. It is indeed imperative that *the church*, which depends on the guidance of the Holy Spirit (Scripture), when faced with attacks on the divine revelation as it is in the case of Dr. Scharlemann, exercise its God-given right and duty. Our church is imperiled by imminent destruction as a confessional body in this great Controversy Concerning the Word of God. We cannot and dare not indifferently follow the way of Rome, which leaves matters of doctrine to an official hierarchy. The Lutheran way to true unity and peace in the Church is stated in the Formula of Concord as follows:

"For the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3; II Tim. 3, 16; Tit. 1, 9." (Trigl. p. 855: 14.) And — "It is evident that theologians have mingled with Christian doctrine more of philosophy than was sufficient. *Nor ought their influence appear so great that it will never be lawful to dissent from their disputations, because at the same time many errors are found among them.*" (Apology of the Augsburg Confession, Trigl. p. 225, emphasis added.)

It was not an easy thing for our fathers to implement the above principles in their practice, but because they acted with God-given wisdom and courage we became heirs of the pure doctrine of the Reformation. Should we expect to have an easier time of it if we want to retain the Truth?

* * * *

LORD GOD, THY NAME IS BEING PROFANED BY THE TEACHING OF THOSE WHO TEACH OTHERWISE THAN THY WORD TEACHES. WE PRAY THEE, GRACIOUSLY GRANT THAT THERE MAY BE AN END AMONG US TO THE ASSAULTS ON THAT WORD, AS THOUGH IT WERE NOT WHOLLY TRUSTWORTHY, AND GRANT THAT IT MAY AGAIN BE TAUGHT IN ITS TRUTH AND PURITY, SO THAT

THY NAME MAY BE TRULY HALLOWED AMONG US. WE ASK THIS FOR JESUS', THY LIVING WORD'S SAKE. AMEN!

● The Meaning of the Special Report Concerning the Scharlemann Case

Dr. Martin H. Scharlemann, who specializes in "interpretation," has spoken concerning the meaning of A REPORT concerning his doctrinal position, sent Missouri's clergy under date of Nov. 29 (1961) and subsequently published as a SPECIAL REPORT in the *Lutheran Witness* (Dec. 26). We have already reproduced a letter of the professor dated Dec. 22, in which he speaks of the meaning of this report, which announced agreement with the professor's position, reached by Missouri's Presidium in a meeting held in Sept. 26-27. However, since we wish to comment on the letter, we shall again record it herewith. The letter reads as follows:

"In reply to your letter of Dec. 19, may I say that none of my papers ever contained false doctrine. Hence there was nothing to retract. This point should be made abundantly clear by 'A Report to ALL Members, etc.'"

"Nor does any other signatory of the document you refer to [the REPORT] hold that these essays of mine contain false doctrine. That's why you read nothing about retraction in the report.

"That they contain any kind of false doctrine could be believed and held only by such as pervert and distort even the simplest English. It is these that have shown themselves to be the division-mongers that Romans 16:17, 18 so strongly condemns.

"Sincerely,
Martin Scharlemann
Professor of NT Interpretation"

No False Doctrine!

Dr. Scharlemann's continued insistence that none of his papers ever contained false doctrine speaks for itself and hardly needs comment; only emphasis. It should dispel once and forever all assumption or assertions to the contrary, as though he had ever admitted that his papers do contain false doctrine.

"You Read Nothing About Retraction"

Dr. Scharlemann's insistence that "you read nothing about retraction in the report" is, of course, contrary to fact. (Some of us

can and do still read!) The report plainly reads, in its introductory statements: "Dr. Scharlemann has *retracted* the sentence 'Scriptures are not themselves a revelation' . . ." (Emphasis supplied.) What can be the explanation of the contradiction by which we are here faced?

The professor's own words in Question 13 of the report regarding this particular matter read: "I therefore *withdraw* the statement." (Emphasis added.) Does the professor attach to the word "withdraw" a meaning different from that of "retract" used in the introductory part of the report? Doesn't his signature cover the *whole* report? Did the Presidium and the professor fail to reach agreement after all?

We shall at this time forego further discussion which suggests itself concerning this matter, except to say that if we wanted to be facetious we could state that in any case, in the sense that the professor makes a distinction between these two words, his insistence that "you read nothing about retraction in the report" is "true" even though it is not *factual*. For whatever "retraction" (or "withdrawal") is announced in this report is worse than just meaningless, since an even stronger statement has been substituted for it, as we have shown in another article. The "discrepancy" that appears here does not affect the "reliability" of Dr. Scharlemann's letter within the framework of its single function, which is to make us wise to his being saved as professor at Concordia Seminary. It is a record of, and witness to, and medium of the self-disclosure of the Presidium (and other signatories) — the revealing of their mind and will — by the act of issuing that report.

Has There Be Some Change of Mind and Heart?

It is an interesting fact that as late as April 26, 1961 the President of the Missouri Synod stated: "From the very fact that we dealt with Dr. Scharlemann as we did you can draw the conclusion — and rightly so — that *we were not in agreement with the doctrinal position* which he espoused in his papers." (Emphasis added.) "We" refers to the whole Presidium. This includes a clergy member of the Seminary Board of Control, which had already before April 26 reported in the *Lutheran Witness* (April 4, p. 21) that that in which they do (or did) not entirely agree with him "is not to be understood as a body of doctrine." Also a letter of Dec. 22, 1959 to members of the now ousted Trinity Con-

gregation in Crete, Ill., should be compared, in which the President stated his conviction that *Dr. Scharlemann's attitude toward Scripture* "must not stand nor spread in our midst." (Cp. CL, March 1960, p. 21f.)

It isn't for us, of course, to reconcile the conviction previously expressed by the President with his more recent findings as announced in the conclusion of the Report (Nov. 29, 1961) concerning the Scharlemann Case: That the professor is in full agreement with the teaching of Scripture, etc. What interests us just now is Dr. Scharlemann's insistence that "only by such as pervert and distort the simplest English" could it be believed that his essays contain any kind of false doctrine, and the President's own assurance that there has been "a change of mind and heart" in this matter. (Letter to the clergy, 8-22-60.) Would Prof. Scharlemann charge that the President of Synod perverted and distorted the simplest English when he and Synod's Vice-Presidents (one of whom is at the same time a clergy member of the Board of Control) "were not in agreement with the doctrinal position which he espoused in his papers"? (Our emphasis.) And since Dr. Scharlemann now insists that none of the signatories of the Report hold that his essays contain false doctrine, does he mean to advise us that THE PRESIDIUM and at least one clergy member of the Board of Control of the seminary, rather than he, *have undergone a change of mind and heart* with respect to his doctrinal position?

❶ Perversion and Distortion of Language in the Scharlemann Controversy

In the letter of Dr. Scharlemann reported in a preceding article, the professor says that "only such as pervert and distort even the simplest English" could believe and hold that his essays contain any kind of false doctrine.

Let us point out that it is very unscholarly (and also rather uncharitable!) to hurl around such grave charges without even so much as an honest *attempt* at substantiating them. We are living in a responsible society. And up to now our church has not been known as one in which the gravest judgments involving condemnation of others have been expected to be blindly accepted merely because — *someone has said so!* (We may add that this is a common practice in the defense of liberalism. Some people call it "smear.")

We steadfastly maintain that it is a *baseless charge and wholesale defamation* when the professor suggests that the President of the Missouri Synod and others were perverting and distorting the simplest English when the former stated that he and the Vice-Presidents of Synod (whose personnel includes a clergy member of the seminary Board of Control) were not in agreement with the doctrinal position espoused in the professor's papers and that his attitude toward Scripture must not spread in our midst, — which remains our own unalterable conviction.

Since the professor has raised this particular issue, that there is perversion and distortion of the simplest English in the fateful Controversy concerning the Word of God within the Missouri Synod which he has incited, we shall state without hesitation that this, alas! is only too true. But we must add at once that it is precisely the professor himself who constantly resorts to such a practice in his persistent efforts to maintain his subversive doctrinal position. This we shall now convincingly set forth without the least fear of successful contradiction.

Truth, Fact, Myth

1. It is certainly perversion and distortion of the simplest English when the professor in a paper "prepared only for faculty discussion" (cp. LW, Apr. 4, 1961, p. 14) insists as follows: "Proceeding now to a further consideration of the concept of inerrancy, *we need to keep in mind that it is a modern heresy to identify truth with fact.*" (Our emphasis.) And it must be added with the greatest emphasis that it is, moreover, *deceiving the hearts of the unsuspecting*, Rom. 16, 17-18, under such circumstances to report without further ado to the several millions of members of the Missouri Synod outside the faculty that certain officials have reached agreement with the professor in which he insists as follows: "To be properly used of the Scriptures, the term 'inerrancy' *must be seen in the light of the Biblical understanding of truth and error.*" (Report, Q. 8; our emphasis. Cp. also the professor's answers to Q. 9 and 10.)

In his answer to Q. 5 of the recent Report concerning his position, Prof. Scharlemann moreover states: "I have always [note this word "always"!] categorically rejected Bultmann's demythologizing." We wholeheartedly believe the professor, and we have *always* so understood him. But we understand him, too, when he then proceeds to set forth (in

an occult manner!) that wherein his particular method of "interpreting" alleged MYTH, *which he IN COMMON WITH BULTMANN insists does exist in the Bible*, differs from that of the great German heretic of our day. He feels no need whatever to retract (or "withdraw"?) his statement, "*Bultmann can quite rightly say that the only historical statement in the Apostles' Creed is the sentence, 'He suffered under Pontius Pilate, was crucified, dead and buried.'*" (Faculty Paper. We are touching on only a small portion of what the St. Louis professor says in this paper by way of his commitment to the modern view that the Bible contains myth. This affects also question 20 and 21, which, like most others, *are not really to the point!*) Let us repeat: We sincerely believe the professor (and we have always understood him) when he says that he has *always* categorically rejected Bultmann's "demythologizing" (also when setting forth the above-quoted statement in his Faculty Paper); that is, that heretic's *particular method of handling* alleged myth in the Bible. Dr. Scharlemann has his own brand of "interpretation" by which he extracts "truth" out of myth which he contends exists in the Bible and which he insists is not to be taken as fact. Now, let us ask: Do you think the average reader of the *Lutheran Witness* will have grasped Dr. Scharlemann's "simple English" in his answer to Q. 5 in the Report? Or do you think that, for such readers, the language there used will serve to conceal more than it reveals? For our part we insist that the Report is not a revelation!

"The Utter Reliability of the Written Word"

2. We insist that it is perversion and distortion of the simplest English (and that it involves the same kind of deception which we have pointed out above) when the professor is in the same Report without further explanation permitted to tell the millions of souls who read the *Lutheran Witness*: "Once I advocated elimination of the term 'inerrancy,' Now I argue for its retention *to underline the utter reliability of the written Word.* This is what I meant; and I certainly tried to make this very clear at the time" that is, at the time when he presented his essay on *The Bible as Record* etc. to a number of conferences which he exploited in his "exploration" of the nature of Holy Scripture in accordance with Modernism's method of "scientific" investigation. (Report, Q. 10. Emphasis on *term*, there; the rest of it, ours.) Those millions are not told that what Prof. Scharlemann meant and certainly tried to make very clear

at the time is that by "the utter reliability of the written Word" he means no more than that the Biblical documents "must be understood as reliable [only] *within the framework of the [alleged] single function of the Bible*, which is to 'make us wise unto salvation.'" (*The Bible as Record* etc., p. 14:2; our emphasis.)

Infallibility

3. It is certainly the gravest perversion and distortion of the simplest English when the millions of readers of the *Lutheran Witness* are reassured that Prof. Scharlemann remains conscious of his ordination and installation vow, by which he was solemnly pledged to the Scriptures (the pure, clear fountain of Israel — Formula of Concord), as "the only infallible rule of faith and practice" (*Report*, Q. 1); and when he then limits this infallibility to which he has been so solemnly pledged to a mere "*kind of*" infallibility which most definitely leaves room after all for a kind of *fallibility and human imperfection* which he continues to insist is to be found in the Bible, alleged instances of which he now labels "discrepancies." (*Report*, Q. 9.)

Inspiration

4. It is certainly perversion and distortion of the simplest English when the professor in assuring Synod's many members that he has not forgotten his solemn pledge to the Scriptures (this should read, more precisely, by the way: "*to the Canonical Books of the Old and New Testament*"! *The Lutheran Agenda*, p. 127) "as the inspired Word of God" (*Report*, Q. 1); while it is left unexplained to these many unsuspecting souls that the "inspiration" for which the professor stands is no more than Modernism's *dynamic* ("power") doctrine of inspiration. See his formal statement about this in the President's Letter of 8-22-60 to Missouri's clergy; and don't overlook that this is admittedly a matter of *doctrine*! The particular "dynamic" doctrine of inspiration which Dr. Scharlemann professes and contends for is no more than power to "testify to Christ." (*Revelation and Inspiration*, p. 16:6.) This is merely spiritual *illumination* — something which every Christian possesses in some degree or another. (Cp. Luther's Explanation of the Third Article of the Apostles' Creed in the Small Catechism.) It leaves room for endless human fallibility. It is precisely to this that the professor's doctrine and his perversion and distortion of language are geared.

"The Word of God"

5. It is certainly perversion and distortion of the simplest English when the professor insists that the mighty acts of God are always to be understood as "deed-words," that "*the words of God*" means *His mighty acts*, and that the Bible accordingly is "the Word of God" *in this sense*. (*God's Acts as Revelation*, CTM, p. 215; *The Bible as Record*, etc., p. 15:5; p. 1, and elsewhere; generally, throughout this essay.) And certainly, the same deception that we have been speaking of is clearly involved here, too, when this is made no more clear to members of Synod than what is the case in Q. 11 of the *Report*.

Revelation

6. As regards the professor's position concerning revelation, we can hardly charge perversion and distortion of language here. For he says right out — and this is most important to him, because it is basic to his whole *exploration of the nature of Holy Scripture in the light of Modernism's method of "scientific" investigation*, in accordance with which he limits revelation to *God Himself IN HIS ACTS*: "The Scriptures do not speak of themselves as a revelation." (Q. 12; cp. also Q. 13.)

But we must here accuse the professor of *doubletalk* in view of what he says further in Q. 12 and 13, as has been shown in another article of our journal. In view of what he says e.g. in his answers to these two questions as compared with what he says in Q. 3 ("I do not mean that the *doctrine* of our church is out of date," our emphasis), we must, moreover, accuse him also of prevarication.

Dr. Scharlemann and Missouri's Brief Statement

7. And then there is still the matter of the professor's position over against the Brief Statement of the Doctrinal Position of the Missouri Synod. To refer only to this, our synod confesses in the very first sentence of this document: "We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures *wrote only that which the Holy Ghost communicated to them by inspiration*, II Tim. 3, 16; II Pet. 1, 21." In the original (and official) German text of the Brief Statement the words which we have underlined read: "nur das geschrieben, was der Heilige Geist ihnen *eingab*." (Our emphasis.) Certainly, this is *revelation*. It is

a special form of revelation. (There are numerous ways of revelation: by direct speech, as e.g. in the Seven Letters of the Apocalypse; by signs as elsewhere throughout the same book — “signified,” 1. 1; by visions, dreams; etc. It should also be added that what has been said clearly speaks of the Bible as a revelation as to its content and its form; that is, as to its very words and the modes of speech employed: all is of God.)

But Dr. Scharlemann *denies* that the Scriptures speak of themselves as a revelation. In other words, to him it is not a *Scriptural doctrine* that the Bible is a revelation. He insists: “Revelation does not consist in unveiling timeless truths.” (*The Bible as Record* etc., p. 15:5.) Such denial is clearly protected by his *restrictive* statement: “I believe and accept the *doctrinal content* of the Brief Statement.” Etc. (Q. 1; our emphasis.) *Mental reservation* is here employed, since it is not disclosed just what the professor does and what he does not regard as doctrine, and what he accordingly *excludes* by his *qualified* “acceptance” of (only an unspecified *portion* of) the Brief Statement. We can, however, ascertain this from his Faculty Paper and from his various other essays. *These must serve as the basis of any honest examination of Prof. Scharlemann’s doctrinal or theological position.*

For instance, in his faculty paper on *The Inerrancy of Scripture* (which begins with the sentence “In this paper I propose to defend the paradox that the Book of God’s truth contains errors”), the professor specifically directs himself to Missouri’s *Brief Statement* and in a disdainful and overbearing spirit most critically downgrades it by saying that in certain theological discussions (with other Lutherans — the ALC, etc.) for which it was designed “it did not get much serious scrutiny [!] *because many things were assumed to have been permanently fixed and formulated, which, in fact, can never be expressed absolutely in any language [!].*” What a totally different spirit is here revealed from that of genuine Lutheranism, which insists: “*Being instructed from the Prophetic and Apostolic Scriptures, we are sure concerning our doctrine and confession, and by the grace of the Holy Ghost our minds and consciences have been confirmed to a greater degree!*” (Preface to the Book of Concord, Trigl., p. 21.)

The St. Louis professor then goes on to say:

Possibly, therefore, you will not misunderstand me [we don’t!] when I say

that I want to direct myself to that sentence in the first paragraph of the *Brief Statement* which reads:

“Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, *also in those parts which treat of historical, geographical, and other secular matters*, John 10, 35.” (Emphasis by Prof. Scharlemann.)

I for one cannot bring myself to the point of believing that this sentence was explored in all of its dimensions before it was adopted. If it had been, I should think less of those who taught us than I want to. At the same time I *entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms ‘truth,’ ‘error,’ ‘contradiction,’ and ‘historical’ would receive some very careful and limiting definitions.* For, as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven, when in fact, it is *the book of THE PEOPLE of God, with all that such a statement implies* [factual error!]. I have quoted this particular sentence from the BRIEF STATEMENT because it rather accurately describes what actually passes for inerrancy in our circles. Putting it more specifically, inerrancy is understood to mean: 1. that the Pentateuch, Joshua, Judges, the Books of Samuel and Kings, Chronicles and even the Gospels [!] offer us genuine history; 2. that these accounts are historically accurate in every detail; and 3. that any secular matters described or alluded to contain no errors in fact.” (Emphases ours. Notice also the use of the word “explored” in the first sentence of this paragraph; it gives one some idea as to what Dr. Scharlemann’s “exploratory” theology means.)

Now, “you read nothing about retraction.” Who said this? Dr. Scharlemann! The professor now argues for the retention of the word “inerrancy” to underline the limiting definition, declared imperative already in his faculty paper, which he has since given it — Report, Q. 10; *The Bible as Record* etc., p. 14:2, to which we are referred in Q. 10 of the Report by the statement “This is what I meant; and I certainly tried to make this very clear at the time.” All of this shows something of the meaning of Dr. Scharlemann’s insistence that our church must be

made ready (conditioned) for a change, Report, Q. 4.

Does this look to you as though the St. Louis professor "takes a proper position with regard to the formulations of the doctrinal position of the Synod, specifically the *Brief Statement*" (Conclusion of Report)? Isn't it, rather, clear as day that Dr. Scharlemann desperately wants to get rid of the doctrinal formulations of the doctrinal position of the Synod, specifically the *Brief Statement*, one way or another?

❖ Dr. Scharlemann and Romans 16, 17-18

In the letter of Prof. Scharlemann which has been reproduced above, the professor says that it is those who hold that his essays contain false doctrine who have "shown themselves to be the division-mongers that Romans 16, 17-18 so strongly condemns."

There are two things that are commendable in Prof. Scharlemann's employment of Rom. 16, 17-18.

The first of these is that the professor recognizes that this Scripture passage can still be used in our day at all. There are those, within the Missouri Synod, who deny this. They say that we don't know who or what kind of people they were whom the Apostle had in mind when he penned these warning words, and that the text is therefore useless for our day; that, in any case, it cannot be used against any who still profess to be Christians, perhaps even Lutherans! The text, however, is clear: it warns against any and all who persist in causing doctrinal division and offense — division and offense against what we have learned from Scripture. So understood, the professor rightly says that it is directed against "division-mongers."

The second thing which is commendable in Dr. Scharlemann's employment of this passage is the fact that he recognizes that in it a judgment is pronounced on those against whom it warns us; that it strongly condemns them. This is true. The text says that they that are such as are described in v. 17 (these inasmuch as they are such) are not serving our Lord Jesus Christ but their own interests, their own Ego, their own "belly" as the AV has it (a Greek idiom, which must be properly understood). Reject that, and you are rejecting *Scripture*.

But now see how Dr. Scharlemann is misusing this important text precisely AGAINST

those who are resisting his division-mongering through introduction of his subversive doctrine into our Church; against those who under the gracious influence of the Holy Spirit are determined in the obedience of faith to cling to the revealed Word of God as the inerrant guide of their faith and life.

This is something which, as we know, has been going on in the Church's outward fellowship at least since the days of Ahab and Elijah (I Kings 18, 17-18). It *had* to come also among us, as a result of the "procedure" which our Presidium has been employing. For, error is never permanently satisfied with being merely tolerated or enjoying equal rights within a church. It seeks ultimate supremacy and domination, and it will not rest until it has either attained that end or been cast out of a church. Seriously apply Scripture to it and make it clear that its position is divisive and that it will, in accordance with Rom. 16, 17-18, not be tolerated, and it will pervert the use of that passage, as it perverts Scripture generally to its own subversive ends, and turn against you with it, forgetting its "love." There can be no compromising in such a matter, nor evasion of the issue.

Unless the Presidium reverses its course, we can expect even worse to come. It will have to help liberalism fill its cup of iniquity. As a matter of fact, pastors and congregations are already, as a result of the Scharlemann fiasco and related offense, being separated from each other, divided, driven to leave Synod, or ousted — even by procedure which is clearly contrary to the synodical constitution!

Missouri Officially in a State of Flux

Under God, our fathers built up Missouri from scratch in the face of the most formidable odds, by sound doctrine and firm evangelical discipline in practice, until it became known throughout the world — far out of proportion to its membership, although this too was blessed by God with growth beyond all expectations.

Missouri has now *lost its theological leadership* and is officially in a state of flux. This is borne out not only by the now Presidential-approved propagandizing of outright Modernism by Prof. Scharlemann (and others, especially also at Valparaiso University), but also by other tendencies and movements which, since they are being permitted to go on without let or hindrance, are more and more enjoying a field-day among us. Among these are the High Church Movement — the

false tendency to exalt an externalized Church through espousal of Catholic pietism, practice, and doctrine with their false notions of sacramentalism, mysticism, formalism, and hierarchism, — and the all-embracing, indifferent falsely so called "Ecumenical" Movement of our day, in which all other divisive movements realize their final "synthesis."

Representatives of these various movements within our midst have been quick to sense and detect the great theological void that exists in Missouri's non-descript "procedure"-minded officialism. Realizing that a church cannot exist in a vacuum, each of them is in its own divisive way seizing the opportunity to press upon our church its program of "renewal," while we continue to ask for the old paths, where there is rest for our souls (Jer. 6, 16).

Besides what has already been referred to, the results of Missouri's official lack of theological leadership are to be seen on the one hand in the break-up of the Synodical Conference, which our fathers under God succeeded in bringing into being by dint of hard labor. It is seen on the other hand in official yielding to pressure to submit (first reluctantly, then apologetically, and finally without further apparent qualms) to the program of the National Lutheran Council, whose leaders are up to their necks in the false "ecumenical" movement of our day. That doctrinally defunct ecclesiastical body is to be revamped in its organizational structure in order to make room for a compliant Missouri, which is to feed on its "common theological study" — *if* certain officials of Missouri have their way.

Truly, the Cleveland Convention of our church in June will be Missouri's Crisis Convention!

The battle for restoration of the pure Word in our midst goes on. Its outcome, under God, depends on *you*. It is up to you to help reverse the situation brought about by official endorsement of Dr. Scharlemann's Modernism and other forces of decay which, unless they are halted, are hastening our church to its confessional doom.

● The Abomination of Desolation in Missouri's Holy Place

It is indeed a revolutionary experience within the Missouri Synod to see Christ-denying Jews and Modernists stand at the lectern and on the platform where Drs. F. Pieper and Ludwig Fuerbringer once stood. Yet, such

was the case when that fellowship of theological crethi and plethi, the Society of Biblical Literature and Exegesis, held its annual meeting on December 26-28 at Concordia Seminary in St. Louis. Here is implementation, with vengeance, of the thinking of Prof. Scharlemann expressed in his answer to Question 4 of the REPORT TO ALL MEMBERS OF THE [MISSOURI] SYNOD BY THE PRESIDIUM etc. recently sent our clergy and published in the *Lutheran Witness* of Dec. 26: "*that our church must be made ready (conditioned) for a change.*" Missouri is being pushed around "the Bend in the Road"! (Prof. Scharlemann, in the *Lutheran Chaplain*, Christmas issue, 1958.)

Rabbi Samuel Sandmel, professor of Hebrew Union College in Cincinnati, Ohio, is president of this motley society of 2100 members from the United States, Canada, and Europe, 500 of whom participated in this year's meeting. (Lodging at the seminary: \$1.00 per night.)

To give just an example or two of the "wisdom" that was disseminated at this gathering, one of the participants in the meeting pointed out that Wellhausen has been debunked, but that *we have nothing better*. (Julius Wellhausen, German professor, 1844-1918, developed, along the lines of evolutionistic "science," the theory of E. Reuss and Graf, that the Pentateuch is basically of post-exilic origin.) And so also, it was said, the JEDP source theory is "wobbly," *but we have nothing better*. (The JEDP source theory is Modernism's theory that the books of Moses were not written by him — although Christ indicates that they were — but that they were compiled from various traditional sources 500 years and more after his time and edited and re-edited until they attained the form in which we know them. The various imaginary compilers and redactors are designated as a "Jehovist" — more precisely as a number of successive Jehovists, — an "Elohimist," a "Deuteronomist" who supplied legal portions, and a "Priestly" editor who is supposed to have woven into the crazy-quilt-work such portions as would be of special concern to a representative of his craft.)

One more example. An essayist on "Jesus as Teacher" presented the particular "problems" regarding his subject with which he was vainly wrestling. A tall blond man who looked like a Swedish Lutheran raised the point from the floor that "If we would take Jesus as God, the essayist's problem would be solved." The essayist responded: "That's theology; I'll

have nothing to do with theology in this" — despite textual and intrinsic evidence!

The modern scholarship represented at such gatherings as that which we are discussing is in the line of succession of the scholastics of the Middle Ages and of ancient Jewry's scribes. It is still milking the billy goat and holding the sieve under him. (Luther.)

Today's liberal-minded crop of Missourians among our St. Louis faculty and elsewhere has a ready answer to any and all objections to their being part and parcel of such an ungodly fellowship as that of the Society of Biblical Literature and Exegesis. We must get in there and "witness" is their specious cry. (The following St. Louis professors are members of the Society: Drs. Scharlemann, Bretscher, Krentz, and von Rohr Sauer; Profs. F. W. Danker, Habel, H. T. Mayer, Michael, and W. Wenger.) Well, it has been reported by one who witnessed the sight of such "witnesses" in action that their "witness" was that they listened to the most Bible-denying stuff with nary a word from them.

Not quite. Once when the discussion of Gen. 3, 4. 22 was getting along surprisingly well, someone spoke up: "Don't you think that the editor of this portion of Genesis was weaving the Babylonian myths into the first part of the chapter?" If you had been there and had looked around, you would have seen that the speaker was a professor (Schroeder) from Valparaiso University.

Meetings of the Society of Biblical Literature and Exegesis are held annually around Christmas, three years consecutively in New York City and the fourth year elsewhere. This was its first meeting in St. Louis. It is reported that St. Louis professors have been attending these meetings every Christmas, expenses paid. Is that the kind of "mission" toward which you are contributing mission offerings?

④ Limiting the Authority of Scripture to Matters of "Faith and Life"

Professor Elmer J. Moeller, Springfield, Ill.

(Editorial Note: The following article was written by Prof. Elmer J. Moeller, Concordia Seminary in Springfield, Missouri. It appeared as a Letter to the Editor in the December 1961 issue of the Valparaiso University *Cresset*. Its heading has been supplied by us. — CL.)

Now and again, within our own circles, one encounters the support of a particular theological position which two decades ago was mentioned among us only by way of rejection (and still is, in the Brief Statement). We have reference to a limitation of the authority of Scripture to matters of "faith and life," as opposed to historical, geographical, and other "secular" matters. The point is made by some that God has given Scripture "for our learning" — learning about our estrangement from God under the Law and our reconciliation to Him in the cross of Jesus Christ. God's purpose in any part of Scripture is to answer the one question which man can not work out for himself: "What must I do to be saved?" The conclusion is then drawn that when Scripture handles historical matters, e.g., the Creation, the Deluge, the Exodus, the details of the Book of Daniel, *et al.* one is privileged to reject as erroneous what Scripture states, since Scripture allegedly tells us that it doesn't intend for us to learn anything about such matters from its pages anyway.

In the days gone by proponents of this position in other areas of the Church have distinguished in Scripture between God's Word, which is truth and must be taught, and man's word, which may be overlooked. In honest openness they have rejected the doctrine of verbal inspiration. Nowadays in our midst, with less candor, one catches echoes of formulations that speak of a verbal plenary inspiration of Scripture in which *God wills to permit error in fact*. But of course, the assurance comes, only those things in Scripture that have to do with "faith" are binding on the Christian conscience.

From the viewpoint of protestant theological scholarship as we know it, such a formulation is a contradiction in itself. The term "verbal inspiration" in itself carries the concept of inerrancy and infallibility. One wonders why anyone desires to retain the term when he rejects the meaning.

Much could be said at this point about the use of erroneous exegesis of such passages as John 5, 29; 20, 21; II Tim. 3, 15-16. In these passages Jesus and Paul say that the Scriptures testify to Christ, that they are written that you might believe, that they are able to make wise unto salvation and are profitable for doctrine, reproof, correction, instruction in righteousness. As to the scope of these and similar passages, let this be said: They indicate the Scriptures as the object of our search. When we read what Scriptures say — and take them in their intended sense

at their face value — then in them you find testimony of Christ, wisdom unto salvation, instruction *et al.* But where is the external criterion by which one eliminates what is not intended to instruct in righteousness and to teach about God and His works, and by which one “shells out” the truth? *All Scripture is profitable.* . . . Scripture does not itself distinguish as to what is authoritative and what is not. It is all authoritative.

In this connection we cannot avoid mentioning the so-called Law-Gospel criterion of truth in Scripture. If it's either Law or Gospel, so this position goes, then it's true. If not, then one doesn't have to believe it. But, we wonder, where do the criteria of Law and Gospel come from in the first place? From the reliable or the unreliable parts of Scripture? Who decides what is Law and what is Gospel, if the decision rests on prior decisions as to the portions of Scripture that God really wants us to accept as His revealed truth?

Now as to the criterion of faith. Whatever has to do with faith, so the position goes, must be accepted as inerrant Word of God. But the questions arise: Whose faith? What kind of faith?

Saving faith? Our little son, we trust, has saving faith. But he doesn't believe explicitly at this time in what Scripture says about the Trinity, or Holy Communion, or Original Sin, or the Satanic Powers, or most other dogmas of the Church. Since he believes in Jesus as Lord, how could anyone censure him as he grows older, should he deny the Real Presence, or the need for Infant Baptism — if he should feel that what Scripture says on these things is not necessary for his faith?

The reply at this juncture is, I suppose, that these things are all a part of the circle of faith. But who decides the circle of faith? There are, for example, New Testament scholars of enormous capabilities and fantastic professional accomplishments who contend that the earliest Church in Jerusalem did not have the Lord's Supper as Corinth did, and that the Synoptic testimony to the Lord's Supper is merely what the Church of the late first century *believed* about the Lord's Supper, not what Jesus actually had taught. The Lord's Supper, *as we know it*, so the scholars contend, is a development of history — *it is something historical* in Scripture. And, of course, Scripture is supposedly not trustworthy in things historical.

There is not an article of faith in the Lutheran Confessions that we know of which

cannot be set aside on this same basis; namely, the conclusion of certain scholars that the presence of a teaching in New Testament documents merely shows what the later New Testament church believed as opposed to what the earliest Church believed Jesus taught (we really don't know what Jesus Himself taught, they say.) The doctrine is allegedly itself a development of history. Who can say, then, what ought to be believed, if any Christian is free to distinguish in Scripture between what is record of history, geography, etc., and what concerns faith? With the premise that Scripture is authoritative for matters of faith, but not for matters of history, that anyone should assert that his judgment or his Church's judgment on what concerns faith is right as opposed to another's judgment is purest subjectivity if not arrogance.

But, the reply comes, the Holy Spirit guides into all truth, despite an erring Scripture. One can only reply: who says so? Does a reliable or an unreliable part of Scripture speak of the Holy Spirit, predicate His existence, and delineate His activity? What is the external criterion for ascertaining what must be believed in Scripture about the Holy Spirit and His work? Is the doctrine of the Holy Spirit a matter of saving faith? (Our little son doesn't believe explicitly in the Holy Spirit — although he doesn't deny him either.) How can one be sure that the Holy Spirit guided only the Lutherans of the 16th century to formulate the truths of an erring Scripture in the great confessions? If numbers count, why isn't the Roman Catholic Church right, in its decrees of Trent and in its developing theology with its doctrine of “the living Spirit in the Church,” by virtue of which doctrine what the Catholic Church now teaches is supposedly what God is revealing as truth (cf. the assumption of Mary). On what basis can one deny that the Holy Spirit leads the Reformed churches in their approach to Scripture, which we castigate as a mixing of Law and Gospel? If truth must be sifted from an erring Scripture, may not the Holy Spirit be leading the Wisconsin Synod, as well as the Missouri Synod, as well as the Lutheran World Federation, as well as the World Council of Churches?

Given the approach that Scripture is not authoritative except when it speaks to matters of faith and ethic, we must forget everything that Scripture states about teaching the truth, avoiding false prophets, causing divisions contrary to the doctrine one has been taught from Scripture, and we must let everyone under the supposed guidance of the Holy

Spirit arrive at his own creed and code of ethics as he finds them in the reliable (to him) portions of Scripture.

⊕ Asking the "Proper" Questions

A pastor recently (Dec. 19) directed certain questions to Prof. Scharlemann of St. Louis regarding his position and the REPORT on it which was sent to pastors of the Missouri Synod (Nov. 29) and subsequently published in the *Lutheran Witness* (Dec. 26). Among the questions asked were the following:

Would you say that I am interpreting the Report correctly if I would say that you were not required to retract any "doctrine" which you have taught and that the retractions and withdrawals have been made only of statements and words which were apt to be misunderstood? Would we be right in saying that all of your exploratory essays have been cleared by top officials in Synod as far as doctrine is concerned? Does your answer to question 18 indicate that you still hold to all that you stated in your faculty essay about the language, literary forms, and concept of truth in Scriptures? Does this also indicate that the officials have placed their stamp of approval on what you have written on this subject? Does your answer to question 17 indicate that the superseding essays have not modified your doctrine but only your methodology, etc.?

In reply to such inquiries Prof. Scharlemann stated (Dec. 26):

In reply to your letter of December 19 it will be enough to say that the "Report" is rather clear, I should think, in stating that no false doctrine was or is contained in my papers and essays. The people who are responsible for the supervision of doctrine and who have authority to ask the proper questions have done so . . . your questions will remain unanswered.

So that's it. There are within the Missouri Synod people who are presumed to *have the authority* to ask the "proper" questions as regards Prof. Scharlemann's doctrinal position, and they are said to have done so. None of us is supposed to have such authority, despite the fact that Scripture does give us not only such authority but also the high and holy responsibility to exercise it. We are only to furnish the money, so that Prof. Scharle-

mann can go on teaching what we must necessarily reject.

All of this should cause one to take another look at the nature of the questions in the Report — *in the light of Prof. Scharlemann's modernistic theological position*, which, by his own decision has long ago been a matter of public knowledge.

It should also cause one to take another look at the date-line of Prof. Scharlemann's letter and see if it really came from St. Louis or from Rome. Or — isn't there any difference anymore as regards responsibility for doctrine taught in our name?

There is work for everyone of us to do — most serious work. Start preparing those overtures for Missouri's Crisis Convention, the convention to be held in Cleveland in June, and send them in at the proper time and proper form!

You were bought with a price; don't permit yourself to become enslaved by men!
I Cor. 7, 23.

⊕ Review of Publications

Orthodoxy Versus Neo-Orthodoxy as It Concerns the Doctrine of the Holy Scriptures. Third Edition. By Reinhold H. Goetjen. 8 pages, 6x9. Order from: Christ Lutheran Church, 1721 W. Thompson Road, Coos Bay, Oregon.

In a Foreword to this publication, the Rev. Martin W. Lankow advises us that "this is one of the studies presented to the Pastoral Circuit Conference Numbers 2 and 3 of the Northwest District of the Lutheran Church—Missouri Synod on Nov. 20, 1961," where it was "well received," and gives the assurance that "you will likewise be blessed by its prayerful perusal." To this we wholeheartedly subscribe. Pastor Lankow then expresses the following hope: "May this scholarly approach to the problem created by those who would again set their own reason above God's revelation arouse all of us to a renewed research within the Word of God itself, so that the Holy Spirit might once more mightily marshall us and all of His to a dynamic defense of God's Truth."

In his monumental *Christian Dogmatics*, Vol. II, p. 524, Dr. F. Pieper rightly states: "What Luther said of the 'enthusiasts' applies to all modern theology. They have therefore learned nothing of us but the mere words; the matter itself they have forsaken." This applies in an eminent degree to Modernism

in its current form of Neo-Orthodoxy. Pastor Goetjen has mastered this "new" theology and in addition has the gift of simple presentation. Any layman can understand what he writes. There are numerous references in this tract (in undisturbing footnotes) to the now notorious essays of Prof. Martin H. Scharlemann of St. Louis.

The tract before us previously appeared in two mimeographed editions. When the second edition did not last even a week, the author decided to present the problem of its publication to his church council, which resolved unanimously to stand behind having a third edition printed under the auspices of the congregation *as a mission project*. (What an example for other congregations!) Copies are therefore free for the asking, except for postage which comes to less than one cent per copy when ordered in lots of twenty or more. Printing costs about \$3.00 per hundred. Thus a donation of \$30.00 will print 1,000 copies. Sequel essays are in the offing. "Orthodoxy Versus Neo-Orthodoxy as It Concerns Doctrinal Discipline" is expected soon to go to press. "Orthodoxy Versus Neo-Orthodoxy as It Concerns the Doctrine of the Church" is being prepared by a competent essayist in Texas.

These tracts are eminently suited for mass distribution. We suggest that copies be ordered by the hundred, and that a generous contribution be included, so as to expedite the work which has been begun with this publication, which the Holy Spirit will surely bless, because it propagandizes His pure Word over against rampant error.

**PROMPTLY RENEW YOUR
SUBSCRIPTION TO
CONFESSIONAL LUTHERAN**

1163 S. Euclid Ave., Oak Park, Ill.

\$2.00 A YEAR

❶ **What Price Fellowship?**

Has Dr. Beto tipped his hand? In the *Springfielder* (Autumn 1961) he deplors that, in the past, Missouri (which now finds *itself* thus categorized by Wisconsin) has used Rom. 16, 17-18 "somewhat indiscriminately in her relations with other Lutherans and with other Christians. . . . In the past we could never develop any enthusiasm for the use of Romans 16, 17- in describing the people

of another Lutheran body pledged in their loyalty to the same Scriptures and same Confessions which we accept." Even more significant is his concluding statement: "Moreover, we are inclined to believe that nothing which has happened in the past (*A Statement* and the *Faculty Statement on Fellowship*) will do as much to occasion the discontinuance (!) of our application of this passage to other Lutherans as the Wisconsin Synod's unwarranted (sic) use against us." "A Statement" refers to the notorious statement of the "44" in 1945.

The inimitable Dr. F. Pieper used to point out that if all that were necessary to escape the divine judgment and warning inculcated by the Romans passage (chapt. 16, 17-18) were the claim that one is a "Lutheran," then all that would be necessary would be to hang out a shingle with that word on it. (Is "or Christian" now to be added?) Tillich and Schweitzer, to cite an example or two, are "other Lutherans," pledged (even by ordination vows!) in their loyalty to the same Scriptures and the same Confessions which we accept. Yet, Chaplain Robert C. Fenning, in an article on "A Little More Respect for Royalty, Please!" (*Lutheran Chaplain*, Dec. 1961) can say: "There is a great deal of talk these days about our Heavenly King. He seems to have a place in the casual conversation of our day. The theologian has gained status in current cultural climate. Buber and Tillich are names you can toss around with considerable effect. [In an article in the *Valpo Cresset*, May 1959, advocating Tillich's philosophical method in theology, Robert P. Scharlemann has even referred to him as "the world's ranking Lutheran-Protestant theologian"!] But on the face of it all is the idea that God is just about anything you want to make of Him. He becomes the creature of man's mind. Everyone now seems to deserve a crack at making Him relevant to the modern situation. And dogmatics has almost become a foul word if you happen to mean by it a system of teachings based upon the divinely inspired Scriptures." (Our emphasis.) As for Albert Schweitzer, he is still searching for so much as "the historical Jesus" — with the old lantern of human reason.

Dr. Walther's name seems to be little more than just that — a name — among some "missourians" who apparently do not know what God did for us in the days of our fathers and therefore do not appreciate as we should the great heritage which God so undeservedly bestowed on us by blessing their prodigious labors. (Compare, e.g., the

disparaging remark reported by Dr. Martin H. Scharlemann about not being able to keep one's head above Walther — *Lutheran Chaplain*.) Yet so much of what the great Missourian has said will bear perpetuation because it is unchanging truth. Recall his convincing illustration of the false premise that in order to command recognition as fellow-Christians and fellow-Lutherans no more is needed than the assertion of being pledged to Scripture and the Confessions. In such a case a group of horsethieves (today this would no doubt be: car thieves), he said, could band themselves together, adopting a worthy constitution. When reproached because of their doings, they could point to their constitution and say: Look here; we are a group of honorable people, pledged to a good constitution. See what it says!

Genuine Lutheranism stands on Scripture and says that, everything else being equal, churches will not condemn one another "provided they are otherwise agreed with one another in the doctrine and all its articles . . ." (Formula of Concord, Thor. Decl., Art. X:31.)

Some people have a "theology" that moves; but it cannot move genuine Lutherans — and this means genuine Christians (I Cor. 11, 19) — from the rockbed of the divinely revealed doctrine of Holy Scripture. This goes for the Romans passage, too. It is undeniable that this passage is basic to the confession of the Formula of Concord (to which we stand pledged!): "But here is God's command instructing every one to beware of joining hands with those who teach error." (Cp. CL, 1948, pp. 72-80.) The passage is used a dozen and a half times in Luther's works. The Formula of Concord's above use of it was for many years emblazoned on the masthead of Missouri's *Lutheran Witness*, until, like so many other things within our church, that publication was "streamlined" in keeping with the current of the times; and the *Lutheran Witness*, as one of its editors, Dr. W. G. Polack reminded us (Jan. 27, 1948, p. 200) was "born to uphold Missouri's position against the *Lutheran Standard* [*"Lutheran,"* mind you!] among English-speaking Lutherans." The "new" theology which is current among some people within the Missouri Synod today cannot move genuine Christians from Romans 16, 17-18 no matter how impossible anyone's theological "belly" may find it to stomach those inerrant words and to apply them as they should be applied — to himself or to others, whatever name they may bear.

⑤ "The Faithful Word"

In our January issue we noted appearance of the first issue of *The Faithful Word: A Journal of Doctrine and Defense*, published by the State of the Church Conference (quarterly) @ four dollars per year, 4430 St. James St., Detroit 10, Mich. We still do not have space for a more extended review of this publication such as we had hoped to be able to bring in a later issue of our journal. However, we wish at least to call attention to one thing in connection with the new journal. With the copy of its first issue which reached our editorial office, there came also an application card for membership in the State of the Church Conference. Since some of our readers may not have received this mailing and may wish to become members of the free conference (The State of the Church Conference), we are, with the Conference's permission, reproducing here the form which may be used to apply for membership. It is as follows:

To The State of the Church, Inc.
4430 St. James, \$5.00 PER ANNUM
Detroit 10, Michigan

1. Because I believe without reservation or equivocation that the Holy Scripture is the revealed, inerrant Word of God, inspired in all its part and words;
2. That the Book of Concord of 1580 and the Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod (1932) are, according to the common meaning and understanding of their words, faithful and correct presentations and expositions of the doctrine of Holy Writ;

I therefore request that I be accepted as a member of this Conference group with all the rights and privileges appertaining thereto.

Signed

Address Zone

City State

PASS YOUR COPY OF THE
CONFSSIONAL LUTHERAN
ON TO SOME FRIEND

Concordia Seminary 12-12a
Library
Springfield, Ill.



Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.

Return Requested



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

March-April 1962

NUMBER 3-4

IN THIS ISSUE: Missouri's Crisis Convention — Concerning "Progress" in the Scharlemann Case — St. Louis Faculty Declared to Be at Odds With Official Position — An Autopsy on the Synodical Conference — The Price That Missouri Is Paying for its New "Unity" — A Severe Exposure of Modernism's God's-Acts-as-Revelation Theology — Correspondence Between the CLPB and Missouri's President — Ecclesiasticism, Not for True Protestants — Luther Says: The Word Is to Rule — Unrequited Love — God's Word or Tyranny — Liberal Theology in Concordia Seminary Chair — Missouri's Survey Commission Report — What More Could Be Done to Destroy Missouri — Dr. Wolbrecht, the NCC, and "The Church" — "Emergence" in the Caribbean — Free Conferences: How Free? — Correction

● Missouri's Crisis Convention

In a letter dated Feb. 15 to pastors and teachers of the Missouri Synod, President Behnken has announced that the Presidium has decided to call for an OPEN HEARING on doctrinal matters from June 18-19, just prior to the Missouri's triennial convention (June 20-30) — which will be its *Crisis Convention*.

The President has stated that "to preserve our doctrinal unity [we would say: to restore it] is one, if not the most important, purpose to be achieved at the Cleveland Convention."

The President then went on to declare:

During the past, and especially within recent years, numerous doctrinal issues have arisen in our beloved Synod which have caused a deep and growing concern in the hearts and minds of pastors, teachers, and laity alike.

Some of the questions being asked are: Is our Synod still adhering to the old paths? God's Word and Luther's doctrine pure? the Lutheran Confessions? the verbal inspiration of Scripture? the resurrection of the dead? unionism? channels of doctrinal discipline? Resolution 9 of the San Francisco Convention? These and many other doctrinal topics will come before the convention in the form of overtures. (Emphasis added.)

On reading the letter referred to, one of our members promptly stated: "The President knows all the questions!"

But what of the answers to these questions?

The answers to the questions asked are to be found in various essays in which Prof. Scharlemann of Concordia Seminary in St. Louis has attacked the Holy Scriptures. They are to be found in the St. Louis faculty's

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Krett
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

Statement on the Form and Function of the Holy Scriptures (CTM, October 1960). They are to be found in *The Theology of Fellowship* of a committee of the Missouri Synod (CPH, Nov., 1960), which represents a complete reversal of the Scriptural position of the Missouri Synod in this matter. They are to be found in various un-Lutheran publications of dialectical Jaroslav Pelikan, a member of Missouri's clergy. They are to be found in various public utterances of the paperback theologian Martin E. Marty, another member of the Missouri Synod's clergy and at the same time editor of the liberal and leftist *Christian Century* (a leftover from the social gospel era). They are to be found in various public articles of other St. Louis pro-

fessors and of professors at Valparaiso University — for instance in Prof. Krekeler's evolutionism. They are to be found in the denial of reconciliation of an angry God by Christ, by Robert J. Hoyer of 210 N. Broadway in St. Louis (see *Cresset*, May 1961).

It is precisely because Missouri's Presidium has failed to supply the proper answers to such questions as are being asked and to implement those answers in practice by truly evangelical discipline (discipline which, motivated by the Gospel, firmly applies God's clear Word to the situation) that they must now come before Missouri's Crisis Convention in Cleveland in June.

We pray that God may give delegates to the convention a due sense of the great responsibility that rests upon them; that they may thoroughly inform themselves with regard to the great doctrinal issues to come before the convention; that they will resist false pressures and act without fear or favor of men — whosoever they may be; and that the Lord may grant us a much-needed house-cleaning, whatever the cost.

O God, look down from heaven and see!

Concerning "Progress" in the Scharlemann Case

We have reference to the meeting referred to in the Special Report concerning the Scharlemann Case by the Presidium of the Missouri Synod and a few other signatories (*Lutheran Witness*, Dec. 26). Attached to this Report is a Postscript which reads:

The above report was presented to the meeting of the College of Presidents and the faculties of both of our theological seminaries Wednesday, Nov. 29, 1961. At the conclusion of a thorough discussion the group of 115 men unanimously resolved: 'We thank all those involved for this presentation and express our gratification for the progress made.' — J. W. Behnken.

According to reports which have come to us from participants in the meeting referred to, a motion amounting to agreement with the report (to adopt it) was first of all made by a district president in an apparent gesture to atone for repudiation of Prof. Scharlemann's position by his district — although, so far as we can ascertain, with no authorization whatever from his district to speak in its behalf, so that he would have been speaking for his own person, in opposition to the

position of his district. This motion was — again “appropriately” — seconded by another participant who had previously criticized the St. Louis professor’s position severely. When it was made clear that there were those who would vote against such a motion, the motion which has been reported was substituted.

A colleague of Prof. Scharlemann has stated that he finds nothing in the report clear enough to indicate that it is the consensus (of the 115 men involved) that there was no false doctrine in any of the Scharlemann essays; that unless someone thought there was false doctrine somewhere along the line, it would seem strange that all this fuss has been made; that indeed, as he understood the meeting, in which he participated, what happened “does not mean that many did not think that the essays contained false doctrine.”

Another St. Louis professor has written: “I can appreciate your concern in the matter of the ‘Report’ published in the *Witness*. There probably are many more brethren who share your concern. Our Church and its welfare should be the concern of every member.” (Other St. Louis professors have written differently; there is evident division in the faculty.)

Another participant in the meeting referred to has stated: “You should understand that the faculties and presidents were not asked to vote an approval of Dr. Scharlemann or his theological position, nor to endorse the ‘Report,’ or its content.” “Our vote did not indicate . . . our complete satisfaction with either Scharlemann’s position or the ‘Report.’ . . . As joint faculties we were not asked to vote on the question of whether or not Scharlemann has taught or still teaches false doctrine.”

A district president has written that in his opinion Dr. Scharlemann was guilty of false doctrine.

Questioned as to Prof. Scharlemann’s subsequent letter (Dec. 22) in which he has stated that none of the 11 signatories to the Report (beside himself) hold that his essays contain false doctrine, and that’s why “you read nothing about retraction in the Report,” etc., a member of the Presidium has stated that “it is almost unbelievable that he [Dr. Scharlemann] should write a letter so arrogant and overbearing. . . .” and that at this moment this official could not see “how both his [Dr. Scharlemann’s] answers in the Report and his letter can be ‘honest and correct.’ ”

Isn’t it highest time for a different kind of procedure and a different kind of PROGRESS in this too long drawn out fateful matter?

● St. Louis Faculty Declared to Be At Odds With Official Position

In an editorial on the essays on Lutheran cooperation which were released jointly by the National Lutheran Council and the Lutheran Church—Missouri Synod last summer, *Dialog*, a new journal the material for which is contributed by various liberal American and European theologians, has declared (Vol. I, No. 1, Winter 1962 that

the substantial unanimity expressed in the essays, though it was a pleasant discovery for some, *did not surprise those who were acquainted with the theology that, in spite of official positions, had actually been taught at Lutheran seminaries during the past decade.* (Emphasis added.)

The editorial goes on to say:

What is noteworthy is that in the essays of the representatives of the Missouri Synod *the more ecumenical spirit of the faculty in St. Louis, which for some years has been at odds with the official isolationism, has succeeded in making itself heard through professors who are usually held to be safely orthodox.* (Emphasis on *is*, original; balance ours.)

Spelling all of this out further, the editorial states:

Professor Franzmann’s paper carries the remarkable observation that “two men under the same word of God may express their obedience to that word in different and even apparently contradictory ways” and that “unless the tension which is thus created can be removed without any tyrannizing of conscience, the church is commanded to bear it.”

Professor Boumann *cautiously challenges*, by a series of questions, *the validity of a cherished part of Missouri’s theological tradition* when he hints that the two opposite ways of subscribing to the Lutheran confessions (either *because* they are a faithful exposition of the Scripture, or only *insofar as* they are that) are, after all, not exclusive alternatives.

In conclusion, the editorial commented as follows:

Whether this spirit can prevail over the kept theology of the denominational officials, whose power in controlling ecclesiastical policy is formidable, is still an unanswered question. But one would like to believe that the publication of the essays will aid that end.

Significantly, *Dialog* mentions only the "kept" theology of officials and their formidable power in controlling ecclesiastical policy as possibly preventing the spirit which is said to be revealed in the essays referred to from prevailing in the Missouri Synod. Only recently, we rejoiced to see an article in the *St. Louis Lutheran* devoted to putting the greatest emphasis on the fact that "the church is people." As Luther has therefore said in our Smalcald Articles (XII: Of the Church; Trigl., p. 499), "We do not concede to them [the hierarchy of "the Church" of that day] that they are the Church," so we can (and must) say of our officialdom: "We do not concede to them that they are the Synod." Precisely to the extent that genuine Lutheranism may still prevail there, that officialdom should be among the first to agree with this, and the last to take offense at such a declaration of the true doctrine of the Church. With the Apology of the Augsburg Confession, we declare: "The Church does not consist of men with respect to power, or ecclesiastical or secular dignity." (Trigl., p. 235:22.) "Neither is it to be judged immediately that the Church determines or approves whatever the pontiffs determine." (P. 361.)

Will our church — *the people* — rise up and, through appropriate overtures and well instructed delegates, at the Crisis Convention in Cleveland with a resounding voice give the proper answer to the question which has been posed by *Dialog* — as to whether the spirit of St. Louis said to be revealed in the essays referred to is to prevail in our synod?

The answer to this all-important question is in your hands — in the hands of the people who are our synod and who are the Church.

God grant that you give good account of yourselves!

❶ An Autopsy on the Synodical Conference

Dialog, the new journal of theology referred to in a previous article, has said in its first issue (p. 70):

The frustration of the Wisconsin Synod leaders is certainly understandable

when one notices how their correct intuition of a changing attitude in Missouri was repeatedly answered by paternalistic denials or by apparently deliberate attempts to slant or suppress the evidence. While the tactical skill of Missouri's leaders did delay the final break, it did not prevent it. In all likelihood, the break is the more irrevocable because Wisconsin was ultimately forced to conclude that the representatives from Missouri either were incredibly ignorant of the state of affairs in their own churches or were deliberately glossing the troublesome differences and making promises they could not, or did not intend to, keep.

In the words of *Dialog*, the bitterness which was the inevitable result of the course described, as manifested in the final action, "contains a strident warning of the danger of *substituting church politics* for forthright discussion." (Emphasis added.)

At the same time, dialectical and "ecumenical" *Dialog* rejoices at what did happen and expresses the hope that no one may make the "fatal mistake" of trying to "resurrect this corpse." "It was no secret," it says, that, among other things the Wisconsin Synod had been "a drag" on *Missouri's moves toward ecumenical participation*. With that in mind, *Dialog* is hopeful that the energies devoted to the negotiations with Wisconsin will now be channeled "more usefully."

Anyone who has been reading reports which have been coming out of St. Louis these days knows how "moves toward ecumenical participation" have been stepped up by Missouri's officialdom since the break with Wisconsin — despite Pres. Behnken's statement, the ink on which is as yet hardly dry, that the suspension of fellowship pronounced by the Wisconsin Evangelical Lutheran Synod "must by no means be interpreted as though we were now more free to become more liberal in doctrine and practice. . . . This Word of God and our Lutheran Confessions have not undergone any change whatsoever by the resolution which has suspended fellowship with our Synod." (*Lutheran Witness*, Sept. 19, 1961, p. 20.)

No; the Word of God and our Lutheran Confessions have not undergone any change, and will not. That is not the point. It is talking beside the issue: *Missouri, under its present officialdom is undergoing change the rapidity and extent of which are hard to describe in a few words*. What has been happening within the Synodical Conference is continuing to go on within Missouri.

Will our church, the Missouri Synod, rise up at its Crisis Convention in Cleveland in June and stem the tide of officially tolerated if not nurtured "ecumenism," which in its current usage and corresponding practice is but another name for the most destructive UNIONISM?

So help us God!

● The Price That Missouri Is Paying For Its New "Unity"

The *Lutheran*, too, has spoken out on the death of the synodical Conference. Answering the question, What led to the break between Missouri and the Wisconsin Synod?, the weekly news magazine of the United Lutheran Church in America declared (Feb. 28):

"*Unity has its price.* In the case of the Lutheran Church—Missouri Synod, gradually narrowing its distance from other Lutheran bodies, it led to a break with the ultra-conservative Wisconsin Synod." (Emphasis there.)

It would be interesting to ask: who has been leading Missouri in the direction indicated by the *Lutheran*? And, of course, we know what the ULC understands by "unity," namely — gross unionism. Yet certain officials and professors of the Missouri Synod are now said to have found "sufficient" unity between themselves and the ULC-ALC to try to lead Missouri all the way into a cooperative agency with those bodies — into the National Lutheran Council, obligingly to be remodeled a bit so as to make room for Missouri.

The formula for this "unity" is but a somewhat different wording of the "ecumenical" formula by virtue of which the ULC and the ALC and others are within the World Council of Churches — the premise that they are "agreed that that which they hold in common is far greater in importance than that which has previously divided them." And, with that, another "ecumenical" formula will be put into practice: "Doctrine divides, service unites."

We suggest a reading of the ULC-published *Conversation on Faith* (Muhlenburg Press, Philadelphia) to see how thoroughly our ancient Christian faith has been scrapped within the ULC and then a good look at that "sufficient unity" in the glaring light of that amazing fact.

God help Missouri at its Crisis Convention in Cleveland!

● A Severe Exposure of Modernism's God's-Acts-As-Revelation Theology

An article on contemporary Modernism's God-acting-in-events theology as opposed to the historic Christian belief of divine revelation by virtue of the plenary verbal inspiration of the Bible, by Prof. Langdon B. Gilkey of Vanderbilt University's Divinity School, was published in the *Journal of Theology* (July 1961) and reprinted in the March 1962 *Concordia Theological Monthly* (pp. 143-154). Dr. Gilkey expressly states that he does not repudiate this point of view (the "modernistic" point of view), which is commonly called "the biblical point of view;" that he rather *shares* it and uses its main categories each time he theologizes, but *that he finds himself confused by it when he ponders it critically.* His article is a cry for help — but in the wrong direction: for he obviously wants to cling to his position and find some way of delivering it from its irrationalism, which is severely exposed throughout the article.

That is the way of Modernism. Instead of simply accepting the Bible as the truth that it is, it sets up its own contrary theories and then looks around for props to support them; and when these fail, it looks for other supports instead of scrapping its theories and giving to God the glory that His Word is truth. Fatal bias is plainly in view.

As for the purpose of the CTM in reprinting the Gilkey article, an Editorial Note states that it has made the article available to its readers "as one scholar's interesting analysis of one modern attempt to understand Scripture *without thereby endorsing the author's position or his solution of the problem.*" (Emphasis added.) To this let it be said that the author *has no solution* of "the problem." On the contrary, he expressly states that his paper "organizes and states rather than resolves that confusion" — the confusion which constitutes his "problem." And as for the words which we have underlined in the Editorial Note of the CTM, they raise all kinds of questions.

Prof. Gilkey has called attention to the fact that his devastating critique is directed especially against what G. Ernest Wright and B. Anderson have written on the subject. It is especially the views of Wright (*God Who Acts: Biblical Theology as Recital*) and of John Baillie that Prof. Scharlemann has copied, with hardly a thought that he can call his own. In the Author's Note which he pre-

faced to his essay on *The Bible as Record, Witness and Medium* when he released it to pastors of the Northern Illinois District, he moreover specifically declared that the view which it presents is "the Biblical point of view."

If the CTM had endorsed Gilkey's exposure of the irrationalism of Moderism's current divine-acts-as revelation theology, which it naively calls "Biblical theology" and "the Biblical point of view," this might have served a good purpose. And if the CTM would apprise its readers that this is the view which Dr. Scharlemann has propagandized in his various essays (inclusive of the essay *GOD'S ACTS AS REVELATION* in the April 1961 CTM), this might regain for it some of the respect which it has been losing so fast in recent years.

We urgently commend the reading of Prof. Gilkey's article from this point of view.

● Correspondence Between the CLPB and Missouri's President

For more than a year and a half (since Aug. 31, 1960) the Executive Staff of the Confessional Lutheran Publicity Bureau has been requesting a meeting with the President of the Missouri Synod the purpose of which would be to make clear that the proposed settlement of the Scharlemann Case as reported in his letter of Aug. 22, 1960 is Scripturally unacceptable. The President was assured in our very first letter (Aug. 31, 1960) that "we shall be prepared to present a succinct statement on the issues when we meet." Such a statement has been ready all this while; but we have not yet been accorded the courtesy of such a meeting as we have been requesting: one in which doctrinal issues would be given priority. Recently, we have added that the implementation of the President's proposed settlement of the Scharlemann Case by the Report to All Members of the Synod of Nov. 29, 1961 concerning the Scharlemann Case (*Lutheran Witness*, Dec. 26, 1961) in which the Presidium declared itself in agreement with the St. Louis professor's position should be included in the basis of discussion in the meeting requested by us.

Correspondence in this matter has been published in past issues of the *Confessional Lutheran*. The last installment which appeared will be found in the October 1961 issue of our journal. It would be impossible for us to find space at this time to record the

mass of correspondence which has taken place since the date of the last letter included in that publication. We shall, however, here record the most recent correspondence, beginning with a letter which we wrote to the President on February 3 of this year, as follows:

February 3, 1962

President J. W. Behnken, D.D.
210 North Broadway
St. Louis 2, Missouri

Dear President Behnken:

Your letter of January 5 mentions that our December 28, 1961 letter "arrived here on January 2, 1962." Explanation for the time lapse you note must lie in some procedural delay in your office, since we have in hand a signed delivery receipt dated December 29, 1961.

You will recall that our December 28 letter was a follow-up of our November 29 communication, to which you gave us no reply.

Your present letter again refers to your chance encounter with the editor of the Confessional Lutheran at the Thiensville conclave of theologians in July 1960 and your mention on "your charges against Dr. Martin Scharlemann." Thereafter, on August 22, you issued your letter "to all pastors and teachers of Synod" which was intended to bring the Scharlemann Case to a conclusion. Thereupon on August 31, 1960, the Executive Staff of the Confessional Lutheran Publicity Bureau promptly laid before you, as the synodical officer responsible for the purported settlement, its formal request for a meeting with you for the purpose of making clear "that the proposed settlement of the Scharlemann Case as reported in your recent letter is Scripturally unacceptable." This obviously was an action apart from the casual incident to which you refer, and was made necessary by the situation which you yourself had created.

Your response almost a month later (September 28) completely ignored our specific request for a meeting with you for the purpose stated. Instead you countered with a call to a meeting about "charges and attacks . . . in the Confessional Lutheran," and you have continued to insist that such a meeting must have priority — although you did not move for such a meeting till about two months after your chance conversation with the Confessional Lutheran Editor, and almost a month after our request to meet with you.

We have repeatedly pointed out to you by letter and orally that a discussion of the doctrinal issues involved in your proposed settlement of Aug. 22, 1960 — and now also in your "Report to All Members of Synod" of November 29, 1961 (see our December 28 letter) — and the achievement of agreement on those issues is basic and indispensable for the resolution of any other subsidiary issues. Any other procedure presents itself as absurd and could promise only a wandering and pointless discussion.

Again, you have made the statement: "In fact, all this dates back even to a much earlier date. I have repeatedly mentioned February 18, 1960, when, at my suggestion, sincere efforts were made by the Board of Control of Concordia Seminary to get the Revs. Paul H. Burgdorf and A. T. Kretzmann together" etc. As a matter of fact, Dr. Behnken, "all this" does "date back to a much earlier date." It dates back to September 22, 1959 (and even further back than that, for that matter, to the time of Prof. Scharlemann's presentation of his papers on Scripture), from which time on we *were* in discussion with the Seminary Board of Control through its secretary and through Pastor Burgdorf on our part. Correspondence records the fact that when we asked the very simple and pertinent question as to whether Dr. Scharlemann and the Board were understanding his use of the term "verbal and plenary inspiration of Holy Scripture" in the accustomed, historic, Scriptural and Missourian sense, the Board without further ado broke off the discussion and called on the President of one of the parties to "proceed" in the matter. We had asked that pertinent question because the Board was defending Dr. Scharlemann's use of the term under discussion. As it has turned out, Dr. Scharlemann is undeniably using that term to cover his own *dynamic* doctrine of inspiration, which leaves room for endless errors of fact in the Bible. Why do you cavalierly ignore such incontrovertible and most significant facts?

On October 19, 1961 we inquired whether the meeting suggested for November 17 had the purpose stated by President Theo. Nickel on September 11, 1961 (tape recorded), namely, that members of the Board of Control hoped that members of the Confessional Lutheran could help the Board in the Scharlemann Case by bringing the evidence it needed. We added, "You must realize that we must have an answer to such questions in order to give intelligent consideration to your proposal."

Your letter of November 4, 1961 did not answer the question, but you wrote, "Kindly bring your documentary evidence to which you have referred several times and it will be given every consideration." Since you in no way indicated your disapproval or repudiation of the District President's statement, we understood your words to be at least a tacit indication of your desire to hear our evidence, the "succinct statement on the issues" which we have offered repeatedly since August 31, 1960. On the basis of the two statements cited, we prepared to meet with you on November 17. Therefore you do not have the right to say, "You know full well what type of meeting we expected."

Unfortunately, illness in our group cancelled that meeting, and the Advent season made the December 8 meeting you proposed by letter of November 18 impossible (See our letter of November 29).

Our letter of December 28, 1961 followed, and your present reply on January 5, 1962.

We most earnestly protest against your continuing action of putting into our mouths the bare, unqualified statement that the Presidency refused to meet with us, and your loaded question whether we "want to insinuate or lead people to believe that the Praesidium refused to meet" with us. We have been at pains in correspondence, in print, and in spoken word to you and others to specify that you have declined "*a meeting for the discussion of the doctrinal issues*" (See, for example, our letters of November 12, December 5 and December 30, 1960, January 30 and October 19, 1961). We have pointed out to you and the Vice-Presidents that the Confessional Lutheran, by italics, emphasized that pivotal point, as underscored in the preceding sentence. In print and orally we have quoted word for word your written statement of October 13, 1960: "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, such meetings cannot be arranged at present." In the very letter (December 28, 1961) against which you direct your suggestive question we repeated, in the first paragraph, the words you have chosen to omit: "... a meeting with the Praesidium *for the purpose of making clear the Scriptural unacceptableness of the settlement of the Scharlemann Case proposed in your letter of August 22, 1960.* ..." (Our emphasis here.) Such a meeting you have persistently declined to enter.

Truth therefore requires us to say — in your words — that "it simply is *not true*" that

we have misrepresented your position and been guilty, either by intent or action, of creating an incorrect impression.

We cannot understand how you can misunderstand and distort what we have written and said time after time, if you have consulted our correspondence and listened to the discussion in our meeting on July 28, 1961, and we ask you again to abide by the documented facts.

Again we direct your attention to the questions we asked in our April 10, 1961 letter concerning printed statements circulated throughout Synod, to which we asked fraternal answers. We wrote, "It is essential that we have prompt information on these matters in order that we may be assured that all parties to the projected meeting are dealing in good faith." When answers were not given, we repeated the questions on July 1, 1961. To most of them we have never received a reply. We regret that this situation compels us to say —borrowing your words—that we "thoroughly disapprove" of such disregard of our right to receive the ordinary courtesies which are accorded even in secular relationships. Because Holy Scripture does not permit, we dare not speculate, as you have done, on "the attitude which it reveals."

Also we take exception to your complete disregard of our requests for consideration as to a meeting place. At the beginning of our correspondence we requested a meeting in Chicago. We have explained to you some of the difficulties facing our Executive Staff, composed of laymen as well as clergy, in clearing time from business and professional obligations for a meeting in St. Louis. On November 29, 1961 we asked consideration of Springfield as a possible meeting place, since that would enable both groups to attend without forfeiting one or two nights for travel. When that letter remained unanswered, we addressed you again on December 28, suggesting a definite Chicago meeting place, since we were aware that you have apparently not found it a hardship to meet in Chicago with the National Lutheran Council committee on several occasions. In your responses you have completely ignored our suggestions and requests. We can hardly consider this real fraternal consideration.

Once again we make our request, as stated in our letter of December 28, 1961, "For a meeting with the Praesidium for the purpose of making clear the Scriptural unacceptableness of the settlement of the Scharlemann Case proposed in your letter of August 22,

1960 to the clergy of our Synod. Since you have now under date of November 29, 1961 reported 'to all members of Synod' your agreement with Dr. Scharlemann, we must ask that this Report be included with your letter or August 22, 1960 as the basis of discussion in the meeting requested by us."

We shall hope to hear from you again when you have reached a willingness to discuss the doctrinal issues involved in your reports, which self-evidently must be the foundation for the discussion of subsidiary subjects. Resolution of these latter matters may be looked for when agreement on the doctrine of God's Word is found.

If you are now ready for the meeting we have requested, we shall be prepared to meet you in Springfield (at the Seminary?) or Chicago Emmaus Church, Gladys and Lotus, or in the Northern Illinois District Office on February 27-28, beginning at 9:30 or whatever time may be convenient to you, it being understood that you will arrange to have present as moderator one of the brethren mentioned in our earlier exchange of correspondence, and that a recording of the sessions will be taken.

It will be necessary to have your definite response by February 15 if our men are to make the necessary adjustments to enable them to be present.

Yours in Christ's truth,

THE EXECUTIVE STAFF

of

THE CONFESSIONAL LUTHERAN
PUBLICITY BUREAU

By F. E. Bartling, Secretary

CC: The 4 Vice-Presidents

In reply to the above letter we received the following:

The Executive Staff
The Confessional Lutheran Publicity Bureau
The Rev. F. E. Bartling, Secretary
617 South Chicago Avenue
Freeport, Illinois

Dear Brethren:

The Vice Presidents and I met yesterday and today, and among other things considered your letter under date of February 3, 1962.

As President of Synod, charged with the responsibility of supervising doctrine and practice, I herewith summon you to meet with the Praesidium of Synod, the clergy members of the Board of Control, and the administrative officers of Concordia Seminary on February 27-28, 1962. The meeting

is to be held at 210 North Broadway, St. Louis, Missouri at 9:00 A.M.

Since this is to be a fraternal discussion, there is to be no tape recording.

We shall try to secure a moderator from outside either group.

We offer to pay your expenses.

Among the items to be discussed will be the policies and practices of The Confessional Lutheran.

Please let us know by February 21, 1962 that you will come.

With cordial greetings,

Fraternally yours,

Signed: J. W. Behnken

THE ABOVE "SUMMONS" IS MOST REVEALING AS TO A CONDITION WHICH HAS BEEN PERMITTED TO DEVELOP WITHIN THE MISSOURI SYNOD'S OFFICIALDOM TODAY AS COMPARED WITH THE MORE EVANGELICAL POSITION FOR WHICH THE PRESIDENT STILL STOOD A DECADE AGO. In evidence of the latter we quote from the *Missouri Synod Clergy Bulletin* of April 23, 1951 the following, which appeared over the heading, "From the President's Office":

The Milwaukee Convention passed a resolution that complaints and charges, which Committee # 3, because of an enormous amount of work during the convention, could not consider and bring before the convention, should be referred to 'Synod's regularly-set-up channels for action.' (Proceedings, page 659.) The Presidium, in compliance with this resolution, referred these matters to the 'regularly-set-up channels.' From the President's Office all 'regularly-set-up channels' were notified what matters were referred to them and all those who had presented charges were notified to what 'regularly-set-up channels' their matter had been referred.

Unfortunately, some entertain wrong impressions concerning this procedure. They speak as though the 'regularly-set-up channels' were a judge or jury before whom a person is 'summoned.' Synod has never done anything like this. The procedure is to be strictly along evangelical and brotherly lines. Let us by all means follow this procedure. (Emphasis supplied by us.)

In reply to the President's letter we wrote as follows:

February 20, 1962

President J. W. Behnken, D.D.
210 North Broadway
St. Louis 2, Missouri

Dear President Behnken:

"... I herewith summon you. . .," you write on February 14, 1962. This is the language of popes and potentates and police magistrates. The Constitution of The Lutheran Church-Missouri Synod, Art. VII speaks a different language:

"In its relations to its members Synod is not an ecclesiastical government exercising legislative or coercive powers. . ."

This is in harmony with the declaration of our Confessions on matters neither commanded nor forbidden by God's Word:

"Likewise, the article concerning Christian liberty also is here at stake, which the Holy Ghost through the mouth of the holy apostle so earnestly charged His Church to preserve, as we have just heard. For as soon as this is weakened and the ordinances of men are forced upon the Church with coercion, as though it were wrong and a sin to omit them, the way is already prepared for idolatry, and by this means ordinances of men are afterwards multiplied and regarded as a divine worship, not only equal to the ordinances of God, but are even placed above them." (F.C. X, Trig. 1057, 15.)

This is the position of Martin Luther:

"Therefore I say that neither pope nor bishop nor any man has authority to impose one syllable on a Christian man, unless it is done with his consent." (XIX, 68.)

This is the principle maintained by the first president of the Missouri Synod in his first presidential address:

"But Christ not only declares that He alone has the power in His Church and exercises it by His Word, but He also expressly denies to all others any other power, any other rule, any other authority to command in His Church. Not only does He say, as already stated, 'One is your Master, even Christ,' but He also adds, 'And all ye are brethren,' that is, in My Church you are all equal, all subject to Me, and no one the lord and commanding officer of the other. In another passage He says to the disciples, 'Ye know that the princes of the Gentiles exercise authority upon them. BUT IT SHALL NOT BE SO AMONG YOU; but whosoever will be great among you, let him be your

minister; and whosoever will be chief among you, let him be your *servant*.'” (Syn. Report II (1848), 32.)

This principle Dr. Walther restated time after time, with a variety of examples, as in his essay before the Iowa District (I, 46):

“We are indeed sheep, no four-legged ones indeed, but Christ’s sheep. If, then, you wise preacher says, ‘I cannot prove it by the Bible, that is true, but you must respect the office I hold,’ say to him, ‘You appear to know nothing of what your office is. We committed the office to you, not that you should play the master, but to preach the Gospel. To lord it over us is not your function.’” P. 53: “The right to prescribe laws for others only Christ has — but no synod, no territorial church, indeed no church in the whole world.” P. 54 “*The consistories could not command the smallest thing.* Everyone who might have received a command, should have returned the decree and properly said, ‘I have nothing to do with you, sirs, in this respect. If you wish to talk with me, wait till I ask you. You have nothing to command me, but only to advise me, if I desire it.’ Such was Luther’s opinion.” P. 56: “Therefore we have declared in our synodical constitution: Synod is only an advisory body. . . . For when a synod so conducts itself as if it were a German consistory, one must trample it under foot and say: I will not again surrender myself to rule by a hierarchy, but will stand firm as a free Christian and thank God that I am free of slavery. I will not let myself be enchained anew. That is indeed a most frightful tyranny and, as we have already heard from Luther, a Christian should rather die than tolerate it.”

This has also been your position in the past. In 1951, exhorting us to agree to follow procedure which is “strictly along evangelical and brotherly lines,” you deplored that, “unfortunately,” some entertain wrong impressions concerning this matter:

“They speak as though the ‘Regularly-set-up channels’ were a judge or jury before whom a person is ‘summoned.’ Synod has never done anything like this.” (Our italics.)

These Scriptural principles set forth by our Lutheran forefathers and followed by you yourself in the past have a different sound from “. . . I herewith summon you. . . .”

Furthermore, you have not accorded us the civility of answering our oft-repeated pertinent questions; you have totally ignored our requests for consideration in arranging a meeting place; you have repudiated our agreement of Feb. 24, 1961 that a tape-recording be made. And yet you write of “a fraternal discussion” — while you “summon” us to appear!

You mention your “responsibility of supervising doctrine,” yet you still give no hint of willingness to discuss *the doctrinal issues*, which we have asked for almost year and a half, and specify nothing but “the policies and practices of the Confessional Lutheran” as the discussion basis for the meeting to which you “summon” our Staff.

In short, you have made no response to the basic requests of our letters from August 31, 1960 on.

In consideration of the principles and facts stated, acceptance of your right to “summon” us to the meeting you propose would be — as our forefathers and you yourself emphasized so vigorously — to fly in the face of such admonitions and precepts of God’s Word as Gal. 5:1; I Cor. 3:21ff., and those cited above.

Such being the circumstances, we reiterate our desire “to hear from you again *when you have reached a willingness to discuss the doctrinal issues involved in your reports.*”

Yours in Christ’s Word,

The Executive Staff
of

The Confessional Lutheran Publicity Bureau

By F. E. Bartling, Secretary

cc: The 4 Vice-Presidents

In reply to the above the following communication was received from the President’s office:

February 23, 1962

The Confessional Lutheran Publicity Bureau
The Rev. F. E. Bartling, Secretary
17 South Chicago Avenue
Freeport, Illinois

Dear Brethren:

Again your letter brings the very disappointing information that you are not agreeing to the meeting on February 27-28, which the Vice Presidents and I sought to arrange.

This seems to indicate that there can be no thought of a meeting until after Easter. You informed me that because of the pres-

sure of the work during the Advent Season your men could not meet in December. I am taking for granted that the pressure of work during the approaching Lenten Season, therefore, makes it impossible for you to consider coming to a meeting prior to Easter.

Your letter charges me with the use of language such as is used by potentates, police magistrates, etc., because I used the word "summon."

You know full well what we meant. Why resort to such charges?

You know full well that we were eager to get the group together to discuss with you the procedures and policies followed by the Confessional Lutheran. We hold that this is the first step to take.

You know full well that we do want to discuss also the doctrinal issues with you. We have repeatedly informed you of this. Please do not report that we refuse to do so.

Let me assure you that we are ready to meet when a meeting can be arranged. Both the Vice Presidents and I feel that such a meeting should take up the matters suggested in my recent letters in the manner mentioned.

With cordial greetings,

Fraternally yours,

Signed: J. W. Behnken

In response to the above, the following letter was sent by us to the President:

March 10, 1962

Dear President Behnken,

We sincerely regret that you decided not to go ahead on February 27-28 with a meeting such as we have been requesting for a year and a half and for which we were again ready. In the exercise of our God-given inalienable prerogative to judge doctrine and under the protective guarantee of Synod's Constitution (Art. III:8) we have since Aug. 31, 1960 been requesting a meeting for the purpose of making clear the Scriptural unacceptableness of settlement of the Scharlemann Case as proposed in your letter of Aug. 22, 1960. We have also assured you that we would be prepared to present a succinct summary of the issues when we meet. Such a meeting — a meeting in which these issues would be made basic to all else — you have consistently declined all this while.

On the other hand, you counter-propose a meeting of a different "type," for which you recently issued a "summons." In your letter of February 23, in which you informed us that there would be no meeting on Feb.

27-28, you state that we know full well what you meant when you used the word "summon." We naturally understood you to mean *summon*. Or don't you mean what you say, and say what you mean? In such a case it would remain for you to explain yourself.

Your office does impose on you supervision of the doctrine of Synodical personnel and makes you accountable for this (Const., Art. XI). That certain essays of Prof. Scharlemann, the doctrinal position of which you once said you do not share, have "caused a great stir and disturbance in many hearts" you admitted in your letter of August 22, 1960 to Synod's clergy and teachers. It is precisely for this reason that we have now for a year and a half been endeavoring to hold with you such a meeting as we have been requesting. Meanwhile you have implemented your letter of Aug. 22, 1960 by your published agreement of Nov. 29, 1961 with Prof. Scharlemann's position and procedure. The latter includes publication of his essay "God Is One" in the *NLC Lutheran Quarterly* of August, 1959 and further propagandizing of his subversive views in other essays. This report should therefore be included in the basis of discussion which would be given priority in any meeting between us. Only so can there be any hope of arriving at a God-pleasing agreement.

When you respond, we expect that you will take into account our agreements as to a moderator, a recording, and our request as to a meeting place.

❷ Ecclesiasticism — Not for True Protestants

"The object of Protestant Christianity is freedom from that ecclesiasticism which the primitive Church was unacquainted with, and which owes its origin and development to the medieval Church." (McClintock and Strong, *Cyclopedia of Biblical Literature*.)

Scripture speaks of this when it says in the Revelation of St. John the divine (chapt. 13, 3-4) that "all the world wondered after the beast [Rome — in its erstwhile pagan state, and then in its subsequent papal state] . . . and they worshipped the beast, saying, Who is like unto the beast?"

Yes, Rome has many admirers — and imitators of its ecclesiasticism.

Christ, deliver us from those who would lord it over Thy heritage!

❶ Luther Says —

The Word Is to Rule

Those who are in the offices of the Church or in the office of the ministry have this *Word* only, whereby to serve others, and not to make themselves lords. Therefore the same applies whether the servant of the church is great or small, young or old, if only he has *the Word*, and applies it properly or in the right way. For it is only *the Word* which one is to observe. *The Word* shall rule and not the person who uses it.

❷ Unrequited Love

Truly to love with God's own love we must be willing to be misunderstood and to be sometimes described as "unloving."

— Selected.

Note: Love is the fulfilling of the Law; it does not ignore the First Table of the Law — love of God, His Name, His Word.

❸ God's Word — Or Tyranny

Wm. Penn, founder of Pennsylvania, once said that if men refused "to be governed by God, they would be ruled by tyrants."

This is as true in churches (which, like secular governments, are becoming more and more totalitarian today) as it is of political states.

The Lord through His holy Apostle says to Christians: "If ye be led of the Spirit, ye are not under law," (Gal. 5, 18). The Spirit, however, leads us through the Word. One who, constrained by the love of God in Christ, has grasped this secret and is willingly being led by the Spirit will, when he is pointed to His Word for direction in doctrine and in life (and this includes the divine Law, too — in its "Third" use), not complain about "legalism" and the like.

In a contrary case there is nothing left but the commandments of men and *real* legalism — and tyranny!

❹ Liberal Theology

In Concordia Seminary Chair

When Concordia Seminary was dedicated in 1883, Dr. C. F. W. Walther gave the dedicatory address. Among other things he made these specific statements, freely translated

from the German, "In this house the subject of study shall not be human words and human wisdom, but the Word of God and nothing but the Word of God and the entire Word and whatever may serve to analyze and apply it. It shall be studied with tireless diligence from the first ray of the morning till the coming of night. In this house the Book of Books shall be explained and expounded not according to human reason, as the rationalists do, nor according to the writing of the fathers, as the Papists do, nor according to new revelations, as the enthusiasts do, but Scripture shall interpret Scripture, the Old Testament the New and the New the Old, the individual the entire and the entire the individual part. Not new doctrines shall be studied in this house, but only the old and ever young teaching of Him who said, "Heaven and earth shall pass away, but my Word shall not pass away." Matt. 24:35. Not the private opinions and views of any human being, be he as pious as he will, shall be perused and given validity, but only the teachings of the one holy Christian Church of all times and climes. . . . Never shall light and darkness, truth and error dwell peacefully side by side in this house, but only the King of Truth shall reign who said, 'If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.' John 8:31-32, 'I am come not to send peace, but the sword,' Matt. 10:34."¹

When the new Concordia Seminary was dedicated in 1926 Pres. J. W. Behnken said among other things, ". . . We recall that from its infancy to its present growth, we have been blessed with theological professors who have been conscientious, God-fearing men, who not merely were Christians at heart, but also stood four-square for the pure, unadulterated teachings of the Word of God in the classroom. One of the cancerous diseases which have developed in many theological institutions today is this, that some professors have joined ranks of the Modernists, evolutionists, higher critics, etc. By the grace of God this shall never happen at our new Concordia Seminary."²

Concordia Seminary in St. Louis presents a slightly different picture today. At least one chair is influenced by Liberal theology, judging by the writings which have issued from it. We shall restrict ourselves to one writing, *The Bible As Record, Witness and Medium* by Martin H. Scharlemann.

Among the erroneous teachings put forth there, we shall cite only the one on Revela-

tion. This has never been retracted. The sum and substance of the view on revelation presented here is this: the Bible itself is not a revelation of God, but merely a record of revelation and therefore the word "inerrant" does not apply, because the Bible contains errors in areas which are not essential to salvation. Scharlemann states on page 2 (pagination is according to my copy), "We may therefore confidently speak of the Bible as the record of and witness to the saving will and redemptive activity of God. It is in this way that the Scriptures serve as a medium of revelation in every generation." Here he is repeating what J. K. S. Reid said in 1957, "But the Bible is not simply and directly revelation, but only the witness to revelation which God for His purposes takes to be the instrument for revealing Himself anew."³ Karl Barth writes, "In the Bible we meet with human words written in human speech, and in these words, and therefore by means of them, we hear of the lordship of the Triune God. Therefore when we have to do with the Bible, we have to do primarily with this means, with these words, with the witness which as such is not itself revelation, but only — and this is the limitation — the witness to it."⁴ Dr. Scharlemann teaches that the Bible is not God's revelation but merely a testimony by witnesses to God's mighty acts. He writes, "The Biblical documents confront us, therefore, with personal testimony, with an interpretation of events. This is not without its bearing on the art of Biblical interpretation. The wording and formulations of the Scriptures almost always intend to point beyond themselves to the great events of what we have called *Heilsgeschichte*."⁵ According to his own footnote, Scharlemann quotes as his authority for this statement Bultmann and William Temple, "Revelation is an event that destroys death, not a doctrine that death does not exist," Rudolph Bultmann, *Der Begriff der Offenbarung im Neuen Testament*, p. 22, note 5. "For the record is not itself revelation; it is the record set down by men in the illumination supplied by their knowledge of God, of the facts wherein the revelation was given," William Temple in *Revelation*, p. 91, as edited by John Baillie and Hugh Martin (MacMillan, 1937).⁶ Scharlemann continues his view, "A single theme runs through the whole Scripture. What we have in these various documents is a series or cluster of witnesses to God's 'good pleasure' in liberating His people. Even the ministry of our Lord is described in these terms by the evangelist John. The works that Jesus

did — and not only His words — testified to the gracious will of the Father. His life was a means of revelation, and His words were a running commentary, so to speak, on God's saving purpose. Both pointed beyond themselves to the Father. 'He who has seen Me has seen the Father,' Jesus is quoted as saying to Philip (John 14:9). Now, if even this life was one of witness, how much more is the record of it a witness to revelation rather than a revelation in itself?"⁷ Again, "They (the Scriptures) are our only source of information on the subject matter of our redemption. They are God's Word in the sense that they convey to us the only authoritative interpretation of God's acts."⁸ This, of course, is Barth's view of the Scriptures. He says, "Holy Scripture as such is not a revelation. And yet Scripture is the revelation, if and in so far as Jesus Christ speaks to us through the witness of His prophets and apostles."⁹ Again, "Holy Scripture is a token of revelation."¹⁰ In another place he says, "It is a witness to God's revelation, but that does not mean that God's revelation is now before us in any kind of divine revealedness."¹¹

Dr. Scharlemann states that revelation does not consist in God's giving man propositional truths, but in revealing Himself as the Lord of all life. He says, "Our Scriptures speak of revelation as God's act of breaking into the closed circle of our existence for the purpose of making Himself known as the Lord of all life, all history and all nature."¹² Reid, in the work cited, states, "If revelation does not consist of propositions, of what does it consist? and what does it convey? The other strain which runs side by side with the propositional view, is that revelation consists not in the communication of truths about God, but in the disclosure of God. God reveals Himself, not merely information about Himself. Kittel in the article just mentioned assumes almost without argument that God is the subject of revelation. Revelation is used in the Bible to mean the suspension of God's characteristic hiddenness and the bestowal of Himself in communion. This amounts to linguistic corroboration of the difference suggested already between the biblical view and the propositional view of revelation. When the biblical writers use the term 'revelation,' what they primarily mean is, not that they are made participants of some esoteric information about deity, but that they are taken up into fellowship with deity; not that certain puzzles concerning God's nature are resolved, but rather the distance between God and man is annihilated and men drawn into

communion with God.”¹³ Austin Farrer writes, “In taking up the topic of Scriptural inspiration, we should like to attach ourselves to the thought of the ancient Church; but this, we are told, is just what we have not to do. For, it is said, pre-modern thought on the subject was vitiated by a single and cardinal false assumption — the assumption that revelation was given in the form of propositions. The sacred writers were supposed to have been moved by it matters not what process of mind to put down on paper a body of propositions which, as they stand on the paper, are de facto inerrant. It is now impossible, we are told, to get anywhere from here. We now recognize that the propositions on the Scriptural page express the response of human witnesses to divine events, not a miraculous divine dictation.”¹⁴ Dr. Scharlemann carries this thought farther. “In Biblical thought, then, revelation is the self-disclosure of God as a personal being to man as a person, that is to say, in action. Revelation, therefore, is not primarily a method of transmitting a body of information. Quite the contrary, God reveals His being as it relates to men by what He does and by the intent and manner of His activity. The impartation of supernatural knowledge, especially of the future, may occur. But this is always secondary to the main theme. The incident of Saul looking for his father’s donkeys is illuminating in this connection. For when Saul came to Samuel to inquire about the donkeys, the answer concerned God’s plans for His people. This concern for His Israel always remains the subject of revelation.”¹⁵ In 1951 G. S. Hendry expressed practically the same idea. “Ideas of revelation are common to all religions (with the possible exception of Buddhism); nowhere is the divine conceived as directly accessible in the same way as objects of sense and human beings. But only in the Bible is revelation asserted in the strict and absolute sense. Here God Himself is at once the subject and object of it. It does not consist in the impartation of supernatural knowledge or the disclosure of the future. These may indeed occur (e.g. in I Sam. 9:9 we read of the custom observed ‘when a man went to inquire of God’); but they are always secondary and incidental to the main theme, which is God’s revelation of Himself — as in the instance cited, when Saul came to Samuel to inquire about the asses, the answer concerned God’s purpose with his people.”¹⁶ The dethronement of Scripture as God’s revelation was Reid’s position in 1957. He writes, “Barth’s presentation made it clear from the

start that a clean break has been made with the tendency in Protestant orthodoxy to identify revelation with Holy Scripture.”¹⁷ Again, “But the Bible is not simply and directly revelation, but only the witness to revelation, which God for His purposes takes to be the instrument for revealing Himself anew.”¹⁸

According to Dr. Scharlemann, revelation is not a body of truth which God has given; it is rather an account of how God has revealed Himself in mighty acts. He states, “Where man and the body of information he is to acquire are viewed as being entirely separate and neutral entities that are brought together by following the laws of the mind, there revelation is understood to be the verbal or conceptual communication of a body of truths by divine authority. In this view the Bible gets to be primarily a source-book of information, a collection of divine truths, rather than a record of and witness to God’s redemptive acts.”¹⁹ This is the same thought which the Reformed theologian John Baillie advanced in 1956. “It is that what is fundamentally revealed is God Himself, not propositions about God. Equally remarkable, however, is the recent agreement on the second, which is this: that God reveals Himself in ACTION — in the gracious activity by which He invades the field of human experience and human history which is otherwise but a vain show, empty and drained of meaning. . . . The Bible is essentially the story of the acts of God.”²⁰ Again, “No affirmation runs more broadly throughout recent writing on our subject than that which in the last chapter we were concerned to make, namely, that all revelation is given, not in the form of directly communicated knowledge, but through events which are apprehended by faith as the ‘mighty acts’ of God, and which therefore engender in the mind of man such reflective knowledge of God as it is given him to possess. It is clear that this represents a very radical departure from the traditional ecclesiastical formulation which identified revelation with the written word of Scripture and gave to the acts of God in history the revelational status only of being among the things concerning which Scripture informed us.”²¹ Baillie also quotes William Temple in *Revelation* in 1937 as follows: “It is not the subjective consciousness of the prophets which is primary; it is the facts of which they are conscious — the Exodus, the division of the Kingdom, the rise of Assyria and Babylon, the retreat of Sennacherib, the Captivity, the Exile, the Return of the Remnant, the Rebuilding of the Temple. It is here, in these

great events, that the Lord made bare his arm, and the prophetic consciousness is first and foremost a consciousness of these facts as mighty acts of God."²² G. S. Hendry wrote in 1951, "God reveals Himself in his acts on the plane of history. The fundamental fact of the Old Testament faith is the liberation of Israel from the house of bondage; it is by this act that God made Himself known to Israel. For God acts in history, and through all that He does, He makes Himself known. The creed of Israel consists of a rehearsal of the acts of God and the books of the Old Testament which we call 'historical' were described in the Jewish Canon as the 'earlier prophets'; for the history they record is not that of the people of Israel, but the mighty acts of the Lord."²³ H. Wheeler Robinson wrote in 1946, "It follows that revelation through such means will not be a series of propositions about God, but a disclosure of God Himself as far as the event can disclose Him."²⁴

How did God's "mighty acts" reveal Him? Only in the light of the interpretation put on them by the Biblical writers. We quote from *The Bible as Record, Witness and Medium*, "Yet their (God's mighty acts) significance in terms of God's purposes was not understood except from within God's community. God revealed Himself only in the covenant relationship. The meaning of such events as the Babylonian exile or the activity of the early Church were usually misread by such as had not come into the circle of God's truth. There was really nothing para-historical or supra-historical in the structure of these occurrences. Yet they were seen as mighty acts of God only in the light of the interpretation put on them by prophet, apostle, poet, wise man, teacher and evangelist."²⁵ "Strictly speaking and in a primary sense the Scriptures are not in themselves a revelation. . . . Our Bible is the record of God's revelatory acts."²⁶ "The Biblical documents confront us, therefore, with personal testimony, with an interpretation of events."²⁷ "Moreover, they (the Scriptures) are our only source of information on the subject matter of our redemption. They are God's Word in the sense that they convey to us the only authoritative interpretation of God's acts. We speak of them, therefore, as inspired documents."²⁸ Says Hendry, "God's mighty and gracious acts, however, often failed to achieve their revealing purpose because of the blindness and obtuseness of his people. So God raised up a special class of men to speak for Him and to be interpreters

of His work. These men, the prophets, became by an act of grace the great agents of God's revelation of Himself by His word. Yet the word is never to be thought of in an intellectualistic sense as the communication of an abstract truth. The Hebrew word for 'word' means also thing, act, event, and with God word and work are one. The word of God is the speaking or significant side of His word."²⁹ Baillie writes, "The prophets and apostles all believed that only by God's own aid were they enabled to interpret His mighty acts. 'Surely,' says Amos, 'the Lord will do nothing but he revealeth his secret unto his servants, the prophets.'"³⁰ Brunner states, "The fact of the illumination necessarily belongs to the process of revelation itself; without it an event is no more revelation than light is light without a seeing and illuminating eye."³¹

To support his claim that revelation consists of God revealing Himself in "mighty acts," Scharlemann resorts to rather fanciful methods. By a sort of algebraic formula of cancellations and substitutions he tries to make the Old Testament word of *dabhar* [work] and "act," and in the New Testament *logos* [word] and *ergon* [act] to mean the same thing. According to him, the phrase "the word of God" is synonymous with "acts of God." He writes, "As already indicated in our first section, one of the terms most frequently used in the language of revelation is 'the word of God.' This concept occurs in the Old Testament as *dabhar* in some combination or other no less than four hundred times. Now, *dabhar* does not mean 'word' only; it is frequently used of God's acts. In fact, the whole distinction between *logos* and *ergon*, between word and work, is a Greek idea, which is not reflected in Biblical usage. Even in John's gospel doing and saying occur as practically synonymous as, for example, in 8:28: '. . . I can *do* nothing of my own but *speak* thus as the Father taught me.' The expression 'word of God' is used with particular reference to those acts of God by which He manifested His redemptive power. These revelatory events are charged with all the characteristics of God Himself and convey God to men as the recipients and beneficiaries of such communication."³² If "word" and "work" are the same thing in the New Testament, what shall we make of the distinction which Jesus Himself draws, e.g. in Luke 6:46, "And why call ye me Lord, Lord, and do not the things which I say?" Again, in Matt. 7:21, "Not everyone that saith unto me, Lord, Lord, shall enter into the

kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is plain to see that "word" and "work" are not synonymous.

What is the significance of all of this? Why is there a difference between "The Bible is God's revelation" and "The Bible is merely the record of God's revelation"? If the Bible is merely the record of God's revelation, then it is possible that it might contain historical, geographical or scientific inaccuracies. In that case the Bible merely becomes "reliable," but is not "inerrant" and "infallible." That is exactly the teaching which Scharlemann advances. He says, "What the sacred writers record and what they give their witness to is God's faithfulness in keeping His promises. They do so moreover from within their own limitations in terms of historical, geographical, or scientific information. . . . It would be folly to accept the zoological or biological information contained in Leviticus, let us say, as scientifically accurate in a present-day sense."³³ Once this is conceded, the next step will be to accept all of Modernism's views on Scripture. For the first hundred years of its existence the Missouri Synod was an island in a sea of Modernism. Apparently the sea-wall is beginning to crack and can no longer withstand the pounding waves.

The St. Louis professor has never revised his views on revelation as set forth in his conference paper. This is borne out by his statement on the subject in *The Lutheran Witness*, April 4, 1961, "It was necessary, he acknowledged, to 'tear down' at times in order to build up a new concept of revelation." The new concept which he has built up and tries to teach the Church is not Lutheran but Liberal. Liberal theology now dominates one chair in the St. Louis Concordia Seminary.

Rev. L. W. Faulstick, Ph.D.
Los Angeles, Cal.

FOOTNOTES

- ¹⁾ For complete excerpts of Walther's speech see *Lehre und Wehre*, Vol. 72 (1926), 269 seq.
- ²⁾ *Ibid.*, 273.
- ³⁾ J. K. S. Reid, *The Authority of Scripture*, Harper and Brothers, New York, 1957, p. 192. Dr. Scharlemann's paper is dated June 1, 1959.
- ⁴⁾ Karl Barth, *Church Dogmatics*, Trans. G. T. Thompson, T. and T. Clark, Edinburgh, 1936, I, 2, 462.
- ⁵⁾ Martin H. Scharlemann, *The Bible as Record, Witness and Medium*, 19.
- ⁶⁾ *Ibid.*, 29.
- ⁷⁾ *Ibid.*, 19-20.
- ⁸⁾ *Loc. cit.*
- ⁹⁾ Hugh Martin and John Baillie, eds., *Revelation*, MacMillan Company, New York, 1937, p. 68.

- ¹⁰⁾ *Loc. cit.*
- ¹¹⁾ Karl Barth, *op. cit.*, 507.
- ¹²⁾ Scharlemann, *op. cit.*, 7.
- ¹³⁾ Reid, *op. cit.*, 180.
- ¹⁴⁾ Austin Farrer, *The Glass of Vision*, Westminster, London, 1948, p. 36.
- ¹⁵⁾ M. H. Scharlemann, *op. cit.*, p. 8.
- ¹⁶⁾ G. S. Hendry, "Revelation" in Alan Richardson, *A Theological Word Book of The Bible*, The MacMillan Company, New York, 1951, p. 195-197.
- ¹⁷⁾ Reid, *op. cit.*, 195.
- ¹⁸⁾ *Ibid.*, 192.
- ¹⁹⁾ Scharlemann, *op. cit.*, 10.
- ²⁰⁾ John Baillie, *The Idea of Revelation in Recent Thought*, Columbia University Press, 1956, p. 50.
- ²¹⁾ John Baillie, *op. cit.*, 62.
- ²²⁾ John Baillie and Hugh Martin, *op. cit.*, 96.
- ²³⁾ G. S. Hendry in Alan Richardson, *op. cit.*, 195-7.
- ²⁴⁾ H. Wheeler Robinson, *Inspiration and Revelation in the Old Testament*, Oxford, Clarendon Press, 1946, p. 281.
- ²⁵⁾ p. 17.
- ²⁶⁾ *Ibid.*, 19.
- ²⁷⁾ *Ibid.*, 20.
- ²⁸⁾ *Ibid.*, 20.
- ²⁹⁾ Hendry, *op. cit.*, 195-7.
- ³⁰⁾ Baillie, *op. cit.*, p. 66.
- ³¹⁾ Emil Brunner, *Offenbarung und Vernunft*, Zürich, 1941, Trans. Olive Wyon, p. 34.
- ³²⁾ Scharlemann, *op. cit.*, 14-15.
- ³³⁾ Scharlemann, *op. cit.*, p. 12.

BIBLIOGRAPHY

- Martin H. Scharlemann, *The Bible as Record, Witness and Medium*.
- J. K. S. Reid, *The Authority of Scripture*, Harper and Brothers, New York, 1957.
- H. Wheeler Robinson, *Inspiration and Revelation in the Old Testament*, Oxford, Clarendon Press, 1946.
- Karl Barth, *Church Dogmatics*, Trans. G. T. Thompson, T. and T. Clark, Edinburgh, 1936.
- Hugh Martin and John Baillie, eds., *Revelation*, MacMillan Company, New York, 1937.
- Austin Farrer, *The Glass of Vision*, Westminster, London, 1948.
- Alan Richardson, *A Theological Word Book of the Bible*, The MacMillan Co., New York, 1951.
- John Baillie, *The Idea of Revelation in Recent Thought*, Columbia University Press, 1956.
- Emil Brunner, *Offenbarung und Vernunft*, Trans. Olive Wyon, Zürich, 1941.
- Lehre und Wehre*, Vol. 72, Concordia Publishing House, 1926.

● Missouri's Survey Commission Report

In connection with the Report of the Survey Commission for Missouri's Cleveland Convention we suggest that you take a look at the Minority Report of Fred C. Rutz in the Reports and Memorials of the San Francisco Convention (1959), pp. 442-444. You will there find that while during the ten-year period from 1947-1956 the number of Communicant Members of the Missouri Synod increased 28.8% (and the number of con-

gregations 18.4%), *Synod's bureaucratic personnel increased 174.1% (an average of 17.41% per year)! To quote the words of Mr. Rutz, "Synod's personnel has increased tremendously in the last decade, and there seems to be no abatement in its growth. without compensating results. . . ." (Italics added.)*

We are constantly exhorted to give more for "missions" (and this is good). But more and more of what we give for the Church's great mission is devoured by Synod's machinery. (Also education is demanding proportionately more and more.) Mr. Rutz's report makes one sit up and take note: "The combined missions in North and South America, Foreign, and the Negro mission fields are receiving a smaller percentage of Synod's total budget; and a comparison of the 1952 figures with the 1959 shows a decrease of six and one-tenth per cent (6.1%) or a reduction of their fair share of over one million dollars (1,006,500); this, while we are exhorting our people to do more for missions."

This is not yet the end of things. "The major proposal of the majority of the Survey Commission is a recommendation to build a superstructure upon Synod's existing organization; and the nature of this super-organization is such as to lead to a centralization of power and to eliminate the direct responsibility which the agencies have to Synod; and all of this will add considerably to the cost of administration."

Nor is this all. Careful examination of the Survey Report which is to come before the Cleveland Convention would *deprive congregations of a good measure of their sovereignty* and further build up the synodical frankenstein, the juggernaut that threatens more and more ruthlessly to roll right over them and crush what sovereign life they still have left them.

Consider well the survey report, and let intelligent Christian concern for our congregations dictate the course of our synod!

❁ What More Could Be Done To Destroy Missouri?

Here is a question which goes again and again through our mind and heart these days — *what more could be done to destroy Missouri than what is being done?*

First of all, there is the Modernism which Prof. Martin H. Scharlemann has espoused and which he has documented in a number of essays. After much "stalling" and vacillation, Dr. Scharlemann's position has been endorsed

by Missouri's highest officialdom — its Presidium. It is, by the way, not merely a "supposed" position of Prof. Scharlemann to which the *Confessional Lutheran* has been directing itself these years, as the Minnesota District President misinformed the meeting of the College of Presidents and Missouri's two faculties, in a paper on Fraternal Admonition in the Nov. 27-29 meeting in St. Louis. The evidence of Prof. Scharlemann's position is too overwhelming to be passed off that lightly, not to speak of the unwarranted defamation, by such a charge, of those who have been presenting this evidence to a point of nausea. The true peace of the Church is anything but furthered in such a way.

Next, there is the announced intention of Missouri's officialdom to have it join up with the American Lutheran Church and the United Lutheran Church (which is to become the "Lutheran Church in America" concurrently with absorption of Augustana and two smaller synods in June), in the National Lutheran Council — which is very willing to have its structure remodeled a bit so as to provide comfortable quarters for Missouri. We are not going to repeat here what has been said about this matter in another article of this issue of our journal (St. Louis Faculty Declared to Be at Odds With Official Position). It should be enough just to have called attention to this. However, we shall add what has been stated about the matter in the *Lutheran Spokesman*, publication of the Church of the Lutheran Confession, which has said (Dec. 1961, p. 14):

The present discussions revealed a number of things but didn't reveal why a new agency was necessary to replace the NLC. If the discussions revealed "a consensus on the doctrine of the Gospel . . . sufficient to justify" the consideration of establishing a new agency, why wasn't that consensus sufficient to justify Missouri to consider joining the NLC [as is]? It isn't at all clear that by forming a new agency, which it had a hand in creating, the supposed "conservative" Missouri Synod will free itself from unionistic involvement which heretofore hindered it from becoming a full member of the NLC.

Dr. H. Hamann of Australia had already said the same thing in substance. (*Australasian Theological Review*, March 1961; cp. *Confessional Lutheran*, Sept. 1961, p. 148ff.)

Finally, there is the Report of Missouri's Survey Commission. We shall here mention only one thing in it. Art. VII of Missouri's

Constitution defines the Relation of Synod to its Members. It guarantees that "with respect to the individual congregation's right of self-government it [the synod] is but an advisory body" ("not an ecclesiastical government exercising legislative or coercive powers"). This guarantee of congregational sovereignty seems to have become more and more a thorn in the side of some people in more recent years. The survey report says that congregations may enjoy "Christian freedom" *but* . . . Look out for that "but"! — but must not show "selfishness, non-cooperative individualism and authoritarianism."

These are weasel-words. "Non-cooperative" with whom and what? And just what is this "individualism and authoritarianism" that is denounced? Who is to determine when that and "selfishness" exist, and how? These are questions which can't be just dismissed (as are so many other things these days!)

Wouldn't it make more sense if, instead, the Report would, in view of present-day circumstances, read: Officials are not to become officious or overbearing but are most conscientiously and evangelically to help safeguard the God-given sovereignty of congregations? Dr. E. J. Friedrich has in a recent article in the *American Lutheran* pointed out the very real danger of encroachment of our bureaucracy on the freedom of congregations. Dr. Reuben W. Hahn, executive secretary of our Commission of College and University Work, in an article in the *Lutheran Layman* (Feb. 1), called the Survey Report "misdirection" and "pious verbiage." His statement reads:

In pious verbiage the published Report of the Synodical Survey Commission attempts to finalize at the Cleveland Convention the wholly secular organization foisted on our federation of congregations at the convention in San Francisco in 1959 at a time when such organizationalism is properly castigated by alert forces in prophetic Christendom and derided by authorities on administration in the commercial and industrial realm of profits. Will the Missouri Synod again through misdirection adopt what others have weighed and found wanting?

Since the Survey Report so vitally concerns the life and liberty of all congregations, it should never have been put into the hands of delegates at all (only two to each circuit of from 10-15 congregations) for action at Cleveland without having been first submitted to all congregations for careful study so

that they might see to it that their liberties are properly safeguarded. Let it be rejected at Cleveland since this has been done.

We hope and pray that there may be many overtures asking as much, and that delegates will see to it that these are properly complied with — despite any pressure that may be exerted by Synod's well-lubricated machinery. We are already suffering under too much oppressive bureaucracy.

● Dr. Wolbrecht, The NCC, And "The Church"

The National Council of Churches Division of Home Missions held its annual meeting in December at Atlantic City. This is the NCC Division in which Missouri's Board for Missions in North and South America held furtive membership until the truth leaked out and an end was put to it by indignant popular demand. At the same time Missouri's Board defiantly announced that it would seek to continue contacts with the NCC. (Cp. *Lutheran Witness*, Nov. 14, 1961.) 22 denominations were represented by 200 home mission leaders at the meeting in Atlantic City.

Among those present was Dr. Walter F. Wolbrecht, Executive Director of the Missouri Synod.

What was Dr. Wolbrecht doing at this NCC meeting? *He gave participants a lesson in bureaucracy!* In the concluding session of the four-day assembly, he delivered an address on "Ecclesiastical Bureaucracy, Its Works and Its Ways."

During the course of his talk, according to a report in the *Lutheran Layman*, Dr. Wolbrecht "defined church leadership as a process which prevents cleavage between the church and its people." We have always held, and we still do, that the Church, and also a church, is people. (See our article, "St. Louis Faculty Declared to Be at Odds With Official Position.") Our Catechism Explanation defines the Church as follows: "The holy Christian Church is the communion of saints, that is, the whole number of believers in Christ; for all believers, and only believers, are members of the Church. (The Invisible Church.)" It defines the visible "Church" as follows: "The visible Church is the whole number of those who use the Word of God and profess the Christian faith, but among whom, besides the true Christians, there are also hypocrites." In both instances, the Church (also a church) consists of people; they are the Church.

Dr. Wolbrecht's statement, as reported in the *Lutheran Layman*, now has us wondering what he understands by "the church."

His statement also raises a few other questions, in addition to that of his being part of the assembly of a division of the NCC. And as for this first question, What was he doing there?, do not he and other officials of the Missouri Synod realize that precisely such fraternization with the liberalistic and unionistic NCC IS a cause of cleavage among us? Or — DON'T THEY CARE?

● "Emergence" in the Caribbean

"Emergence" is one of the key words with which unionists operate these days. Whenever some individual or some group leave their confessional moorings for some unionistic venture, they are said to be "emerging." This is a most useful word in the dictionary of unionism. "Isolationism" is its counterpart. It means that one shuns religious unionism.

A few years ago the *St. Louis Lutheran* informed the world that under the direction of Prof. Martin Scharlemann our St. Louis seminary was "emerging." Now it's our mission in the Caribbean. The *Lutheran World*, quarterly publication of the Lutheran World Federation, in its December 1961 issue reported that the annual conference of all *Lutheran* pastors in the Caribbean took place during the last week of July, 1961 in Quito, the capitol of Ecuador. It made a point of stating:

"It was particularly gratifying that brethren of the Lutheran Missouri Synod, who carry on their missionary work in the Carribbean from their headquarters in Guatemala City, took part in the pastors' conference convened by the Latin America Committee of the Lutheran World Federation," the fifth such conference held.

The Quito conference will represent a special landmark," the article says, *"because it became quite clear that the representatives of Lutheran work in the Carribbean — who come from a variety of 'camps' — are in the act of forming a real community together in the service of the gospel."* (Emphases by us.)

"Co-operation" in externals only?

The same article reports that "at the second Latin America conference, which took place in Lima at the beginning of August, 1961, 10% of the 130 official delegates were for the first time Lutherans who, in the

framework of the *Evangelical National Councils*, represented the entire Protestant movement in their respective countries." "That is a very gratifying sign" the article states, "for the increasing cooperation of evangelical Lutheran Christians in South America in the whole Protestant movement." (All emphases in this article are ours.) The article then goes on to state:

"It is only when we have emerged from our own isolation that we can begin to take into consideration the responsibility for, and the effect on the Roman Catholic Church of, the Reformation of Martin Luther."

Isn't it too bad that Luther didn't know this? Think of the troubles with non-Lutheran Protestants he could have been spared!

One wonders why Lutheran World Lutherans don't "emerge" some more and stop calling themselves Lutherans at all. There would be a real end to "isolation" as far as they are concerned. And from there it would be but another step to "emergence" from Protestant "isolation." Only then could one begin to take into consideration the responsibility for, and the effect on the *world* for, the cause of Christ.

Do you get it? Do you see how easy this all is? And do you see the simple logic of the whole situation? Or do you sense that something very important is being naively ignored in it?

● Free Conferences — How Free?

When the free conference known as the State of the Church Conference was held in Milwaukee in May 1961, some free-lance journals which do not seem to understand the nature of free conferences or were not in possession of facts found fault with the conference, objecting that it was not "free."

For instance, the *Badger Lutheran* said (June 8, 1961): "We point out that any number of persons have told us that they objected to the signing of *any statement* regardless of intent, since such action no longer puts a conference in the domain of a 'free' activity." (Emphasis added.)

"Any number" leaves a lot of room to the imagination. For instance, a million could qualify under it; so could a single one. The whole report shows that the reporter was speaking for herself — perhaps not even for every member of the *Badger Lutheran* staff.

But how about this matter of objecting to signing *any* statement? When Dr. Walther

engaged in certain historic free conferences a condition was that *all participants had to have pledged themselves to the confession of the Lutheran Church*. The conferences never were intended for anyone else. Participants were free in that they did not have to seek permission from some over-officious individual or arrogant, authoritarian group for their participation in the conference, and that their church was not necessarily to be held responsible for statements freely made by them. Such is the nature and character of free conferences. To participate actively in the State of the Church Conference (which was for Missourians) all that was required was the signing of a statement which in substance amounted to a declaration that one adhered to the public doctrine of the Missouri Synod — in dead earnest — specifically its *Brief Statement of its Doctrinal Position*. We know of no reason why any loyal Missourian should hesitate to sign such a statement. Anyone who did hesitate (for any reason whatsoever) was still permitted to attend the conference as an observer. What could be wrong about such an arrangement? If, as the *Lutheran Layman* mourned (June 1, 1961), "Prominent officials were seated in the rear of the room and denied the privilege of the floor," *this was by their own choice*. (We had been informed before the conference that should any official, even though not registered as an active participant, ask to be permitted to make a statement, such a *special* privilege would be granted. We saw and heard no official make such a request nor, consequently, "denied the privilege of the floor." No doubt, there would have been a proper reply to any statement which might have been made by some official, however, prominent!) At least one of the most prominent officials of the Missouri Synod, the Synodical Counselor by the way, was not "seated in the rear of the room," but right among active participants in the conference, and he wore a badge entitling him to such a privilege. Later, the huge publication facilities of the Missouri Synod were put at his disposal to speak his mind about the conference — a privilege which members who planned and carried out the conference could today not dream of enjoying, however worthy (and Missourian!) the cause which they represent. This is one of the reasons for the free conference.

While the conference, contrary to current fashion, did not seek publicity from others, it accorded to representatives of the press who desired this every courtesy that could be

expected. This is true especially also as regards the *Badger Lutheran*, which had even before the conference revealed its deep-seated prejudice to it: "To judge by the preliminary publicity the 'Free Conference' already got in the local press, Milwaukee's Missourians might as well prepare themselves for a drenching in black ink during a few days in the middle of May. Of course, should this Conference bar reporters, we may escape this unfavorable publicity, but at the moment this does not seem likely," etc. (April 27, 1961.) Strangely enough, the same *Badger Lutheran* objected to the presence of Major Bundy, who appeared, unannounced, as a representative of *News and Views*. (At least, Major Bundy will know what he is talking about if ever he finds it necessary to speak out concerning this free conference!)

We have been moved to write all of this, and much more that could be written, by the following announcement which appeared in the *Lutheran Layman* on Feb. 1, (1962):

LUTHERANS, REFORMED TO MEET FEB. 16. . . . The arrangements committee agreed that all of the conversations are to be in the nature of "free theological conferences" sponsored by the two groups [Presbyterians and Lutherans], with no participant to be regarded as speaking officially on behalf of the church body of which he is a member.

The meetings will not be open to the public or the press, it was announced. . . .

The Missouri Synod will be represented by the Rev. Dr. Martin Franzmann and the Rev. Dr. H. J. A. Bouman, both from Concordia Seminary, St. Louis. (Emphasis added.)

We wonder what the *Badger Lutheran*, the *St. Louis Lutheran*, the *Lutheran Layman*, and others who may share their views about free conferences will have to say about this announcement.

❁ Correction

In our February issue, the word "more" should be eliminated in the first line on page 24; if you counted the passages there listed you will have found that there are five *in all*, not five "more." — On page 32 in the fifth line from the bottom of the first column "Springfield, Missouri" should of course read: Springfield, *Illinois*. — In our January issue (p. 15) we stated that John Rusch had reached his 86th birthday; this should have read: his 87th birthday.

Concordia Seminary 12-42r
Library
Springfield, Ill.

Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.

Return Requested



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

May 1962

NUMBER 5

IN THIS ISSUE: The Pollution of the Church's Source of Faith and of its Standard of Doctrine, within the Missouri Synod — The Case Plainly Stated — Did Dr. Scharlemann's Critics Decline to Meet with Him? — The Unsettling Settlement — Missouri's Great Shame — When Confessional Reaffirmation Becomes Denial — President Behnken in 1946 on Indicting Those Who Stand Up for Scriptural Principles — What Caused the Breakup of the Synodical Conference? — Applying the Breaks at Cleveland — A Final Word Concerning the Tragedy of Modernism within the Missouri Synod Today — The "Law of Love" — Should We Be Warned? — Inspiration Denied at Valpo — Review of Publications.

● The Pollution of the Church's Source of Faith and of its Standard of Doctrine, within the Missouri Synod

Dr. Paul E. Kretzmann, a true Missourian, who earned doctorate degrees in the three fields of theology, philosophy, and education, gave the best years of his life to our church as a professor at Concordia Seminary in St. Louis and as author of numerous excellent works, essays, and articles, among which we mention especially the well known four-volume *Popular Commentary of the Bible*. He frequently represented the President of the Missouri Synod at conventions and served on many important synodical committees. However, already a decade ago, this champion of the truth felt it necessary to apply Romans 16, 17 ("Avoid them!") to the Synod he loved, because of constantly increasing official toleration of doctrinal error. His valuable services were thus lost to our church.

No publicly expressed official recognition of the services Dr. Kretzmann had rendered our church nor regret because of the loss of these to us ever came to our notice. On the contrary, Dr. Kretzmann's protesting withdrawal from our church seems to have been kept officially as quiet as possible. All of this stands out in marked contrast to frantic official shielding of Prof. Martin H. Scharlemann and long-continued cloaking of his doctrinal errors, by which the very foundation of Christian faith is being undermined in the Missouri Synod.

In an article under the heading "And Avoid Them—Romans 16, 17b" in the *Conservative Lutheran Defender* (March 1962) Dr. Kretzmann has renewed his charge against our sorely oppressed church, that Romans 16, 17 needs to be applied to Missouri. He has charged that the Holy Scriptures of the Old and New Testaments, which are the Church's pure and clear fountain of faith and the only true standard by which

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau
(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

Honorary President.....Rev. E. T. Lams, D.D.
President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

*all teachers and doctrines are to be judged,
is being polluted by a murky stream of human
philosophy within the Missouri Synod, specif-
ically by that of Prof. Martin H. Scharlemann;
and that this should make fellowship with
Missouri impossible.*

Dr. Kretzmann has in the following words
laid down the principle by which he feels
himself in conscience bound and by which
he is convinced others should be bound:

When the murky stream of philosophy
and speculation befools the 'pure, clear
fountains of Israel' (limpidissimi puris-
simique fontes), as the Formula of Con-
cord puts it (Trigl. 851), the time for
negotiations and concessions is definitely

past and the direction: "Avoid them"
must be rigorously applied.

Dr. Kretzmann has here followed the
Latin text of our Church's confession, which,
in view of the Prophetic Scriptures of the
Old Testament and the Apostolic Scriptures
of the New Testament, uses the plural —
"fountains": *the most limpid and purest
fountains*. "Clear" means that Scripture is
self-interpretative; "pure" means that it is
inerrant. It is in no need of exploratory
essays a la Scharlemann in accordance with
Modernism's scientific method of investiga-
tion in order to determine how much of it
can be accepted as fact and how much
allegedly not; nor will it tolerate such
horrible exploration. To Dr. Scharlemann
the Bible is not the revealed Word of God
at all, but *the book of certain people* who,
doing the best they knew how like other
people of their day, expressed what they
believed, in the form of myth and the like.
Anyone who tells you differently is not tell-
ing the truth, no matter with what a position
he may have been entrusted; he is either
culpably ignorant of facts, or he is deliberate-
ly misrepresenting them. We say this with-
out fear of successful contradiction, on the
basis of a mass of evidence which we have
presented from Prof. Scharlemann's writings
through these years. We are ready as we
always have been, to stand our ground over
against any and all who are willing to *face
the issues involved*, which are being officially
circumvented by ill-conceived "procedures"
within the Missouri Synod (as we have like-
wise repeatedly shown). As a matter of fact,
we have for more than a year and a half
been pleading in vain with the President of
Missouri for *a meeting in which discussion
of the doctrinal issues in the Scharlemann
Case on the basis of the President's own re-
ports concerning it would be made basic to
all else*.

In the article referred to, Dr. Kretzmann
has at the same time supplied an excellent
historical summary of doctrinal decay within
the Missouri Synod. We therefore wish to
publish his article in its entirety, interspers-
ing some comments of our own.

False Doctrine to be Expected — AND REJECTED

Dr. Kretzmann first of all shows that doc-
trinal dissension is to be expected in Chris-
tian churches, but that *the Scriptural prin-
ciple of rejection of doctrinal error is then
unhesitatingly to be applied*; also, that until
recent times this was faithfully done within

the Missouri Synod, to which fact we, under God, owed the true doctrinal unity and peace which we once enjoyed:

That dissensions on account of doctrinal differences may occur within the bodies which bear the Christian name is clearly stated in Holy Writ. In his farewell address to the elders of Ephesus the Apostle Paul told them: "Of your own selves shall men arise, speaking perverse things, to draw disciples after them." Acts 20:30. St. Peter writes: "Even as there shall be false teachers among you, who privily shall bring in damnable heresies. . . . And many shall follow their pernicious ways." II Peter 2:1, 2. St. Paul's own warning concerning such teachers is definitely given in II Tim. 3:5b "From such turn away!" He himself followed this rule, *e.g.*, in the case of Hymenaeus, Philetus, Demas, Alexander, and others, so that his warning, "Of whom be thou ware also," will apply to every such instance.

In the days of the Reformation Luther spoke in a similar strain, both by word of mouth and in several writings. He spoke frequently of the impending doctrinal dissensions. "When the present pious, true preachers will be dead," said he, "others will come who will preach and act as it pleases the devil." And again: "The devil will kindle the light of reason and lead you away from the faith. . . . I see clearly that, if God does not give us faithful preachers and ministers, the devil will tear our church to pieces by the fanatics. . . . Such is plainly his object. . . . Therefore pray, earnestly that God may preserve the Word to you, for things will come to a dreadful pass." (*Trigl.*, Historical Introductions.) That Luther spoke truly in a prophetic vein is evident from the doctrinal controversies which arose shortly after his death and were stirred up anew in the decades preceding the Thirty Years' War.

But let us now turn to our own country. When the Saxon Lutherans (and others) left the old country and found refuge in America, where religious freedom was guaranteed them, especially under the leadership of Dr. Walther, Wyneken, and others, a real flowering-time was granted to the staunch confessors of the full truth, a time of glorious expansion which lasted for fully four decades and was not even seriously disturbed by the Predestination

Controversy, although the opposition gained some members and disrupted some congregations. Even the unrest of the first decade of the present century did not seriously interfere with the presentation of the full truth.

The Breakdown of Evangelical Discipline Within Missouri

Dr. Kretzmann next goes on to speak of the nefarious effect of the "A Statement" of the "Forty-Four" in 1945 and of official toleration of their false principles and practices. It should perhaps be stated that some of these men — 45 by actual count — were in prominent positions within the Missouri Synod (four of them professors at Concordia Seminary in St. Louis) and that as a matter of fact about half their number were in either academic or executive positions, without congregations, living off our "mission" contributions. Despite the strongest protests from all parts of Synod, the President, in a manner which has now become familiar to us, permitted this matter to drag on, and the "Forty-Four" exploited this time to gain adherents and to perpetuate their principles. Speaking of this matter, Dr. Kretzmann says:

However, there were some rumblings of discontent in certain quarters, and these first came to the surface in the dissemination of a document briefly known as "The Statement," in which some forty-four pastors and professors voiced their dissent to a number of declarations that had found general acceptance in the Missouri Synod. Although a large part of that document contained obvious errors, it found several hundred supporters, who, as "subsequent signers," fomented the spirit of discontent. The matter came to a head in the Milwaukee synodical meeting of 1950.

And now Dr. Kretzmann points out something most important, something that has from that time on (1950) constituted a new departure as respects doctrinal unity and evangelical disciplinary requirements towards its maintenance (our emphasis):

Although the orthodoxy of the "Brief Statement" was not openly attacked, the voting on pertinent questions [we would prefer to say *matters*] was anything but encouraging; yet, *even in a doctrinal question [matter], the chairman did not make it an issue to the point of challenging the dissenters and have their con-*

scientious objections investigated, but let the majority vote stand.

So the "Statement" was not repudiated. And evidently the men who were modernistically inclined took that as an encouragement, for the old falsehoods continued to make propaganda. (Emphasis supplied.)

Since we are recording history for possible future generations, it should perhaps be added here that, according to information the reliability of which there is no reason to doubt, a leading spirit among the "Forty-Four" urged his fellow-deviates to ingratiate themselves with the President of Synod and get themselves appointed to influential positions. Fact bears out that appointment to offices in Missouri's rapidly expanding bureaucracy did fall to the lot of such spirits; liberalism seemed to qualify them for this rather than that it should have disqualified them.

Offenses Which Led to the Break Between Missouri and Wisconsin

Dr. Kretzmann next comes to speak of offenses in Missouri which led to the break between it and Wisconsin. These were by no means, as seems so often implied by unsympathetic propagandistic accounts, limited to "scouting, the chaplaincy, and joint prayer."

The Wisconsin Synod listed the following issues as disrupting fellowship: Scouting, military chaplaincy, the communion agreement with the National Lutheran Council; cooperation with unorthodox church bodies in matters clearly not in the field of externals, taking part in unionistic religious programs and in activities of unionistic church federations under the plea that this gives opportunity to bear witness, and negotiating for purposes of union with church bodies whose official position considers it neither possible nor necessary to agree on all matters of doctrine. (Wisconsin Quarterly, October, 1961, p. 297.) So the fellowship between the Missouri Synod and the Wisconsin Synod was discontinued.

It should be added that the (Norwegian) Evangelical Lutheran Synod had already suspended fellowship relations in 1955, and that others had been lost to the Missouri Synod already after the Milwaukee Convention of 1950 because of offense that was being given and not corrected as it should have been.

The Climax: The Controversy Concerning the Word of God

Dr. Kretzmann finally speaks of the Controversy concerning the Word of God incited by Prof. M. Scharlemann, which is being officially permitted to continue to disrupt the Missouri Synod through *subversion of the organic foundation of Christian faith, the Prophetic and Apostolic Scriptures of the Old and New Testaments*, which genuine Lutherans embrace with their whole heart as *the pure, clear fountain of Israel and the only true standard by which all teachers and doctrines are to be judged*. (Formula of Concord, Trigl. 851.) Concerning this fateful controversy within the Missouri Synod Dr. Kretzmann says:

However, the difficulties which made the break imperative had not yet reached their climax. For several years ago a prominent member of the St. Louis faculty, obviously having become infested with the virus of German Modernism, openly declared that he could no longer believe in the inerrancy of Holy Writ, although he stated that he still believed in its inspiration, but he could no longer believe that the Scripture is without error. That in spite of John 10:35 and scores of other passages. The speaker (and writer) was presently attacked, but by specious argumentation held firmly to his aberration.

In a letter sent to all pastors and teachers of the Missouri Synod by its President on Aug. 22, 1960 Dr. Scharlemann stated very plainly and emphatically that *he for his person wants no part in any activity which would tend to destroy HIS VIEW OF THE "PERFECTION AND MAJESTY" OF THE SCRIPTURES*. And what is this view of the "perfection" and the "majesty" (authority) of Scripture? It is the view of contemporary *Modernism* which reduces the Scriptures to *A BOOK OF CERTAIN PEOPLE*, which is *less than perfect* (actually fallible) and *less than divinely majestic* (limited in authority). Yet Dr. Scharlemann insists that such a view is "adequate." His view of "the perfection and majesty of the Scriptures" rests on *Modernism's* view of "inspiration," which at the same time involves its view of *revelation*. Prof. Scharlemann has *admittedly* adopted *Modernism's dynamic doctrine of "inspiration"* — and note well that in the Presidential letter Prof. Scharlemann expressly *acknowledges the fact that it is a most important Christian DOCTRINE that is at issue here!*

What is this strange doctrine of Modernism that Prof. Scharlemann has embraced so enthusiastically and apparently so irrevocably and for which he continues to contend so persistently? "Dynamic" refers to *power*. Prof. Scharlemann *limits* the "inspiration" and consequent authority of Scripture to its power to say that Christ is Lord. (This is mere *illumination*, which every Christian possesses in some degree or another; by no stretch of the imagination is it *verbal inspiration*! It is, moreover, *denial* of the Lord inasmuch as He vouches for the inviolability of Scripture, John 10, 35.) Except for such a limited power, Prof. Scharlemann insists that Scripture is a *human record of certain acts of God which teems with error* (even in its description of these acts; e.g., in its account of the Ascension of our Lord, where he alleges Scripture contradicts itself as regards the place of the Ascension!). Nevertheless, Dr. Scharlemann deceptively (perhaps also self-deceptively) speaks of his view of *dynamic inspiration* as "*verbal inspiration*"—because it somehow *has to do with words*. When he speaks of the Scriptural accounts of the Exodus as "*beefed-up*" accounts (which he does), we are presumably to see in them a sort of *inspired fish story*—since he does say that every syllable is "*inspired*," in his outlandish sense; "*inspired*" in this case in that it magnifies the Lord by its painstakingly and minutely exact yet grossly exaggerated and hence wholly unreliable statistics.

Prof. Scharlemann's Authority

Prof. Scharlemann's authority for his views is *Modernism's scientific method of investigation or exploration* of Holy Scripture. At the present time, Modernism, which constantly changes and never has a *final word* because it has no final WORD, holds to the theory of a mere "God-acting-in-events-revelation." Since, in accordance with this theory, God "*confronts*" us through the meaning of events, *any* report or comment which "*dynamically*" (powerfully) "*conveys*" or serves as a medium of that meaning may be divinely "*inspired*" (impregnated with some limited power) whether or not it is factually inerrant. Thus also the Bible, which is said to be *not itself a revelation*, can "*convey*" a "*true*" revelation of GOD (not to be confused with *truths about God!*), and its writer's can be said to be "*inspired*" *interpreters* of GOD while they at the same time speak in a wholly human and fallible way in other respects. (Cp. this authentic definition of Modernism's view of revelation and inspiration e.g., in

A Handbook of Christian Theology edited by Halvorsen and Cohen, The World Publishing Company, Cleveland and New York, \$1.45, p. 260.) It should still be added that in this language of Modernism "*true*" does not mean *factual*; indeed, Dr. Scharlemann has reminded us in his essay on The Inerrancy of Scripture which begins with the words "In this paper I propose to defend the paradox that the Book of God's truth contains errors," that "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." THIS CURRENT VIEW OF MODERNISM, OF CONFRONTATION-BY-GOD-IN-EVENTS, ACCORDING TO WHICH THE BIBLE ITSELF IS NOT A REVELATION (BY VIRTUE OF ITS PLEINARY VERBAL INSPIRATION), BUT ONLY A DYNAMICALLY "INSPIRED" BOOK OF CERTAIN PEOPLE ("DYNAMICALLY" BEING DEFINED AS: ABLE TO SAY THAT CHRIST IS LORD), AND (THUS) A MERE "RECORD, WITNESS, AND MEDIUM" OF REVELATION TEEMING WITH FACTUAL ERROR IS THE VIEW WHICH PROF. SCHARLEMANN HAS ESPOUSED AND WITH WHICH HE IS INFESTING THE MISSOURI SYNOD. HE HAS APPLIED THIS VIEW PARTICULARLY TO THE DOCTRINE OF GOD IN HIS ESSAY GOD IS ONE (WHICH HE HIMSELF CHARACTERIZES AS SETTING FORTH HIS NOTION OF "CUMULATIVE REVELATION") AND TO SCRIPTURE, WHICH HE HAS "EXPLORED" ON THE BASIS OF THE PRINCIPLES OF MODERNISM IN VARIOUS ESSAYS ON THAT SUBJECT. IN THE LATEST REPORT CONCERNING DR. SCHARLEMANN'S VIEWS WHICH HAS ISSUED FROM THE OFFICE OF THE PRESIDENT OF THE MISSOURI SYNOD, (NOV. 29, 1961), AS IN FORMER REPORTS, THE PROFESSOR CONTINUES TO POLEMICIZE FOR HIS MODERNISTIC VIEWS: HE HAS NOT YIELDED ONE IOTA OF THEM, AS HE HAS HIMSELF UNMISTAKABLY VERIFIED IN A LETTER DATED DEC. 22, 1961.

WHEN, IF EVER, WILL THESE FACTS BE OFFICIALLY FACED AND ACKNOWLEDGED BY THE MISSOURI SYNOD SO THAT ITS PEOPLE MAY NO LONGER BE DECEIVED AND CONFUSED BY WHAT IS UNDENIABLY BEING MORE THAN JUST PERMITTED TO GO ON BY ITS HIGHEST OFFICIALDOM, ITS GOD-GIVEN FELLOWSHIP DISRUPTED, AND WHO KNOWS HOW MANY OTHER SINCERE SOULS BEYOND ITS MEMBERSHIP JUSTLY OFFENDED AND

ESTRANGED INSTEAD OF BEING POSSIBLY WON FOR IT? WHEN, IF EVER, WILL THERE BE AN OFFICIAL PUBLIC REPUDIATION OF PROFESSOR SCHARLEMANN'S FUNDAMENTALLY SUBVERSIVE POSITION — A POSITION DESTRUCTIVE OF THE VERY SOURCE OF OUR CHRISTIAN FAITH AND OF ITS ONLY TRUE STANDARD OF DOCTRINE BY WHICH ALL TEACHERS ARE TO BE JUDGED? IN OTHER WORDS, WHEN IF EVER, IS THERE TO BE A RETURN TO TRULY LUTHERAN AND EVANGELICAL WAYS WHICH PROTECT IMMORTAL CHRIST-BOUGHT SOULS AGAINST SUCH ERROR? THAT MISSOURI'S PRESIDUM (WHERE ITS REAL TROUBLE LIES) CAN HARDLY BE EXPECTED TO TAKE PROPER ACTION SHOULD SEEM QUITE CLEAR FROM ITS FOUR YEARS OF DAWDLING AND OF DEFENDING PROF. SCHARLEMANN'S DOCTRINE. IS IT NOT HIGHEST TIME THAT OUR CHURCH AS SUCH (ALL OF ITS MEMBERS) ASSERT ITSELF AND TELL ITS OFFICIALS, WHO ARE ITS SERVANTS, NOT ITS MASTERS AND LORDS, WHAT IS EXPECTED OF THEM? THE CRISIS CONVENTION AT CLEVELAND IN JUNE MAY IN THE JUST PROVIDENCE OF GOD BE THE LAST OPPORTUNITY FOR SUCH ACTION. THERE DARE BE NO TEMPORIZING, NO MERE MARKING OF TIME, NO COMPROMISING, NO POSTPONEMENT, NO YIELDING TO FALSE PRESSURES, NO FALSE "LOVE," NO FALSE "EVANGELICALISM," AT THIS CONVENTION. THE SITUATION IS OF SUCH A CRITICAL NATURE AS TO CALL FOR UNHESITATING, DETERMINED, ALL-OUT ACTION — NOW!

The above views of Prof. Scharlemann were set forth in formal statements by him in the President's Letter of Aug. 22, 1960, to Missouri's clergy and teachers. Since receipt of that letter we (the CLPB Executive Staff) have been pleading in vain with the President for A MEETING IN WHICH THAT LETTER WOULD BE MADE THE BASIS OF DISCUSSION. In accordance with the correspondence which we initiated on Aug. 31, 1960, the purpose of such a meeting would be to make clear the Scriptural unacceptableness of the settlement of the Scharlemann Case proposed in the President's letter. We assured the President from the beginning that we would be prepared with a succinct statement of the issues when we meet; and such a statement has been ready all this while. We also asked for a neutral

moderator for such a meeting, and for a tape-recording, "essential for the protection of all concerned." Why should anyone hesitate to consent to SUCH A MEETING? Is it evangelical to do so? Is it in accord with Christian love? Is it in accord with Matt. 18? Why should anyone, instead, resort to public attacks — a thinly-veiled defense mechanism — and unwarranted public defamation of those who ask for such a meeting, instead of consenting to it? Such a procedure can only serve to hasten the destruction of the Missouri Synod as a confessional body and to seal its doom. Yet the President HAS all this while (a year and a half and more) declined to agree to such a meeting — a meeting in which the doctrinal ISSUES would be made basic to all else. More than that, while declining such a meeting, the Presidium more recently proceeded to implement the settlement proposed in his letter of Aug. 22, 1960 by a published Special Report (Nov. 29, 1961) which was addressed to all members of the Missouri Synod (Lutheran Witness, Dec. 26, 1961), in which the Presidium declared itself in agreement with Dr. Scharlemann's position and procedure!

Does this look like evangelical dealing? Must not every one see why we are disturbed in our heart of hearts over what is going on in our cherished Missouri Synod today? It is OUR FAITH that is at issue!

Christian Doctrine — or Speculative Human Philosophy?

Dr. Kretzmann concluded his article in the *Conservative Lutheran Defender* by setting forth his own position, as follows:

We cannot but point, in this connection, to the statement in the *Apology* (Trigl., p. 225): "It is evident that theologians have mingled with Christian doctrine more of philosophy than was sufficient." When the murky stream of human philosophy and speculation befouls the "pure clear fountains of Israel (limpidissimi purissimique fontes), as the Formula of Concord puts it (Trigl., 851), the time for negotiations and concessions is definitely past and the direction: "Avoid them!" must be rigorously applied.

Which Way, Cleveland?

A very highly and rightly respected overseas theologian who still hopes and prays that action at the Missouri Synod's impending critical convention at Cleveland will be as it should be, has written that if there is shilly-

shallying, then good-bye Missouri! He is hoping and praying that the decisions at Cleveland will be 'popular' and overwhelming; and that, *if officialdom stands as an obstruction, it will be swept out of the way by pastors and laymen who are determined to see Missouri abide by the Word.*

This is also *our* most fervent and earnest prayer.

Can any true Missourian pray — and work — for less?

GRACIOUSLY HEAR, OUR PRAYER, O LORD!

❁ The Case Plainly Stated

Let's get clear on this.

The Controversy concerning the Word of God within the Missouri Synod is very simple; there is really nothing difficult about it at all for anyone who will take the trouble to ascertain the *facts* regarding it. And who should not be willing to do this in view of the high prize that is at stake? That district president was right who declared that the issue is for Missouri to be or not to be when he heard Prof. Scharlemann present his strange doctrine at Pocono Crest, Pa., in the fall of 1958.

Constantly-changing Modernism, which will never have a *final* word because it has no final WORD, currently insists that the only way God "speaks" or ever has "spoken," is by His divine *acts*; that thus it is He reveals Himself. — Himself and nothing more: not truths about Himself; no truths of any kind. The Bible is not revealed truth, it says; it is only "a record of" revelation, i.e., of the *acts* by which God has revealed Himself. These are said to be the "Word of God" and the only revelation that there ever was or will be.

Modernism further insists that only certain individuals have ever recognized the "Word" of God (His acts) as such; that such individuals have "interpreted" it; and that in so doing, or in recording these acts and their "interpretation," they and/or others (who did the recording) were enabled by some sort of special "insight" or illumination (which is sometimes referred to as "inspiration") enabled to say that Christ is Lord. Only in so far as it does this, is the Bible said to be "reliable."

In short, Modernism *denies* that the *written words* of Holy Scripture are as such

the Word of God and thus a revelation. It denies that the words of Holy Scripture in themselves are *the living, active Word of God* (Heb. 4, 12); that they are revealed truth or that they contain any revealed truths or doctrines at all. Modernism denies the miracle of the divine verbal inspiration of the Bible in the sense of II Tim. 3, 16 (that all that's *written* is "breathed out" by God), and its inviolability or inerrancy in the sense in which Christ vouches for it (John 10, 35). It denies that the written Word is a miracle comparable to the perfect, sinless, divine-human nature of the Living "Word," Christ.

Modernism's doctrine of revelation-by-divine-acts, which denies the historic Christian faith of revelation-by-divinely-inspired-words-and-truths is the position of Professor Scharlemann at Concordia Seminary in St. Louis, according to whom the Bible is FULL OF ERROR.

Why should there be more words about this matter?

Why should officials of the Missouri Synod be permitted to defend such a position as not constituting false doctrine which its Brief Statement of its Doctrinal Position rejects as "horrible and blasphemous"?

To genuine Lutherans the Prophetic and Apostolic Scriptures of the Old and New Testaments (what is *written* by Apostles and Prophets not just something that is contained therein or that they are among others things "a record of") are "the pure, clear fountain of Israel" (the clear and inerrant source of the Christian faith) and the only true standard by which all teachers and doctrines are to be judged. (Lutheran Formula of Concord, Trigl. 851.) They are *"the revealed Word of God"* (p. 1083:64). They are *words which "fell from the Holy Ghost"* (Apology of the Augsburg Confession, Trigl. 153).

A thousand Scharlemanns can't change these facts. Nor can a thousand Presidiums and others who by the "procedures" to which they are so devoted persist in defending such faith-destroying denial, as not being false doctrine.

Are you a genuine Lutheran, unwilling to pay mere lip-service to Holy Scripture and the Confessions of our Church? Then rise up and resist the shackles by which certain officials would bind you. Let there be no apathy at the grassroots — lest you lose the *graciously written Word of God*, and with it your Lord Himself (who in His divine authority says, "Is it not written? . . . and

the Scripture cannot be broken!"). The alternative is enslavement to men who insist on permitting soul-destroying error to be ever more compounded in our church.

Lord God, for Christ's sake graciously bring to nought current machinations against Thy Word and mercifully save Thy people, unworthy though we be of this!

● Did Dr. Scharlemann's Critics Decline to Meet with Him?

In the *Report* of Nov. 29 much has been made of the charge that many men who had attacked the doctrinal position held by Prof. Martin Scharlemann made no effort to meet with him personally and even declined to meet with him, when they were invited to do so. The same charge was made in the April 4 issue of the *Lutheran Witness*, in which another attempt was made to bring a report on the matter to the attention of members of the synod.

The implied criticism of those who found fault with the St. Louis seminary professor and who are said, up to this time not to have met with him and the Presidium, is based on the premise that private negotiations must always precede any public appeal for correction. This argument is supposedly based on Matt. 18.

However, Matt. 18 deals with offenses which are committed against us personally. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," is says. But when I see my fellow men being attacked and harmed, it is surely not my duty to enter into private negotiations with the attacker, before I come to the defense of my suffering brethren. If the doctrinal aberrations advanced by Scharlemann are harming members of the church (and we are convinced that they are bringing much harm), then we have no right to delay in taking action against the false teaching which he espouses. Love for the Church, love for God's Word, yes, love for Dr. Scharlemann demands that we should do all in our power to bring about a removal of this cancer which threatens to eat the heart out of our Synod.

Moreover, Matt. 18 refers to private sins. Dr. Scharlemann's offenses are a public scandal and it is a sin for all of us who are responsible. Whenever we make a contribution for Synod, we help to pay Dr. Scharle-

mann's salary, and the Bible says, "He that is partner with a thief hateth his own soul." If we support a man who teaches falsely, we become jointly guilty with him. And if we do this knowingly, and aid and abet the offense by remaining silent about it, permitting others to continue to support him, because they do so in all simplicity of heart, we become doubly guilty. There is also a passage in the Bible which says, "Them that sin rebuke before all, that others may fear."

Dr. Scharlemann is free to go from conference to conference, from classroom to classroom, spreading his nefarious poison, infecting the unsuspecting and the gullible with the virus of his disease. Shall we make no attempt to isolate him from those whom he may infect? It is often said in defense of Dr. Scharlemann that students in his classes have testified that they did not recognize any false doctrine in his teaching. Does this prove that Dr. Scharlemann has not taught falsely? May it not also prove that Dr. Scharlemann has indeed infected others? Shall those who recognize his error remain silent while he is free to proclaim it from the housetops?

There may have been some justification for silence when it still appeared that the appointed channels for the correction of error in our midst might be able to cure the disease. But now that the "Report" of November 29, 1961, has publicly declared that Dr. Scharlemann's position and procedure are in perfect harmony with the Scriptures and the Lutheran Confessions, we have no choice but to speak out to express our concern.

By this we do not mean to accuse the presidium of Synod of willful sin or conscious error. The demands made upon our administrators may be such that they are not able to study this matter as well as they might. It may also be true that they do not have the gift of discerning the spirits (I Cor. 12:10), the ability to recognize false doctrine which hides itself behind deceptive terminology and unclear statements. In fairness to them it should also be said that they may have been under the impression that Dr. Scharlemann had retracted some of his erroneous views. But Dr. Scharlemann himself stated about a month after the report was issued that he had retracted nothing, since there was "nothing to retract." While we therefore find fault with our brethren in the administration we do so in all love and fraternal consideration.

However, in spite of the fact that we were convinced that Matthew 18 was not

applicable to the situation, we were aware that many brethren felt that the steps laid down in Matthew 18 ought to be followed in dealing with Dr. Scharlemann. In fraternal consideration for these brethren many efforts were made during the past two years and more to pursue the course outlined in Matthew 18. The efforts recorded in the following paragraphs recount the attempts of only one man to deal with Dr. Scharlemann. Others made similar efforts only to see them just as completely frustrated.

The "Report" of November 29 implies that the responsibility for the failure of men to meet with Dr. Scharlemann rests with the critics of Dr. Scharlemann, who declined to meet when they were invited to do so. The fact that Dr. Scharlemann refused to meet with brethren who sought to admonish him is not mentioned or even hinted at in this "Report." Yet the president of Synod and the other members of the presidium had been appraised of this fact. Documentary evidence of this is available in our files to anyone who cares to see it.

A few days after Dr. Scharlemann read his essay to the Northern Illinois Pastoral Conference, a letter was addressed to Dr. Behnken by Dr. Siegbert W. Becker, one of the associate professors of religion at Concordia Teachers College in River Forest. In this letter he asked what could be done to correct Dr. Scharlemann's errors. Dr. Behnken advised him to take up the matter with Dr. Scharlemann. This letter was dated May 6, 1959.

As a consequence, Dr. Becker wrote to Dr. Scharlemann on May 12, 1959. He took issue with the position which the seminary professor had espoused at the pastoral conference. In the letter he asked Dr. Scharlemann whether he accepted the doctrine of inspiration as it is set forth in the Brief Statement. Dr. Scharlemann replied that he was not able to answer that question.

On May 18, 1959, Dr. Becker again wrote to Dr. Scharlemann and sought to carry on fraternal admonition. The River Forest professor wrote:

"Before I ask a second person to join me in admonition to you, I would most respectfully ask you once more for a copy of your paper. It seems to me that members of the conference should not be placed into the embarrassing and difficult position of having to deal with a brother on the basis of their own recollections of what was read. I am still of the opinion

that the paper denied the doctrinal position of our church and that it presented a false view of Scripture. Would you therefore be so kind as to send me a copy of your paper?"

To this request Dr. Scharlemann replied on May 22, 1959, that he would not send a copy of his paper nor would he be present at any meeting at which he was to be admonished. He stated that misgivings about his paper should be addressed through the district president to the St. Louis seminary board of control. These, he said, were the proper channels. This, of course, ended the correspondence for the time being.

During the next month Dr. Becker wrote to the president of the Northern Illinois District, to the president of the seminary, to the secretary of the seminary board of control, and the president of Synod in an effort to bring about a God-pleasing solution to the Scharleman case.

When Dr. Behnken reported to all pastors and teachers of Synod on August 22, 1960, that "some resorted to all manner of attacks both orally and in print, as well as in so-called 'open letters' without getting in touch with the essayist," not one word was said about the fact that men had sought to get in touch with Dr. Scharlemann and that he had threatened one or the other of them with libel suit for saying that he was guilty of false doctrine, nor of the fact that he had in other cases simply refused all admonition, declining even to meet with who ever had sought to admonish him. The letter of August 22, therefore, was manifestly a misrepresentation of the facts, and therefore Dr. Becker released the letter in which Dr. Scharlemann refused to meet with him. A part of this letter was published in the October, 1960, issue of the *Confessional Lutheran*.

The *Confessional Lutheran*, in publishing the letter had not revealed the identity of the man to whom Dr. Scharlemann had written. But without making any effort to deal with Dr. Becker according to Matthew 18, Dr. Scharlemann immediately revealed the identity of the recipient of the letter to the Rev. Martin Koehneke, president of Concordia Teachers College, and soon thereafter asked the board of control of Concordia Teachers College to discipline Dr. Becker for releasing the letter for publication.

In reply to one of Dr. Scharlemann's letters in this exchange, Dr. Becker wrote to him on November 7, 1960, "I was much

saddened by your letter to me of November 3, in which you stated that you had no intention of resuming our correspondence which was interrupted by your refusal to continue our fraternal discussions more than a year ago. As you know, it was this refusal of yours which led me to conclude that the only course left open to me was to 'tell it to the church.' *Secular* law, to which you refer, does not interest me in the least in this matter. A theologian should certainly be honest in his correspondence, so honest that he can let the whole world know what he has written. Won't you reconsider your unkind refusal to continue our correspondence with a view toward a possible future meeting with one or two witnesses present?"

On November 8, 1960, the board of control of Concordia Teachers College considered Dr. Scharlemann's charges against Dr. Becker and the board suggested that the two men arrange a private meeting to discuss their differences as brethren, offering even to pay the travel expenses involved.

On November 10, 1960, Dr. Becker, in answer to the appeal of the board wrote to Dr. Scharlemann as follows:

"It seems to me that both of us should welcome the opportunity to discuss our differences, and I shall be happy to meet you at any time that can be arranged to fit into our schedule. I would not like to miss classes unless it were absolutely necessary, but I am sure that President Koehnke would agree that this is important enough to justify this if nothing else can be arranged. I believe that we ought to try to get together just as soon as possible to discuss our differences, beginning, I hope, with our doctrinal disagreements, for if these can be resolved we should have no difficulty arriving at an amicable and God-pleasing solution to our other disputes. I am ready to express public regret over any pain that I may have caused you, if we can only learn to walk together in the same mind and in the same spirit, as I am sure our mutual Lord and Savior would have us do.

Will you be in the Chicago area some time in the near future and do you have any suggestions as to time and place? We should perhaps try to arrange this meeting with as little expense as possible to Synod. I have no occasion to come to St. Louis, but I would be willing to do this if necessary.

I would suggest that we try to meet either on Thursday, December 8, or on Thursday, December 29, if this can be made to fit into your schedule. Could we perhaps each drive halfway and meet in some hotel between here and St. Louis?"

To this letter no reply of any kind has been received up to the present day, but on November 20 Dr. Scharlemann wrote to the board of control and refused to meet with Dr. Becker privately. A copy of this letter was sent to Dr. Becker, who again addressed himself to the St. Louis professor on November 22 as follows:

"I have before me the copy of the letter which you addressed to the board of control.

I am amazed at the lack of fraternal consideration which this letter displays, and also at the dishonest distortion of the facts. You say that you have no guarantee that what you say will not *at once* be published in *The Confessional Lutheran*. You know that I made every effort to deal with you fraternally a year and more ago. It was you who refused to deal with me long, long before I ever released your letter to the *Confessional Lutheran*.

I cannot, of course, agree that I will forever remain silent about whatever transpires between us, but I do pledge faithfully that if we can honestly settle the issues between us, I shall never breathe one word of what is said or done. If we cannot agree, there remains no other course open than to 'tell it to the church.'

Moreover, it is not fraternal nor just to insist that I must deal only with the immediate issue at hand and that my charges against you, which are prior charges, must be ignored. I am willing to discuss with you privately or with members of the board present all those matters which are in dispute between us. But I must insist that if such a meeting is held, we will begin at the beginning and discuss also your false doctrine and your refusal to meet me on fraternal terms.

Moreover, you must recognize that you must be bound by the same rules that you impose on others. I may have revealed what you wrote to the *Confessional Lutheran*, but a few days ago, you revealed what I had done to a man sitting next to you on a plane from Minneapolis to Chicago. Is it forbidden to reveal such

things openly in writing but permitted to do so orally, where there is little danger of being discovered?

I will say again just by way of emphasis that I did not reveal any of your words or acts, until you had made it clear that you were no longer willing to deal with me. However, you revealed this matter to President Koehnke before you had even heard from me. Which is the greater wrong?

To this letter also no reply of any kind was received.

Two days later, on November 24, 1960, Dr. Becker again wrote to Dr. Scharlemann in an effort to do all that was possible to bring about a meeting and to bring about a solution to their differences. This letter read as follows:

After I wrote to you on Tuesday, I began to wonder whether I had perhaps done you an injustice in my total dealings with you. Perhaps I have given you the impression that I am not worthy of being treated as a fellow-Christian. But perhaps this can still be remedied.

I was deeply hurt by the charge that I am untrustworthy, but, as I think of this charge, it seems to me that you are making the same mistake in dealing with me that you make in your attitude toward the Holy Scriptures. A trustworthy person is not one whom you can depend upon to do what you want him to do, nor is he one who follows the ethical principles that men invent. Rather he is one who can be depended upon to do what he promises to do. This is why it is also an anomaly to speak of the trustworthiness of God and His truthfulness, while at the same time casting doubt upon the factual correctness of what He says. This sort of trustworthiness you can expect from me. I have never broken a promise to you, nor have I, so far as I know, ever been guilty of deceiving you by my words. I have spoken openly, directly, and honestly to you, and I intend to continue to do so.

But perhaps, since the Bible tells us to go the second mile, I should make one more effort to reach your heart, even though your last letter again appears to imply that you are unwilling to deal in a fraternal way with me. I am willing, under certain conditions, to send the following letter to the *Confessional Lutheran*, or to express the same thoughts

publicly through any medium that you may suggest.

"Dear Brother Burgdorf,

When I sent you the letter in which Dr. Scharlemann refused to be dealt with according to Matthew 18, I was under the impression that his refusal was a final thing. However, since Dr. Scharlemann has now agreed to meet with me together with one or two witnesses so that we may discuss his doctrinal position, I have come to the conclusion that I acted hastily and without due regard for a teacher at our seminary. Therefore, I request that you publish this letter as a public expression of regret over my action.

S. Becker."

This letter I am willing to send if you will agree to meet with me, either alone, or with one or two witnesses present. At this meeting, to be held at any earlier date, we will discuss the following:

1. Your charges of bad faith in which you impugned my motives in St. Paul's Church in Melrose Park. This will be discussed, not because I am anxious to receive an apology from you, but because I am afraid that your harsh attitude toward me is a dangerous impediment to your salvation. This point can be quickly disposed of, if you will assure me that your remarks made in your apology to Pres. Werfelmann were also intended for me and also covered these remarks.
2. The doctrinal differences between us. On my part, I am willing to promise that I will not release for publication any document that may pass between us, nor reveal any of the remarks that are exchanged between us, until I am convinced that the time has come 'to tell it to the Church.' I can assure you that I will be much more patient than you have been in this latest exchange of letters between us. For that reason also I am not sending a copy of this letter to the board of control at present. But since they will meet in a few weeks, I beg of you to give me your reaction to this proposal before that time.

Feel free to suggest changes in the letter that I have proposed above. May God help us to arrive at a satisfactory

solution to the difficulty between us, so that His name may be hallowed and His kingdom may come, and that the Church may be benefited. It is a shame that two teachers in the schools of the same church, can no longer deal with one another, and it is an offense that ought to be removed as soon as possible. For my part, I am willing to do all that I can honestly do to bring about a meeting not only of bodies, but also of minds and hearts."

To this letter also no reply of any kind was received.

On December 20, 1960, the board of control of River Forest once more asked the two men to meet to settle their differences. Still Dr. Scharlemann refused to meet with Dr. Becker. Instead, on December 26, he sent the following apology to the River Forest professor, "Herewith I send you my apologies for any and every unkind act toward you, including the incident at the pastoral conference of the Northern Illinois District. None of these were (*sic*) actually ever intended to be unkind. But they seemed to you to be of that nature; and that is enough. I, on my part, herewith strike from my active recollection any and all items that seemed incomprehensible to me on your part." This "apology" is so manifestly improper and unacceptable that Dr. Becker felt that no reply was necessary, especially in view of the fact that no reply had been made to his letters of November 10, November 22, and November 24.

In the light of all this, it seems incomprehensible that the April 4, 1961, issue of the *Lutheran Witness* again implied that the men who had criticized Dr. Scharlemann had refused to meet with him, especially since as early as June, 1960, Dr. Becker had reported to Dr. Behnken that Dr. Scharlemann had refused to meet with him.

On April 13, as a commentary on the April 4 issue of the *Witness*, Dr. Becker wrote to the president and three of the vice-presidents of the general Synod, to the president of the Northern Illinois District, and to the president of the seminary. In this letter he said, among other things,

"The *Witness* article implied that those of us who attacked Dr. Scharlemann did not make an effort to get in touch with him or to admonish him personally. I have made repeated efforts to meet Dr. Scharlemann. He has persistently refused.

He refused to do this even when he was asked by our board of control to meet with me. I offered to meet him in St. Louis, in Chicago, or half-way between the two cities. He has refused; in fact, he ignores all suggestions on my part and no longer even responds to the request. I now feel perfectly free to attack his position anywhere, since I believe he represents a threat to the whole Church."

For the praesidium of Synod, the president and academic dean of Concordia Seminary, and Dr. Scharlemann therefore to report to Synod that the invitation to meet with Scharlemann has been declined by the critics of Scharlemann is, at best, a half-truth. And it is a half-truth which is uttered in the light of better knowledge. Surely one of the men mentioned above might have remembered what Dr. Becker had written on April 13, 1961. Above all, Dr. Scharlemann knew what the facts of the case were. The *Report*, issued on November 29, puts those who disagree with Dr. Scharlemann in a bad light while shielding Dr. Scharlemann. Members of the Presidium of Synod knew of these efforts of Dr. Becker to deal with Dr. Scharlemann. As early as May 9, 1961, Dr. Oliver Harms addressed this question to Dr. Becker, "Would you still be willing to meet with Dr. Scharlemann?" And on June 9, 1961, Dr. Behnken wrote to Dr. Becker, "I am aware also of the fact that in the past, he has declined to meet with you." And yet as late as February 8, 1962, one of Dr. Becker's colleagues on the faculty at River Forest reported to him that one of the brethren in St. Louis told him [Dr. Becker] that he [Dr. Becker] had refused to meet with Dr. Scharlemann.

Surely, facts like these should go into the record of the great CONTROVERSY CONCERNING THE WORD OF GOD within the Missouri Synod. And, above all, they should be known by those who must make a God-fearing, sincere, intelligent Christian decision concerning that controversy, upon the outcome of which the fate of our Church depends.

● The Unsettling Settlement

A Satire on current "evangelical" and "charitable" methods of settling theological controversies. The satire works like symbolic logic: Thick, obfuscating verbal fog is condensed into a few quintessential drops, so that, daylight having been restored, the mind

is enabled to perceive as ludicrous that which appeared so formidable in the fog. *Caveat lector*: Any resemblance to anything is purely intentional!

(Note: Sometimes a bit of becoming satire may accomplish what many words of a straightforward presentation of facts may not succeed in doing. It is hoped that the present unsolicited contribution may prove helpful toward such an end in a relevant situation that is as critical as it is real.)

EXHIBIT A

"The Fiction of a Personal Devil"

(From a speech by Dr. X, delivered in Hyde Park, London, as it appeared the following day, with documentation, in the Classified Entertainment section of the *Times*.)

That the devil is a personal being is one of those Fundamentalistic leftovers which must now be clearly repudiated, if we are to be theologically mature and responsible.¹ It is a figment of primitive religious imagination.² As a Biblical concept, the devil is simply a symbol or personification of evil, nothing more.³ There simply is no such personal evil being, "devil."⁴ To force the Biblical symbol into the later conceptions of personality developed by Humanism, is to distort it, to substitute human tradition for God's Word.⁵ Manteuffel states the case well:

The phantasm of a personal devil-being was taken over from the cosmic Dread ("Angst") of their time, by the medieval concepts of the Beyond and of the underworld, when these concepts were hardening into dogmatics. Today this phantasm must be recognized and rejected decidedly as a gigantically exaggerated malformation on a para-Christian philosophical basis. In the New Testament we are dealing with a devil-symbol which dramatically and dynamically transcends the two-dimensional flatness of the plane of factuality, and whose structural nearness to the demonology of antiquity must be understood purely formally, in the sense of a conceptual-terminological point of contact. But viewed on its own terms, this devil-symbol says no more — whoever wishes to say more here, actually says less — than that man cannot, in the creatureliness of this eon, avoid facing that existential evil ("malitia") which is affirmed only in the denial of every falsely objectivising personification.⁶

NOTES:

- 1) Siegfried Z. Manteuffel, *Death, Devils, and Demons*, p. 3.
- 2) *Ibid.*, p. 5.
- 3) *Ibid.*
- 4) *Ibid.*, p. xiii.
- 5) *Ibid.*, p. 39.
- 6) *Ibid.*, p. 407. For the sake of precision, we include this paragraph as it appeared in the original German version, *Das Neutestamentliche Teufelsmotiv in Abgrenzung gegen das Altertum, neu bearbeitet im Lichte der neusten biblisch-systematischen Behandlungen des vorliegenden Stoffes*, p. 313:

Das Hirngespinnst eines persönlichen Teufelswesens welches die in Dogmatik erstarrten mittelalterlichen Jenseits- und Unterweltsvorstellungen der kosmischen Angst ihres Zeitalters entnehmen, muss heute allerdings ganz entschieden als eine gigantisch ueberspannte Fehlentwicklung auf para-christlich philosophischem Boden erkannt und abgewiesen werden, handelt es sich doch im N.T. um ein die zweidimensionalen Verflachungen der Factizitaetsebene dramatisch-dynamisch durchbrechendes Teufelsymbol, dessen strukturelle Annaeherung an die Daemonologie des Altertums doch wohl nur rein formell im Sinne eines begrifflich-terminologischen Anknuepfungspunktes zu verstehen sein wird, das aber aus sich selbst heraus gesehen eben nicht mehr besagt — und wer hier mehr sagen will, sagt eigentlich nur weniger — als dass der Mensch sich in der Geschoepflichkeit dieses Aeons einer Auseinandersetzung mit der doch gerade nur durch Verneinung jedweder pseudo-objektivisierender Personifikation bejahten existentialen malitia, nicht entziehen kann.

EXHIBIT B

"A Three-Dimensional Devil in Biblical, Dynamic Perspective." (From an article by Dr. X, appearing in the *Discordia Theocratica Quandary*, vol. 10, number 1, pp. 7-35.)

Fundamentalism believes in a personal, black Devil, complete with horns, hooves, tail, and pitchfork, who rules Hell, which is a place that can presumably be reached by digging a few miles into the earth's crust! Liberalism, on the other hand, totally denied evil. The truth, as contemporary theological thought has discovered, lies somewhere between these two extremes. Obviously, the entire doctrine needs to be restudied and restated in the light of current Biblical thought, if we are to be theologically mature and responsible.¹

The time has come to insist that the word "personal" is inappropriately used to describe the devil.² If the word "personal" is to be used at all, it must mean something like this, that all theology, and therefore also the doctrine of the devil, is personal, that is, it confronts the individual with the necessity of personal choice.

As a Biblical category the devil is simply a symbol or personification of evil. To ask whether the devil exists as a person, is to ask the wrong question and to force unbiblical philosophical categories on Scripture. Although traditional dogmatizers have taken no small delight in emphasizing the concept of a personal devil, this idea is clearly an arbitrary notion, since neither Scripture, nor the Confessions, nor even the Brief Statement ever assert that the devil is a person. Only modern Humanism has brought about the individualistic isolation of "persons," a concept unknown in Biblical times, when organic, tribal structures prevailed ("My name is legion: for we are many," Mark 5:8).

It is important to see what Scripture itself says on the subject, and to dismiss all other ideas, no matter how traditional. We note, first of all, that blackness, hooves, horns, tail, and pitchfork are never attributed to the devil in Scripture. Thus, with one stroke, the entire conception of Fundamentalism is proved groundless and collapses before the weight of a vigorous Biblical research which has once and for all rejected Liberalism! It is essential to note, too, that the devil is always presented in Biblical, actional, functional, dynamic categories, never in static ontological ones. That is to say, Scripture presents the devil as acting, slandering, roaring, devouring, tempting, believing, trembling, but never merely as "being," or "existing," much less doing so "as a person."³ To raise here the ontological question of existence — in a philosophical sense — is to reduce the three-dimensional picturesque richness of Scripture to the neat two-dimensional drabness of modern Western thought. To argue that if the devil acts he must exist is to betray Biblical thought-forms and to stray into philosophy, and metaphysics at that! Scripture nowhere asserts that what acts, must exist. This is a *strictly* philosophical premise, probably invented by Aristotle. The Bible merely portrays the devil as acting, without drawing any philosophical conclusions about his "personal existence." Luther was well aware of the dynamic latent in this concept, when he refused to be concerned about the abstract question of the devil's existence, but simply hurled the ink-pot at him, in existential fervour. Luther knew from experience, that, as Manteuffel has put it so well, the devil is "*nie fassbar, immer nur tintenfassbar*" (never tangible, only inkpottable).

And when Lutherans shall have returned to Luther, to the Reformation, and to Scrip-

ture, they will cease to be champions of the devil and his "personal existence," and recognize that Lutheran theology, unlike Reformed Fundamentalism, affirms faith in Christ, not faith in the devil!

NOTES:

- 1) Siegfried Z. Manteuffel, *Death, Devils, and Demons*, p. 3.
- 2) *Ibid.*, p. xiii and p. 5.
- 3) *Ibid.*, pp. 39ff.

EXHIBIT C

(Official Notices in the *Discordia Theocratica Quandary*)

DTQ, vol. 13, no. 7, p. 11:

Official Notice:

A misunderstanding has occurred with regard to certain statements of Dr. X, whom some have hastily accused of denying the doctrine of the devil, without, however, proving their contention by means of evidence, upon request. The entire matter is being studied very carefully, and the misunderstanding will be cleared up. Good progress is being made. There is no need for alarm. There can be no doctrinal compromise of any kind whatsoever, absolutely. The matter is well in hand. All uncharitable, legalistic, unevangelical, unbrotherly, malicious, overheated, and unfulfilled brethren are herewith fraternally, and in all charity, admonished not to rush into open controversy, lest the peace and harmony of the church and its stewardship program be disturbed.

DTQ, vol. 14, no. 3, p. 13:

Official Notice:

Unfortunately our fraternal admonition to keep the peace has not been heeded, and much ill-will and confusion have spread, forcing us to take further steps. We are happy to report that Dr. X has repented. He no longer holds to his former position with regard to the personality of the devil. The doctrine of the devil still stands at our Seminaries, as always, and we ask everyone to have the fullest confidence in our institutions and officials.

DTQ, vol. 16, no. 5, p. 5:

Official Notice:

Due to the continued attacks and malicious misrepresentations we have decided to publish the full text of Dr. X's *Statement*, since our last Official Notice has

been misunderstood again. Here is the text:

1. My article 'the Fiction of a Personal Devil' is beyond discussion, for it was delivered orally at Hyde Park, London, where, as very informed person knows, anything at all may be said. By what right this item is publicized in America the author is at a loss to understand.
2. As for my article 'A Three-Dimensional Devil in Biblical, Dynamic Perspective,' this has been maliciously misrepresented by hateful, and ignorant people. There is no false doctrine in my article. I have never denied the doctrine of the devil, and anyone who says I have, is slandering me. I continue to believe and teach what I have always believed and taught.
3. My article was tentative, and I am quite prepared to change some of the language. In fact, I should have said some things much more carefully and tactfully.
4. The discussions of the last few months have convinced me that words like 'personal' and 'existence' should be retained in connection with the doctrine of the devil. In obedience to my Ordination vow I take it for granted that these terms must be used in their Biblical, dynamic, two-dimensional sense."

DTQ, vol. 17, no. 7, p. 9:

Official Notice:

Apparently the position of Dr. X is still a matter of misunderstanding, despite all assurances! These things ought not so to be, brethren! It is true of course that Dr. X has said: "There simply is no such personal evil being, 'devil.'" But this must not be taken out of context. For Dr. X has also written: "... the devil is always presented in Biblical, actional, dynamic categories, never in static, ontological ones." We should be very grateful to Dr. X for having driven us all into Scripture, and having caused us to think more deeply than before. Dr. X's tentative article was designed to discover just what our people are thinking on this subject. Now we know. And that should end the matter. Let us all go back to our work, grateful that our theologians are so loyal and well informed, and so well able to face up to modern theological scholarship.

DTQ, vol. 18, no. 13, p. 1:

Official Notice:

In order to clear up once and for all the remaining misunderstanding regarding the teaching of Dr. X, a meeting was held with him at which all theologians and officials were present. We trust that this will end the discussion and restore unity. Here are some of the questions addressed to Dr. X and his answers:

- Q. Do you believe in the devil?
- A. Of course! I have never denied, but always sought to clarify and explain the Biblical concept of the devil.
- Q. What did you mean by your "repentance," as reported in a previous *Official Notice*?
- A. I meant that whereas I once said that the word "personal" should not be applied to the devil, I now no longer say that.
- Q. What is your position on the *personal existence* of the devil?
- A. I fully subscribe to it, in the Biblical, dynamic sense.
- Q. How do you understand the South African Statement on the Devil?
- A. Very well, thank you.
- Q. Do you defend your previous articles?
- A. Of course, that's why I wrote them. But I realize that I stated some things too tactlessly, and am, therefore, prepared to make some changes in style and wording. Also, my statement "There simply is no such personal evil being, 'devil,'" has caused much trouble and misunderstanding, and I therefore withdraw it. That means it should no longer be discussed.
- Q. What is your attitude to the teachings of S. Z. Manteuffel?
- A. Well, I disagree with him, wherever he is wrong, of course. But I found him very helpful in understanding the Biblical-dynamic sense of words like "personal" and "existence," as well as in his whole brilliant discussion of Biblical categories as opposed to traditional philosophical ones.

THESE REMARKS WERE MADE IN THE PRESENCE OF ALL THEOLOGIANs AND OFFICIALS, AND THEREFORE WE DECLARE THAT THERE CAN NO LONGER BE ANY LEGITIMATE DOUBT

ABOUT DR. X'S POSITION. IN DOCTRINE ALL ARE AGREED. THE DISAGREEMENTS ARE ONLY IN THEOLOGY. IN THESE MATTERS OF INTERPRETATION MUCH SCHOLARLY RESEARCH NEEDS TO BE DONE.

Contributed

● Missouri's Great Shame

In an article in the publication of our Free Church brethren in Germany, *Lutherischer Rundblick* (February 1962), Dr. Cornelius Freiherr von Heyl emphasizes that the "deficiency" in the doctrinal position of Prof. Martin Scharlemann in St. Louis is a deficiency concerning doctrinal content, although it may have grown out of a terminological concern which neither was justified as such. He compares this controversy concerning Dr. Scharlemann's position, which, because of the seriousness of its issue concerning the truth, *was to be brought to a decision and was brought to a decision.* (Emphasis in original.)

The particular point on which our overseas brother concentrates is that of Scriptural inerrancy. He adduces the well known statement from Prof. Scharlemann's faculty paper (February 1958), that "Proceeding now to a further consideration of the concept of inerrancy, we need to keep in mind that it is a modern heresy to identify truth with fact." To this, Dr. von Heyl states: "Confronted by Modernism, Scharlemann's vision is dimmed to the fact that a statement cannot be true, if there is a cleavage between the words of the statement and the reality to which they refer." (Konfrontiert mit der Moderne trübt sich Scharlemann's Blick dafür, dass es nicht wahr waere, was Aussage und Ausgesagtes differieren liesse.)

"This is all the more shameful," the overseas brother observes, "since we have established a development in an opposite direction precisely there where we would not have looked for this on the basis of previous experiences." His reference is to Rome and to the German State Church. He emphasizes that the execution of the *solely* in "Scripture solely" is not possible for Rome [because of its making Catholic tradition authoritative], and that *Scripture* is decadent in "Scripture solely" to the Neo-Protestantism which has made its nest in the State Churches, since critical investigation has dissolved it. And then he goes on to say: "And yet, there are nevertheless signs that there is again (or:

still) a Scriptural orientation at hand or being aspired, which Scharlemann lets one miss."

"First of all, a sidelight on a Roman tendency! In June 1961 the Office and Congregation of Bible [in Rome] jointly let go out into all the Roman world a monition in which one reads: 'There is indeed a praiseworthy zeal for Bible study, but in various quarters views are spread which critically question the genuinely historical and objective truth of both Testaments (in *discrimen adducent*).' 'In *discrimen adducent*' [they bring it into discrimination] — that, precisely, Scharlemann does; that is what his differentiation between (reliably given) truth and (partly reliable) facts comes to. Were he a Roman, the monition to cease doing this would hit him. How will things however finally end in St. Louis? In the Church of the *SolaScriptura*?

"Still more shaming," Dr. von Heyl goes on to declare, "it is to learn of the remnants of right doctrine concerning the Word of God which still *stand* in the otherwise badly undermined State Churches — stand better than they do in the case of this American teacher [Scharlemann]. He then adduces a somewhat longer, excellent citation from a State Church pastor, in which the latter repudiates the position in current controversy, according to which "one first of all has to ascertain from experts what one dare accept as God's Word and what not."

Yes: *How will things end in St. Louis?*

The theme-song of our highest officialdom, its great commercial, remains, in substance if not in very words: We have found no false doctrine in Scharlemann's essays; and there is no false doctrine in the Missouri Synod today!

Shall we listen to the voice of loving brethren who are anxiously calling us to repentance?

Grassroots delegates will have to assert themselves at Cleveland in June, if we are to remain, or again to be, a "Scripture Alone!" church and not to lose the precious Word of God entirely.

LORD, SAVE THY HERITAGE AND BLESS THY PEOPLE!

● When Confessional Reaffirmation Becomes Denial

Even the most solemn reaffirmation of the Confessions may be a denial of them, if the errors of the day are passed over in silence.

Edmund Schlink, *Theology of the Lutheran Confessions*. (Heading supplied by us).

● President Behnken in 1946

On Indicting Those Who Stand Up for Scriptural Principles

"Let us guard against any indictment of those who have stood for Scriptural principles. We know that God has explicitly outlined the duties of His watchmen and God uses some strong language in that connection. The Lord wants preachers who are loyal in His cause, who will not deviate in the least from any part of His Word, who will defend every jot and tittle of it, who will insist that the Church continue in sound doctrine. On the other hand, God wants laymen who continue in His Word, who believe not every spirit, but try the spirits whether they be of God." — Dr. J. W. Behnken, *Fellowship among Lutherans*, an address delivered to the American Lutheran Church Conference at Rockford, Ill., in 1946 and sent to all Lutheran pastors in America, p. 8; also published in the *Lutheran Witness*, Nov. and Dec. 1946. (Title supplied by us.)

● What Caused the Breakup of the Synodical Conference?

In an article in the *Lutheraner* (Jan. 16, 1962) Dr. J. T. Mueller of Concordia Seminary in St. Louis deplored the breakup of the Synodical Conference through suspension of fellowship relations with Missouri by the Wisconsin Synod and the Norwegian Synod: "It must be a matter of great sorrow to every member of our synod that in this jubilee year of Dr. Walther [1961] two synods which hitherto belonged to the Synodical Conference have declared their severance by suspension." "It is certainly a serious matter that there should come about in the Walther-Jubilee year the separation of the Synodical Conference, which Walther helped to found and which was a matter of such cardinal concern to him."

Prof. Mueller puts before the conscience of everyone of us questions to be answered before God:

Does not the blame for this perhaps lie also with us? Has not offense perhaps been given the two synods by us?

We have nothing to add to these heart-searching questions.

PASS YOUR COPY OF THE
CONFESSIONAL LUTHERAN
ON TO SOME FRIEND

● Applying the Brakes at Cleveland

In an article accompanying its Seventh Installment of "Entrenched Unionistic Practices" within the Missouri Synod, the Wisconsin Synod's *Northwestern Lutheran* (March 11) has underlined the following correct principle:

When a unionistic spirit has invaded a church body, its presence can usually be detected not only by what that body *does* through its officials, its boards, and its responsible spokesmen. Equally significant and revealing is *what that church does not do* about individuals, prominent or otherwise, who engage in unionistic practices. Toleration of such activities speaks just as loud a language as does an official pronouncement sanctioning unionistic endeavors.

The installment on Entrenched Unionistic Practices deals specifically with "Toleration of Unionistic Activity by Individuals." As examples of this it exhibits activities of the following, all of whom are identified by name — also a correct evangelical principle, since it prevents suspicion from falling on innocent persons: Drs. Martin Scharlemann, Arthur Piepkorn, Berthold von Schenk, Pelikan, Marty, and O. P. Kretzmann.

The article ends with the apt warning, "Beware of a 300-horsepower motor car with faulty brakes!"

Yes, what a church does *not* do under the circumstances described is indeed most significant. That is why it is all-important that the *Missouri Synod assembled in solemn convention at Cleveland in June take positive action and adopt determined measures* towards restoration of its once wonted doctrinal purity whatever the cost may be and wherever the chips may fall. Cleveland will provide our *church* an opportunity (perhaps its last opportunity) to do what present responsible officials have failed to do. Not to apply the brakes at Cleveland would be disastrous. May all delegates act up to their God-given privilege and duty!

● A Final Word Concerning the Tragedy of Modernism within the Missouri Synod Today

Christianity Today (March 16) contained an excellent article by Dr. Herman Sasse on "A Binding Dogma: The Inspiration of Holy Scripture." In it Dr. Sasse asks the question,

Why modern Protestantism lacks the authority which characterized the doctrinal statements of our fathers in the sixteenth and seventeenth centuries. He finds the answer in the fact that in those days Protestantism "was a positive witness to the authority of Holy Scripture as the only source and rule of all doctrines of the Church. To these Protestants Holy Scripture was the Word of God. We must recognize that the *Sola Scriptura* of the Reformation depends on the firm belief that the Bible is the Word of God. Where this belief is shaken or even abandoned, the authority of Scripture collapses. This is the tragedy of modern Protestantism. We cannot deal here with the process of this collapse. We only note that first the theologians, and then one after another of the churches, severed Scripture from the Word in their official statements of faith. They were satisfied with the assumption that this Word is only contained somewhere in the Scriptures, or that THE SCRIPTURES ARE ONLY A RECORD OF A PAST REVELATION IN THE MIGHTY ACTS OF GOD which were the true Word of God. Or we hear that under certain circumstances the Bible can become the Word of God."

Needless to say, the words which we have capitalized represent the fundamentally subversive view of Prof. Scharlemann in St. Louis.

In concluding his article, Prof. Sasse says: "A Church of the Reformation is, or ought to be, a repenting church. Can our churches still repent? Or is their day for repentance forever past? Thank God, if they will 'hear what the Spirit saith unto the churches,' they can yet return, by His grace, to the Word of God."

So mote it be, by the grace of God, within the Missouri Synod at Cleveland. The Spirit *does* speak to the churches. And, Dr. Scharlemann and all the host of Modernism notwithstanding in their rejection of the fact of a revelation of propositional truth, there is a faith once for all delivered to the saints. You are asked to contend for it. *As the Holy Ghost saith*, Today if ye will hear His voice, harden not your hearts! (Jude 3; Hebr. 3, 7-8.)

⊕ The "Law of Love"

Do we have a strange new "law of love" operating in our corporate body? A law of a love which is not "the fulfilling of the Law (God's Word)" but a contradictory thing

which can be equal to itself and also to the opposite?

For example: An outstanding professor from one of our seminaries publicly proclaims false doctrine. The case drags on for several years without proper settlement, so that, it is said, the brother may be won over lovingly, and perhaps also so that the Church may not lose "a great mind." The "law of love" in this case required that long and dangerous digressions be considered the "evangelical way."

On the other hand, a pastor who has with his congregation been exhausting every avenue of legitimate approach in a vain endeavor to have Synod cleanse itself of false, pernicious doctrine and practice was threatened with expulsion from Synod, if he did not knuckle under to his district president. The pastor forestalled such an eventuality by promptly turning in his own suspension of church fellowship, with his reasons therefor attached. Then, his congregation (a congregation of more than 800 communicants) because it formally voted to retain the faithful shepherd it had for many years, was summarily notified that it was no longer considered a member of the Missouri Synod. The "law of love" in this case demanded hasty and unconstitutional action. (All of this happened within a period of about two months!) There were no years of loving patience, while attempts were made to win over the pastor and the twelve hundred and more souls, and to save *many* great minds for the Church; only rapid-fire action could satisfy the "law of love" in this case.

As a concerned layman, and as one who has witnessed at first hand what ravishes such a "love" has wrought in other churches, I can only shake my head in mute amazement that *such* things are actually possible within the Missouri Synod!

JOHN M. RHAME

⊕ Should We be Warned of the Approach of an Enemy?

If an enemy army had conquered a large section of the U.S. and had just recently taken Portland and Salem and were at the present time attacking Corvallis and Albany, would we want the authorities to clamp on a strict censorship on all newspapers and means of passing on information in our community, so that we might be kept in the dark as to the true state of affairs, lest we become disturbed

and lose some sleep? Some might argue that it would be much better, if the people didn't know of the threatening danger. However, I'm convinced that we all would want to know, so that we might be prepared when the enemy comes, and so that we could go to the aid of our fellow citizens who are fighting the enemy in our neighboring cities.

If this is the way we feel about an enemy who plans to do us bodily harm, should we not feel the same way about an enemy who would destroy our souls? Yet we hear that there are some who would prefer that the leaders of our church and our pastors would keep our people in ignorance about the threat of the spiritual enemy in the church who would destroy our faith. They say that this information is too disturbing and we shouldn't disturb our people with this information. Some might say that this is different and is not to be compared with the threat of an enemy army which would take away our property, make us slaves or take our lives. It is true, this is different. The enemy army could only harm the body but not the soul. The false teacher with his errors would destroy our faith and with that our souls. The enemy army would be able to bring misery to us for a short time here in this world, the false teacher may well bring us into the misery of hell, *eternally*. When we are dealing with a spiritual enemy, we are dealing with a far more dangerous foe. This makes it all the more frightening. Shall we, therefore, not warn our people? Shall we save them from the unpleasantness of being disturbed now, so that the enemy may have a free hand in deceiving them and leading them into eternal perdition? Some would seem to think so.

The Lord has placed the pastors as watchmen in the church. It is the watchman's duty to warn the inhabitants of a city of the approach of the enemy. If the watchman fails to blow the trumpet, when he sees the enemy approach, the watchman will have to pay with his life. Likewise the Lord warns the spiritual watchmen of the church that he will hold the watchmen accountable for all those who are lost because they did not give them warning. (Cf. Ezekiel 3:17-21; 33:1-9.)

The shepherd who sees the wolf in sheep's clothing coming among his flock and does not warn his people, is not a faithful shepherd, but an hireling, who is more interested in his own comfort and safety than in the welfare of his flock. Isaiah in his day had to complain

that the pastors (prophets) in his day were such shepherds:

His watchmen are blind: they are all ignorant, they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds which cannot understand: they all look to their own way, everyone for his gain, from his quarter. Come ye, say they, . . . and to morrow shall be as today, and more abundant." (Isa. 56: 10-12.)

Let us pray for our pastors and our church leaders so that God may grant to them the grace and the courage always to warn the sheep against the approach of the false prophet in sheep's clothing. May fear of persecution not hold them back from this task! Let us pray that our pastors may not become as the spiritual shepherds in the days of Isaiah. We need to thus pray, not only in the interest of our pastors, but also in the interest of the flock. Our spiritual and eternal welfare is at stake.

— *Contributed*

❶ Inspiration of Scripture Denied at Valpo

That all Scripture is inspired (II Tim. 3, 16) is being boldly denied at Valparaiso University on the eve of Missouri's Crisis Convention, which is to be held in Cleveland June 20-30. This denial is to be found in the *March Cresset*, copies of which were sent to pastors throughout the Missouri Synod. To claim, as Dr. O. P. Kretzmann does, that members of Valparaiso discovered such a denial in Walther, when they dug their copy of the great Missourian's classic on Law and Gospel out of the dust several years ago, is to add insult to injury. (And this from one who has in the Statement of the "Fourty-Four" deplored a tendency in our Synod to substitute human judgments for the supreme authority of Scripture!) We refer to the following comment by members of Valparaiso on Walther's Theses:

"Scripture states that 'the soul that sinneth, it shall die.' It states just as clearly: 'He that liveth and believeth in me shall never die.' To apply the same rubric [something under which a thing is classed] — 'teachings found in inspired Scripture' — to both of these statements is to become guilty of what Walther calls con-fu-

sion, a fusing together of diverse elements which ought to be kept distinct." (Emphasis supplied.)

In the same series of comments members of Valpo moreover assert that Walther warns us that "orthodoxy is a goal toward which Christian pastors and teachers strive, rather than an achievement upon which they rest."

Let the fair name of Walther not be thus besmirched — least of all as a "contribution" to the sesquicentennial of his birth — and misused as an excuse for anyone's own unbelief! In the very Theses under discussion Walther denounces professors who thus warn against having reached the goal of orthodoxy; and as for the Law and the Gospel, he most forcefully asserts that "whatever of either doctrine is contained in the Scriptures, is the Word of God Himself." (Cp. Dau translation, pp. 30 and 6.)

God pity Valpo, and the Missouri Synod, under their present oppression by a pseudo-evangelicalism!

❁ Review of Publications

Communism and Socialism, Four Lectures by Dr. D. F. W. Walther. Revised English Translation published by the Lutheran Research Society. Order from: Liberty Library, Inc., Box 1187, Bisbee, Arizona. 78 pages, cloth. Price: \$1.00.

The above notice appeared in our January issue. However, our review of the publication thus brought to the attention of our readers, had to be omitted because of lack of space. This now follows.

The Communist Party originally began as an exclusively German, secret workingmen's association, known as the Communist League. It was at a congress of the League held in London in November 1847 (the same year in which the Missouri Synod was organized) that Marx and Engels were commissioned to prepare for publication the "complete theoretical and practical party program" which appeared (in German) as the *Manifesto of the Communist Party* the next year. It may prove enlightening to some of our ill-informed present-day sophisticates, who think of our founding fathers as back numbers, because their work continued to be done so largely through the medium of the German language, to know that although the first English translation of the *Manifesto* appeared in London in 1850 (in the *Red Republican*) the German

text was repeatedly reprinted in America from 1850 on—because its large number of German immigrants had to be reckoned with in their native tongue. Walther's lectures on Communism and Socialism, stenographically recorded and published as proceedings of his congregation in 1878, show that our founding fathers were on their toes. That this monograph was published in an English translation by the Rev. D. Simon the next year (Concordia Publishing House) is but one of many facts which go to show that they were, even a century or so ago, concerned about making their witness known also among their American contemporaries who were more at home in that related Saxon tongue. That someone else was on his toes in 1947 is shown by the republication of this work in a revised edition by the Lutheran Research Society under the direction of Dr. Lawrence Reilly in commemoration of the Centennial of the Lutheran Church—Missouri Synod, of which Dr. Walther was the first president. Walther's work is as up-to-date as though it were written yesterday or today, or even tomorrow,—assuming that in the providence of God there is to be a tomorrow. If the principles which are set forth in this book would be more urgently proclaimed and more generally put into practice, especially also by some among us who don't seem to know that there were giants in those days and who, therefore, are constantly inclined to belittle our synodical fathers, our witness would no doubt be more commensurate to the needs of the day and our influence on the society amid which we live, more apt to be what we should want it to be, in the critical hour of the history of the world that has come upon us. There should be a demand for this little book sufficient to compel a large reprinting of it. Get it!

The church is never harmed half so much by woodpeckers on the outside as by termites on the inside—Vance Havner.

**If You Are Not a Subscriber
to the CONFESSIONAL LUTHERAN
WE URGE YOU TO SUBSCRIBE TODAY**

**Send \$2.00 with Your Name
and Address to:**

**The CONFESSIONAL LUTHERAN
1163 S. Euclid Avenue
Oak Park, Illinois**

Concordia Seminary 12-42
Library
Springfield, Ill.



Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.

Return Requested



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

June-July 1962

Numbers 6-7

IN THIS ISSUE: Dr. Scharlemann Withdraws His Essays; Issues Remain — "The Extreme Right" — The Plight of American Theology — Beware the Man Who Beats It About the Bush! — The Fetish of Anti-Negativism — The Worst Kind of Hypocrisy — The Missouri Synod and the Romanizing "High Church" Movement — Review of Publications — Correction — Dr. Lams Called Home — Laymen and the CONFESSIOAL LUTHERAN — What Our Readers Say

● Dr. Scharlemann Withdraws Essays — Issues Remain

Readers have written us as follows: "I look forward with great anticipation to your coverage of the Crisis Convention." (A pastor in Michigan.) "As the Cleveland Convention of the Lutheran Church-Missouri Synod is now over, I am very anxious to learn from a conservative source what happened there." (A layman, Indiana.) "I am looking forward to a full coverage of the Cleveland convention. Your articles and statements are factual despite the attacks against you by the liberal opposition. Had it not been for the *Confessional Lutheran* the Missouri Synod would have gone over to the liberal group while we were sleeping. Your journal has awakened pastors and laymen all over Synod. You have my best wishes for a continued effort in the future. The truth must prevail." (A pastor, Oregon.) Such readers must be disappointed. We disclaim credit for the honor which one of the above communications would bestow on our publication, while recognizing its good

intention. Every good gift and every perfect gift is from above, coming down from the Father of lights. All that we can do, and what true evangelical concern will constrain us to do, is to testify and leave the results to God; we are grateful to know that many besides ourselves are doing this. On the other hand, it is still true that the Enemy continues to sow his tares while men are sleeping.

To give a comprehensive report of the Convention of the Missouri Synod recently held in Cleveland would be far beyond the limited scope of our modest publication and the time and energy at our disposal amid multiple parish duties and obligations over against our synod. We shall in coming months (and years) no doubt have much to say concerning the issues confronting our church in Cleveland and what was done about them there. For the time being we shall have to confine ourselves to the "Scharlemann Case" in the Controversy Concerning the Word of God, because of the extreme importance and the centrality of the issues involved in this controversy.

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf

Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann

Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois

1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois

2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monroe St., Niles 48, Illinois

Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois

Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

The Scharlemann Case was specifically dealt with on the basis of a brief memorial from a congregation in Kansas (identified as "Unprinted Memorial No. 356"). This memorial asked that Dr. Martin H. Scharlemann be removed from office for having "publicly expressed teachings contrary to the clear doctrine of Scripture" and for failure to make a "clear-cut and decisive correction of these errors." At the Opening Hearings during the two days preceding the convention proper this memorial was read by a member of the doctrinal committee to the approximately 1400 members of Synod present. When the question was asked why copies of the memorial were not supplied, the President of Synod

rose to state that there are three kinds of memorials — printed memorials, unprinted memorials, and unprintable memorials; that the memorial under consideration was of the last-named kind. No explanation was offered as to why the memorial should be regarded as "unprintable."

During the course of discussion the chairman, in response to a question raised on the floor and after establishing that Dr. Scharlemann was present, stated that (we are quoting from memory) "Dr. Scharlemann *may* answer if he *wishes* to." However, the professor chose not to speak, throughout the hearings.

At the convention proper, this matter came up for consideration on the afternoon of Tuesday, July 26. An hour (3:30-4:30) had been allotted to the floor committee on doctrine (#3) at that time. Its chairman took the stand to announce that the Scharlemann Case would now be taken up. A page-long introductory statement concerning procedure in the matter was then read by a member of the committee. Next followed a page-long statement read by Dr. Scharlemann, upon which he left the platform, and immediately returned to St. Louis (as reported in the public press), so that he was not available for the discussion that was to take place on the convention floor. Finally the resolution of the committee was read. After this, while the President of Synod called for a motion to adopt the committee's recommendations, copies of the three documents under discussion were distributed to be inserted in *Today's Business* as pages 518-520. The hour allotted Committee 3 was consumed by the discussion which followed, without bringing the matter to a close. The President then announced that this would be all of that matter for the day. During the evening session (7-9) the Scharlemann Case was however again injected into the program. After an impassioned plea for "forgiveness" by the chairman (the President) and a further half-hour discussion of the matter, a motion was made to close debate, and the committee's recommendations were adopted by a vote of 650-20. Led by Dr. Siegbert Becker of the religion department at Concordia College, River Forest, Ill., who explained that he was willing to forgive Prof. Scharlemann but that he was not satisfied with the committee's statement, three delegates, and later another, withdrew their negative votes. (798 voting delegates were registered for the convention. It is apparent that for some reason or other some delegates did not vote.)

It will be noted that the committee in its Introduction reported: "We have been assured by those who have the responsibility for supervision that charges of false doctrine made against Dr. Scharlemann have not been sustained to date." While certain offices in Synod carry with them responsibility for *supervision* of doctrine, all Christians have the right and the duty to *judge and decide* matters of doctrine (inclusive of that of their officials), not according to their own notions, but according to the Word of God, I John 4, 1; I Pet. 4, 11. The resolutions adopted by the convention state that the essays of Prof. Scharlemann which are named therein "*have been doctrinally misleading.*"

We shall, because of the extreme importance of this whole matter, reprint the three documents involved, immediately following this article. In doing so, we can join in thanks to God because of Dr. Scharlemann's expression of regret over the part he has played in contributing to the present unrest within the Missouri Synod. However, a word needs to be said concerning the "questions," the "issues" raised by modern theology which confronted us in the Scharlemann essays now withdrawn and which continue to confront and imperil our church, as they do Christian churches throughout the world.

With respect to the meaning of withdrawal of four of his essays, Dr. Scharlemann has stated:

"Such withdrawal is here understood to mean that the questions to which these essays proposed to address themselves will not again be dealt with by myself on the basis of anything written in them. If and when I need to address myself to these issues again such effort will be undertaken only in full cooperation with my colleagues on the Seminary Faculty and any others in Synod delegated to carry out this task. At that time, I assure you, a new, more considered and properly safeguarded approach will be used."

It is to be noted that Dr. Scharlemann explains his withdrawal, not as meaning that the questions" to which his essays proposed to address themselves will not again be dealt with by himself; but that they will not be dealt with by him *on the basis of anything written in these essays*. Furthermore, that if and when he needs to address himself to these "issues" again, this will be done only in full cooperation with certain others, and that a new, more considered and properly safeguarded "approach" will then be used. The committee resolution, moreover, specifically

provides that the Synod request its newly-created Commission on Theology and Church Relations "*to address itself to issues raised by Dr. Scharlemann in his essays.*" Thus it is acknowledged that these issues are still with us.

We, too, shall continue to address ourselves to the *issues* raised in the Scharlemann essays, as we have always done. In doing so we shall, as we have (thank God!) done in the past, use the only properly safeguarded approach to all theology, — that of God's revealed, inerrant and ever blessed saving Word, the Holy Scriptures of our Lord Jesus Christ, by which all teachers and doctrines are to be judged (Formula of Concord).

Date: June 26, 1962

Committee: Committee No. 3

Committee's Name: Doctrinal and Inter-synodical Matters

Re: Unprinted Memorial No. 356

Subject: To Relieve Dr. M. Scharlemann of his Office as Teacher, Etc.

Resolution No. 19

I

INTRODUCTION — Your Committee comes before you with a full awareness of the seriousness and implications of the issue before us all. The Synod is to respond to the request of an unprinted memorial, addressed to the Convention, asking that Dr. Martin H. Scharlemann, a professor at Concordia Theological Seminary, St. Louis, Missouri, be removed from office for having "publicly expressed teachings contrary to the clear doctrine of Scripture" and for failure to make a "clear-cut and decisive correction of these errors."

The Committee has labored over an examination of the events of the past several years and of the information that has been laid before us. Your Committee has given opportunity for the church to express its views, and we gratefully acknowledge the assistance that has been given by those who appeared at the open hearings and before Committee No. 3, including the President and other officers of the Synod, representatives of the administration and of the Board of Control, and Dr. Scharlemann.

We have been assured by those who have the responsibility for supervision that charges of false doctrine made against Dr. Scharlemann have not been sustained to date.

The Committee has been entrusted with the responsibility of counseling the Convention in its efforts to meet the will of its Lord, the needs of His church, and the spiritual welfare of His people.

Your Committee recognizes its limitations for this task. We humbly bespeak your prayerful regard for what we are about to offer to this assembly.

Dr. Scharlemann has expressed the desire to make a statement to the Convention. Your Committee has taken this request under advisement, has heard and considered the statement, has consulted with the President of the Synod, and has his approval for its presentation. We now respectfully ask him to grant Dr. Scharlemann the opportunity to read his statement to the Convention.

II

Dear Brothers in Christ:

Permit me to address you in a matter of great importance to the Synod and to me.

At the outset I wish to emphasize that, by the grace of God, I am — as I have been in the past — fully committed to the doctrine of the verbal inspiration of the Sacred Scriptures. I hold these Scriptures to be the Word of God in their totality and in all their parts and to be utterly truthful, infallible and completely without error.

This is the presupposition and basis for all of my work as professor of New Testament Interpretation. It is to this Word of God that I have pledged obedience, and to it I want, with the help of God, to continue to subject myself and all my thinking, speaking and writing.

It has become obvious that several essays I have written have become the source of much difficulty, disturbance and confusion because of their inadequate formulation and their failure to guard carefully against misunderstanding. I realize that basically they addressed themselves to the wrong question, namely: "In what sense are the Scriptures the Word of God?" The proper inquiry would have been, and is, "How are The Scriptures, as the Word of God, to be used?"

I deeply regret and am heartily sorry over the part I played in contributing to the present unrest within the Synod. Since last Tuesday I have been haunted by the statement of the lay delegate from Bethel Lutheran Church in Chicago, namely: "If only he would say that he is sorry!" I do so herewith and ask of my fellow-members in the Synod that they forgive these actions of mine.

Herewith then I withdraw the following papers in their entirety:

- (1) The Bible as Record, Witness and Medium of Revelation;
- (2) Revelation and Inspiration;
- (3) The Inerrancy of Scripture; and
- (4) God is One.

Such withdrawal is here understood to mean that the questions to which these essays proposed to address themselves will not again be dealt with by me on the basis of anything written in them. If and when I need to address myself to these issues again any such effort will be undertaken only in full cooperation with my colleagues on the Seminary Faculty and any others in Synod delegated to carry out this task. At that time, I assure you, a new, more considered and properly safeguarded approach will be used.

I trust that you will find this declaration of mine acceptable and that, by the grace and with the help of God, the unrest in the Synod will be ended so that we may all devote our full energies to our God-given tasks.

Martin H. Scharlemann

III

The Committee now offers the following resolution:

WHEREAS, Certain essays by Dr. Martin H. Scharlemann, namely, *The Bible as Record, Witness and Medium of Revelation; Revelation and Inspiration; The Inerrancy of Scripture*; and *God Is One*, (declared by Dr. Scharlemann to be "exploratory in nature") have been doctrinally misleading, have been subject to much misunderstanding, misconstruction, and have been a source of unrest within the church; and

WHEREAS, Dr. Scharlemann has now declared his penitence for what he has done, has asked for forgiveness, and has assured the Synod that there would be no recurrence of such an act; therefore, be it

Resolved, That the Synod gratefully acknowledge the mercy of God in this action now taken by Dr. Scharlemann; and be it further

Resolved, That the Synod assure Dr. Scharlemann of its forgiveness, and manifest this forgiveness by prayers on his behalf, by brotherly encouragement for his ministry, and by the request that its members refrain from attacks upon him on the basis of these essays; and be it finally

Resolved, That the Synod request its Commission on Theology and Church Relations to address itself to issues raised by Dr. Scharlemann in his essays.

Signature of: Theo. Nickel

Chairman

W. Harry Krieger

Secretary

● "The Extreme Right"

The magazine *Dialog* in its Spring 1962 issue published an editorial criticizing the Missouri Synod. Commenting on the article, the Wisconsin Synod's *Northwestern Lutheran* has said (July 1):

"The intent of such propaganda seems to be to needle Missouri to abandon its efforts to return to conservative Lutheranism and fully embrace the liberal position of ecumenism."

Discussing various "moves" within the Missouri Synod, *Dialog* stated that in one of these

"a favorite of the extreme right wing was placed on the St. Louis seminary faculty, presumably as a corrective to the mounting critical impulse there." (Emphasis added.)

The reference is obviously to Dr. Robert Preuss, whose public writings testify to a genuinely Lutheran position.

Describing another "move," *Dialog* says that

"the pages of the official periodicals [of the Missouri Synod] were opened to obvious propaganda against *vague foes like modern theology* whose chief error usually was tantamount to its non-affirmation of the Missouri Synod's antiquated Brief Statement." (Emphasis added.)

The editorial closed on a note which denounces "the extreme rightists" as "poisoning the theological atmosphere" for over fifteen years and accelerating "a trend in Missouri toward sectarianism."

Here is a clear example of what liberalism like that represented by *DIALOG* denounces as "the extreme right wing," specifically within the Missouri Synod, today.

Among those associated with *Dialog* are the following Missourians: Robert Scharlemann, associate editor; Richard P. Baepler, Richard Luecke, and Herman Waetjen, editorial council; Martin E. Marty, Jaroslav Pelikan, Arthur Carl Piepkorn, and Martin H. Scharlemann, contributing editors.

● The Plight of American Theology

The *Christian Century* published an article (July 11) on "The Plight of American Theology" in which the root of the trouble in theology in America is seen in "a docile adherence to European themes" and a tendency to talk in "closed circles."

"The weakness of much American theology lies in its servile adherence to European themes. . . . Talking to one another in one closed circle are the faded liberals, who gain support for their position from certain tendencies in the thought of Bultmann and Tillich," — the last-named "a transplanted German."

"Present-day theological discussion in the United States tends to take the form of Societies for Bultmannian (or Barthian or British Analytic) Literature and Exegesis."

Anyone who will take the trouble to survey the current theological scene will find that this is true. One for the most part reads *not what the Bible says*; such theology is largely passé. One rather hears theologians talk to each other about what this and that theological "scholar" has to say.

German theology is especially singled out in the *Christian Century* article:

"In no other discipline, however, has America remained subservient to Germany so long as in theology."

The author of the article, Charles S. McCoy, speaks of "the nearly idolatrous fulsomeness" attending Karl Barth's recent coming to the United States as "a self-indictment of our domestic theological endeavors." (Even a theologian of prominence who is critical of Barth has reported a journalist who attended the Swiss theologian's guest lectures at Chicago University as commenting "Merely to watch Karl Barth walk into the auditorium is a religious experience," and he added: "I agree"! See the *Christian Century*, June 6, p. 714.)

McCoy states: "If we are to produce significant theology, we can neither content ourselves with herding the cows of European theology. . . ." What he wants is that American theology produce its own sacred cow — something distinctly American.

Here is where we part company with the *Christian Century* article. What *Christian theology in America* and throughout the world needs more than anything else today is a genuine return to the universal Christian religion based on the solely authoritative and always and everywhere relevant "Thus saith the Lord" of the revealed Scriptures — the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged.

❶ Beware the Man Who Beats It About the Bush!

"With his customary astuteness, Freud points out that when a writer or speaker uses an involved and round-about style, we may rightly ask what he is trying to put over on us. For honesty in speech means directness, and he who labors the point or exhibits a nervous voice or employs indirection, may be trying to attack us from the rear." — Rollo May, *The Art of Counselling* (Abingdon-Cokesbury, N. Y., 1939), p. 108.

❷ The Fetish of Anti-Negativism

There exists today what amounts to a sophisticated fetish against being "negative." Admittedly, negativism can be overdone; there are few things that can't. But from this it does not follow that being "negative" is always a vice, and being "positive" a virtue.

A policeman is negative when he arrests a criminal. A fireman is negative when he puts out a fire. A doctor is negative when he performs surgery on a cancerous patient. God speaks negatively in eight of His Ten Commandments.

Just as it is not wrong to be against disease, injustice, and destructive fire, so there is nothing wrong about being against any other evil.

There are things that are *positively* bad, and to be against them is contrarily good. Being "positive" and being "negative" is largely in itself a relative matter, depending on where one begins or on which side of an issue one may happen to stand. Thus viewed, being "positive" can actually be one of the worst forms of negativism.

Let us really learn to say "I hate every false way" (Ps. 119, 104, 128) and live up to this.

❸ The Worst Kind of Hypocrisy

"But perhaps the prophets reserved their most passionate anger and their severest rebukes for the hypocrisy of the priest and the statesman and the people. And by hypocrisy they did not mean the attitude of simple 'pretense.' In that sense there is but little hypocrisy. Uriah Heep [the character in Dicken's novels] is a rare phenomenon.. They meant something much deeper, much more pernicious, something unconscious. They meant the pursuit of self-interest through the worship and service of God. Kings and priests were sincerely annoyed when the prophet ac-

cused them of that. They denied the charge with indignation — and good faith. They were unaware of their own motives." D. R. Davies, *On to Orthodoxy*, Second Edition (London: Latimer House Ltd., 1948), p. 101.

One may want to compare the above with Romans 16, 17-18 and denunciations of its proper application today.

❹ The Missouri Synod and the Romanizing "High Church" Movement

A Daring Venture in Interfaith "Dialogue"

The following Associated Press Dispatch under dateline June 30 appeared in various papers throughout the country:

In a small chapel near Albany, New York, a few week ago a Catholic priest stood at a special altar which had been set up so he could celebrate Mass facing the congregation, just the reverse of the customary arrangement.

In the pews out front, following the Mass attentively, were two dozen clergymen — none of them Catholics.

Some sat in respectful silence; most knelt, and, according to one of the ministers, seemed to be following the priest's suggestion that the ceremony be regarded as common worship. To help make it so, a Protestant minister read aloud the English translations of the Latin Mass prayers.

This was the opening exercise each morning in a three day experiment which some would consider a daring venture in interfaith dialogue. A period of prayer and conversation conducted at the Glenmont Jesuit Retreat House for Protestant and Eastern Orthodox ministers.

All who took part agreed the experiment was a success. In fact, some similar endeavors are planned for the future, perhaps as often as four times a year.

"There was no one involved in the retreat," said the Rev. Dr. Carlyle Adams, stated Clerk of the Presbytery of Albany, "who did not believe that God's grace was at work and that whatever hopes any of us placed in it had been realized far beyond our most sanguine expectations."

Leader of the retreat was The Rev. Gustave Weigel, S.J., professor of ecclesiology at Woodstock College, Md., and a consultant to the Vatican Secretariat for Christian Unity.

The ministers who attended represented the American Baptist Convention, the United

Church of Christ, the Protestant Episcopal Church in America, Missouri Synod Lutheran Church, Methodist Church, United Presbyterian Church, in the U.S.A., Reformed Church in America and the Greek and Syrian Orthodox Churches.

The idea originated last August when Dr. Adams discussed the possibility with the Rev. Philip B. Carroll, S. J. director of the retreat house.

Dr. Adams describes himself as a "very positive Protestant," but one whose friendship with Catholics dates back to his boyhood when a Xaverian Brother was his Boy Scout leader.

Dr. Adams said Father Weigel was selected as the retreat leader because of his efforts toward Christian unity and his thorough knowledge of Protestantism. "Father Weigel knows Protestant theology better than any man I know," said the Presbyterian churchman.

Father Weigel conducted a series of meditations for the clergymen based on the spiritual exercises of St. Ignatius Loyola, founder of the Jesuit order. Dr. Adams said the ministers took copious notes, and that "the meditations no doubt provided much material for sermons which will be preached in Protestant and Orthodox pulpits."

Each evening the clergymen assembled in the chapel and a Protestant minister led them in prayer — using selections from the writing of St. Augustine, St. Thomas More, St. Ignatius Loyola and St. Clement of Rome.

So far the press dispatch.

We wonder what made it possible to say that the Missourian minister reported as participating in this pagan mass celebration of Rome "represented" his synod.

● Review of Publications

Book of Documentation 1962. 170 pages 8½ x11, paper cover. State of the Church Conference, 4430 St. James, Detroit 10, Mich. \$5.00.

In 1961 the State of the Church Conference, which met in Milwaukee during May of that year, published a 189-page book of documentation of doctrinal error within the Missouri Synod. The publication consists of photostatic copies of articles which have appeared in various publications. Because of an unanticipated demand this book of documentation has been reprinted, and copies are now obtainable at \$2.00 at the address given above.

On June 16 and 17 of this year, just preceding the Cleveland Convention of the

Lutheran Church—Missouri Synod, officers and members of the State of the Church Conference who were to attend that convention (numbering about 90 in all) held a meeting in the same city. On this occasion a second publication, *Book of Documentation 1962* was released. This publication is obtainable at the above address at \$5.00 per copy.

A common defense mechanism of liberalism when its aberrations are cited is to say that quotations are taken out of context. To this, the *Book of Documentation 1962* replies in a brief Foreword: "This is the context!" The Foreword states:

With its first Book of Documentation those members of the State of the Church who did the research work, the photocopying, the duplicating, the collating, the assembling achieved a unique result in publishing circles — a book which was completely honest!

This second Book of Documentation achieves the same goal, for within the covers of this book you will find no comments, no opinions, no reporting, no editorializing, no shading of thought, no emphasis added to change the nuance of a phrase, a clause, a sentence.

The Foreword further states:

It may be of interest to note that no attempt of any kind has been made to prove that the *Book of Documentation 1961* contained anything false, incorrect statements, or articles out of context. We are certain that this will also be true of this second book.

Both of the above publications make available in a handy compass a wealth of photostatic documentation of undeniable trends within the Missouri Synod. Both are indexed.

* * * *

What Is Troubling the Lutherans? Part IV.

Special Edition, News and Views, May 1962. 96 pages 8½x11. Church League of America, 1407 Hill Avenue, Wheaton, Ill. \$1.00.

In January, February, and June of 1961 the Church League of America published Parts 1, 2, and 3 of *What Is Troubling the Lutherans?* Edgar C. Bundy, Executive Secretary, writes:

This was done at the request of many hundreds of Lutheran pastors and lay leaders who had become quite concerned over the infiltration of religious radicalism into Lutheran groups, and also the espousal

of left-wing causes on the part of certain Lutherans.

The response to these issues was tremendous and they went into several printings.

Thus encouraged, the Church League undertook the publication of this present Part IV, which with its 96 pages is almost a book in itself. The greater part of this publication, which includes a valuable index to all four parts of the series, is devoted to the Missouri Synod.

Missourians in particular should want to know what is really going on in their church. Here are authentic answers to questions by which they are being confronted today.

❶ Correction

A disturbing error, by omission of a line, occurred in the May issue of our publication in the article "Missouri's Great Shame," p. 72. In the first paragraph of that article the last sentence should read: "He compares this controversy concerning Dr. Scharlemann's position to the Predestinarian Controversy of the last century, which, because of the seriousness of its issue concerning the truth, *was to be brought to a decision and was brought to a decision.*" (We shall thank our readers for noting this correction in their copy of the May issue.)

❷ Doctor Lams Called Home

On May 5 the Lord of the Church called home one of his faithful servants. That was the day of the death of Dr. E. T. Lams, Oak Park, Ill. Dr. Lams, a former president of the Northern Illinois District, was honorary president of the Confessional Lutheran Publicity Bureau and as such active to the last. We shall always gratefully remember him.

❸ Laymen and the CONFESSIONAL LUTHERAN

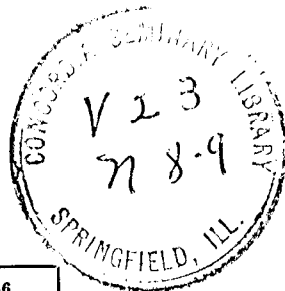
It is gratifying to note that more and more laymen are subscribing to the *Confessional Lutheran* and also inducing others to subscribe. Letters received, moreover, show that they have a proper grasp of the situation confronting our church. Following is an example. May God rouse more souls to the perils confronting us in these evil days! — CL.

Pease renew my subscription to the "Confessional Lutheran" for another year. We, as confessional Lutherans, must keep abreast of the times in which we are living; they most certainly are perilous as the second coming

of our Lord draws near with each new day. Aside from the inspired Word of God itself, the next best way to keep up on what is happening among churches, is to read your wonderful little paper. You are on my daily prayer list though I am in no position to help this cause in a financial way that would really count. I am assured that our God answers prayer. Hasn't someone said, "More is accomplished by prayer than this world has ever dreamed"? We are prone to minimize the power of prayer yet we are all standing badly in need of such power.

There are still giants in the earth, in our nation, our homes, our churches and in our individual lives. How often we forget that, "Greater is He that is in you than he that is in the world." May the Holy Spirit ever keep this truth before our eyes as we go forth to fight the battle against liberalism and stark unbeliefs. May we have the faith and confidence of David when he said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." With this faith and confidence in Almighty God, we too, shall conquer as did David. We must ever keep in mind what our Lord says in II Corinthians 10:4-5, "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." How fitting these verses are to our present day. We must not only fight tenaciously for pure doctrine; we must live out this faith in our daily lives so that the doctrine and faith we profess will take on meaning for those about us. This daily living is sadly missing among us today. "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14. Here God is speaking to His people; not to the world. He expects us to do just what He has said. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11-12. May these days not come upon us.

Concordia Seminary 12-43a
Library
Springfield, Ill.



The CONFSSIONAL LUTHERAN
1508 N. Long Ave.
Chicago 51, Ill.
Return Requested

Permit No. 9616
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

August-September

Numbers 8-9

IN THIS ISSUE: A Prayer for Our Creedless Age — Christ or Barth: Which Shall It Be? — Issues in the Controversy Concerning the Word of God Within the Missouri Synod — Procedure at the Cleveland Convention — See what Happened to Overture of Members of the CLPB! — Changing Missouri and Its New Course — "Turning Point" — The New "Approach" to the Scriptures in the ALC — Dr. Peale Calls Churches to Repentance — The Menace of Our Time — A Prediction to Ponder — God's Faithful Remnant — Our Sincere Thanks — What Our Readers Say.

● A Prayer for Our Creedless Age

Edit. Note: Horatius Bonar, who died in 1899 and whose well-known hymn "I Lay My Sins on Jesus" appears in the **Lutheran Hymnal** (Concordia Publishing House) along with half a dozen others of which he is the author, almost seventy years ago foretold the plight of the Church brought about by Modernism today when he wrote the following. It originally appeared under the title, "The Coming Creed." We have supplied another title in view of the fact that we have lived to see what Bonar predicted in his day. — CL.

The creeds have gone, so speaks the age,
The era of the sects is past.
Forward! In spite of saint or sage
True freedom has begun at last.

The Christ of God is now no more;
The Christ of man now sits supreme;
The cross is part of mythic lore;
The resurrection morn a dream.

The age's progress fears no God,
No righteous law, no Judge's throne;
Man bounds along his new found road,
And calls the Universe his own.

Not faith in God, but faith in man,
Is pilot now, and sail, and oar,
The creeds are shrivelled, cold, and wan;
The Christ that has been is no more!

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

Old truths, which once struck deep in
hearts,
Fight hard for life, but fight in vain;
Old error into vigor starts,
And fable comes to life again.

Old misbelief becomes earth's creed;
The falsehood lives, the truth has died;
Man leans upon a broken reed,
And falls in helplessness of pride.

He spurns the hand that would have led,
The lips that would have spoken love;
The Book that would his soul have fed,
And taught the wisdom from above.

The ever-standing cross, to him,
Is but a Hebrew relic vain;
The wondrous birth at Bethlehem,
A fiction of the wandering brain.

He wants no Saviour and no light;
No teacher but himself he needs;
He knoweth not a human night,
Save from the darkness of man's creeds.

*Eternal Light hide not Thy face;
Eternal Truth, direct our way;
Eternal Love, shine forth in grace,
Reveal our darkness, bring Thy day.*

☛ Christ or Barth — Which Shall It Be?

Contemporary theological "scholarship" seems more Barthian than Christian today, and the all but universal acclaim which is accorded the religious socialist of Basel becomes downright nauseating at times. When the Swiss churchman delivered his series of guest lectures at Chicago University's liberal divinity school early this year (to be published as *Introduction to Evangelical Theology*), Charles S. McCoy of the Pacific School of Religion in Berkeley, Cal., wrote an article in the *Christian Century*, July 11, in which he spoke of "the nearly idolatrous fulsomeness attending his coming." Edward J. Carnell, a rather conservatively inclined theologian, criticized the "weasel-wording of the guest lecturer's theology; but he also reported a journalist as saying, "Merely to watch Barth walk into the auditorium is a religious experience," and he added: "I agree," and said that he was "a changed person" for having met and heard the churchman from abroad. (*Christian Century*, June 6, 1962.)

Dr. H. Daniel Friberg of the Lutheran Theological College of Makumira in Tanganyika, reflecting on Barth's lectures which he heard while on furlough in America, characterized his manner of speech as being of "an almost oracular character." (*Christianity Today*, May 25, 1962.) In a panel discussion moderated by Jaroslav Pelikan of the Missouri Synod (reported to have said that in Barth he for the first time met "a church father" in the flesh), Barth, who vigorously rejects verbal inspiration and infallibility, asserted the possibility of not only incidental historical and geographical errors in the Bible but of theological errors as well. Dr. Carnell challenged him with respect to harmonizing his theology with the authority of Scripture. "Barth simply did not meet this question

head-on. He replied that the Bible is a pointer, a fitting instrument to point men to God, who alone is infallible. And then to the applause of the audience, he reiterated that the Bible contains contradictions and errors." (*Christianity Today*, June 8, 1962.) Yet it is just the theology of Barth and his idolizers that expressly dignifies itself as "Biblical" Theology today! (Should a child of seven years not be able to understand that if it is said that God alone is infallible and that the Bible is not infallible, then it is being denied that the Bible is God's Word? When Barthians speak of "the Word of God" they simply are not speaking of the Bible as such!)

Barth's theology is acclaimed also within the Missouri Synod, where it is said that his status "stands both high and low." See the article "Karl Barth: The Einstein of Theology," by Chaplain Theodore Kleinhans in the *Walter League Messenger* of May 1959 (photostatically reproduced in its entirety in the State of the Church *Book of Documentation* 1961, p. 106f). Here one reads: "Greater or lesser Barthians teach at almost every Protestant seminary in America, including our own."

Issues such as we are here referring to are among the "issues raised by Dr. Scharlemann in his essays" in the Controversy concerning the Word of God within the Missouri Synod to which we admittedly need to continue to address ourselves. (See Resolution 19 of Doctrinal Committee, Cleveland Convention, *Today's Business*, pp. 518-520.)

One is led to wonder at times whether, among theological "scholars" today, Barth indeed has more disciples than Jesus Christ,—the Christ of *Scripture*, not the "Christ" of Barth, who is merely "geschichtlich" (historic), not historical in the accepted sense of of this word.

The Christ of the Scriptures says to those who believe in Him: "If ye continue in MY Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." (John 8, 31-32.)

One of the earlier books by Karl Barth is his *Das Wort Gottes und die Theologie* (1924). This book consists of addresses delivered by the Swiss dialecticist on various occasions from 1916 to 1923. In the Foreword to the latest edition of this book in English translation, *The Word of God and the Word of Man* (Harper Torchbook No. 13, 1957), Douglas Horton of Harvard Divinity School rightly emphasizes that

he can still with truth repeat what he said in the translator's note for the first edition: "*This book contains the essence of his (Barth's) message;*" and that "His mighty *Dogmatik* has grown out of the soil which is to be found in *The Word of God and the Word of Man*." The theme of an address on "The Word of God and the Task of the Ministry" (1922) in this publication is the unavoidable "perplexity" of those, whether parish ministers or professors, whose work is to teach the inner meanings of religion — a perplexity in which one may be hopeful but amid which one cannot be happy and which one finds worse than suspected as one grows older. This alleged embarrassing situation Barth describes in three sentences: "[1] As ministers we ought to speak of God. [2] We are human, however, and so cannot speak of God. [3] We ought therefore recognize both our obligation and our inability and by that very recognition give God the glory." Barth elucidates (?) the second of these propositions in his own "dialectic" way, opposing this to what he calls "dogmatism" (positive affirmation) on the one hand and "self-criticism" (negation or insistence on ignorance or uncertainty) on the other hand. The *dialectic* which Barth champions consists in keeping things 'in balance' by immediately canceling out every positive statement through its corresponding negation. (This is rightly referred to as *double-talk*.) "The living truth," Barth says, "lies between" the idea of God on the one hand and the criticism of all things human on the other hand and gives to both their meaning and interpretation. He then goes on to say, concerning this "living truth":

"The genuine dialectician knows that this Center [the living truth] cannot be apprehended or beheld, and he will not if he can help it allow himself to be drawn into giving direct information about it, knowing that *all* such information, whether it be positive or negative, is *not* really information, but always *either* dogma or self-criticism [confession of ignorance, etc.]. On this narrow ridge of rock one can only walk: if he attempts to stand still, he will fall either to the right or to the left, but fall he must. There remains only to keep walking—an appalling performance for those who are not free from dizziness—looking *from one side to the other*, from positive to negative and from negative to positive.

"Our task is to interpret the Yes and the No and the No by the Yes without delaying more than a moment in either a fixed Yes or a fixed No; . . .

"He that hath ears to hear will understand my meaning. I mean that the question is the answer because the answer is the question. . . .

"An onlooker—if he be a 'Flatlander' will, to be sure, stand by perplexed, and understand nothing of all this. . . . How shall the dialectician—who is a 'Space-lander'—meet his critic? Must he not say, in effect: 'My friend, you must understand that if you ask about *God* and if I am really to tell about *him*, dialectic is all that can be expected from *me*. I have done what I could to make you see that neither my affirmation nor my denial lays claim to being God's truth. Neither one is more than a *witness* to that truth, which stands in the center, between every Yes and No. And therefore I have never affirmed without denying and never denied without affirming, for neither affirmation nor denial can be final. If my *witness* to the final answer you are seeking does not satisfy you, I am sorry. . . . So the dialectician might answer; and he would evidently be right.

"But perhaps he would *not*. . . .

If the paradox that lies in Barth's ultimate conclusion, that we should speak of God and yet cannot, should lead to frustration and tempt anyone to say farewell to the ministry, Barth's answer to that is:

"Giving up the ministry would be as sensible as taking one's life; nothing could come of it, absolutely nothing. But nothing comes of keeping on with it either. . . .

" . . . only God *himself* can speak of God. The task of the minister is the word of God. This spells the certain defeat of the ministry. It is the *frustration* of every ministry and every minister . . . we must keep it in mind that our purpose is that God himself should speak; and we need not be surprised, therefore, if at the end of our way, however well we should have done our work—nay, for the very reason that we have done it well—the Word should still remain *unspoken*." (*The Word of God and the Word of Man*, pp. 206-215. Emphases by Barth.)

Again, you have heard it said by them of our time (Barth and his following):

"The Bible is the literary monument of an ancient racial religion [namely, of the religion of Israel in the Old Testa-

ment] and of a Hellenistic [Greek] cultus religion of the Near East [in its New Testament]. A human document like any other, it can lay no *a priori* dogmatic claim to special attention and consideration." (*The Word of God and the Word of Man*, p. 60.) The Bible by itself is "all the way through fallible human words." (*Christian Dogmatics*, Vol. I, 2, p. 565.)

But Christ says to you:

"The Scripture cannot be broken." (John 10, 35.)

Therefore we say unto you: Which shall it be—Christ or Barth?

Let Barth and those who follow him continue to walk on the narrow ridge of their "dialectic" Yes-and-No theology, and see where this gets them. Our mind is made up and our heart is fixed: we shall continue to follow the Christ of Scripture, whose words are spirit and life, the veritable Word of God Himself, which is quick (living) and powerful (energetic) in its working. We shall not hesitate to stand on the foundation of the apostles and prophets, in which Jesus Christ is the chief cornerstone (Eph. 2, 20). Thank God, we know the end of this way. We know and are sure that in these Scriptures, on which the Lord Himself put His seal, we have words of eternal life. (John 6, 63; Hebr. 4, 12; John 6, 68.)

✱ Issues in the Controversy Concerning the Word of God Within the Missouri Synod

In the June-July *Confessional Lutheran* (Dr. Scharlemann Withdraws Essays—Issues Remain," p. 77ff) we have pointed out that both the formal statement of Prof. Martin H. Scharlemann himself and committee recommendations which the Cleveland Convention were persuaded to adopt make it crystal-clear that the *issues* raised by the St. Louis professor in his "doctrinally misleading" essays continue to confront our church. This is also borne out by letters of Dr. Scharlemann in reply to questions addressed to him by concerned members of the Missouri Synod after the convention. From one of several such letters put at our disposal we quote the following:

"Committee Three [the convention committee on doctrinal matters]—as I understand from the reports that I have from Cleveland—tried to make it clear that the question of false doctrine was not involved in my action."

The St. Louis professor added:

"That is why the word 'retract' does not occur in my document."

The main provisions of the resolution adopted by the great majority of voting delegates at the Cleveland Convention with reference to Memorial No. 356 ("To Relieve Dr. M. Scharlemann of his Office as Teacher, Etc.")—declared "unprintable" by Missouri's President) are a plea to forgive the professor "for what he has done," and to refrain from attacks on him *on the basis of four of his essays* ("withdrawn" but not retracted) which are declared to be "doctrinally misleading" and a source of unrest within the church, and a request by the Synod to its newly created Commission on Theology and Church Relations to address itself to issues raised by Dr. Scharlemann in his essays. The four essays which are named are: *The Bible as Record, Witness and Medium of Revelation; Revelation and Inspiration; The Inerrancy of Scripture; and God is One*. (Cp. Resolution 19 of Committee No. 3, the Committee on Doctrinal Matters, in *Today's Business*, pp. 518-520.)

The issues raised by Dr. Scharlemann in his essays to which we accordingly need to continue to address ourselves remain publicized in the unwithdrawn essay "God's Acts as Revelation" in the *Concordia Theological Monthly*, April 1961. These the author of that essay, Dr. Scharlemann, has himself characterized as but a "more carefully worded" treatment, *as to methodology of presentation*, of the controversial "items" presented in his now "withdrawn" but not retracted previous essays on the same subjects. (See *Lutheran Witness*, Apr. 4, 1961, p. 21.) These issues are, moreover, embodied in formal statements concerning them in other documents relative to the Controversy concerning the Word of God within the Missouri Synod. Among these are letters to Missouri's clergy by the president of Concordia Seminary in St. Louis (Feb. 11, 1960) and by the president of the synod (Aug. 22, 1960), a Special Report subtitled "Theological Problem" in the *Lutheran Witness* (April 4, 1961) and a second "Special Report" in the *Lutheran Witness* of Dec. 26, 1961. None of the documents here referred to has been "withdrawn," let alone retracted. They continue to bear witness to what the doctrinal issues are in the Controversy concerning the Word of God which the Cleveland Convention has left to confront the Missouri Synod.

What are these issues, the issues in the Controversy concerning the Word of God?

These issues are: The nature of divine revelation; the meaning of the expression "Word of God;" Scriptural inspiration; the proper use of such terms as the "inerrancy" or "infallibility" of Scripture; Modernism's unwarranted distinction between "truth" and "fact" ("truthful" and "factual"); and *the authority and perfection of Holy Scripture* which stand or fall with the outcome of such and similar issues.

In another article in this Aug.-Sept. number of our journal ("The New Approach to the Scriptures in the ALC") we have called attention to a statement of Prof. John P. Milton of the Luther Seminary in St. Paul, who is championing the cause of Modernism's view of the Word of God within the American Lutheran Church. He has stated that so far as the words "inspired," "infallible," and "inerrant" are concerned, he can use all of these words despite a change in his views which enables him to disclaim being any longer "inclined to be something of a fundamentalist;" but that "*some interpretation of them is necessary* if one is to use them correctly and honestly,"—"correctly," that is, in accordance with one's particular use of them, and *honestly* in view of the fact that they are today being used by some, as by Dr. Milton, in a sense differing from that in which they have been used hitherto even by such men themselves. We don't believe that any informed person will dismiss such a testimony with the threadbare smear that Dr. Milton, of all men, is a radical of "the extreme right"!

It is sometimes said that differences between us who adhere to the historic Christian faith and those of the Barthian way are largely a matter of semantics. They *are*. These men, who have built themselves a modern tower of babel, no more speak our language. They do not speak the language of Holy Scripture and of the Church. They do not speak the language of the Confessions of genuine Lutheranism, concerning which we have pledged ourselves that we "have determined not to depart even a finger's breadth either from the subjects themselves, or from the phrases found in them" (their phraseology, their *use of words*, the *meaning* they attach to these), Preface to the Book of Concord, Trigl. Edit., p. 23. When we ask Barthians for bread, they give us a stone; and when we ask them for an egg, they give us a scorpion.

Karl Barth, who is generally recognized as being the chief instigator of the current controversy concerning the Word of God, has said that verbal inspiration is "the divine decision which is continually repeated in the

life of the church and its members." (*Roe-merbrief*, 6th Edition, p. 594.) Insofar as he has explained what he means by his exotic use of the language of the Church the Swiss churchman is honest. Should less be expected of others who depart from the historic Christian, Biblical use of language? Should less be expected from Lutherans, more particularly from Missourians, who undeniably depart from the phraseology of the Confessions of our Church, which *declare the words of Holy Scripture to have fallen from the Holy Ghost* (Apology of the Augsburg Confession IV, 108; Trigl. Edit., p. 153)?

It is his different use of words—his attaching to them a meaning foreign to that of their historic use by the Church and in our confessions—that has enabled one of our St. Louis professors to begin his statement at the Cleveland Convention as follows (*Today's Business*, p. 519, the words and phrases at issue being underlined by us):

"Permit me to address you in a matter of great importance to the Synod and to me. At the outset I wish to emphasize that, by the grace of God, I am—as I have been in the past—fully committed to the doctrine of the *verbal inspiration* of the Sacred Scriptures. I hold these Scriptures to be *the Word of God* in their totality and in all their parts and to be utterly *truthful, infallible* and completely without error."

We fully agree that what the St. Louis professor has been urging has (because of his different use of words) "been subject to much misunderstanding and misconstruction." Indeed, just this is one of the reasons why the Controversy concerning the Word of God is being prolonged in our midst! Let this basic issue be clearly faced and there will soon be light in our darkness. No explanation concerning peculiar use of words at issue in the Controversy concerning the Word of God within the Missouri Synod were given the Cleveland Convention. No wonder the great majority of its delegates could be persuaded to adopt what they did!

The general trend in current Modernism is based on the existentialist approach to Scripture that "Christianity is not a religion based on immutable truths but a religion in which man's confrontation with God takes place in terms of man's situation." (Halverson and Cohen, *A Christian Handbook of Theology*, p. 5.) This means that the Scriptures themselves are not a revelation, and that they are not as such of divine inviolable authority; that what the holy men of God wrote was

not in its very words communicated to them by the Holy Spirit. According to this theory "God-acting-in-events" has replaced the doctrine of Scriptural revelation. This theory is accompanied by a "dynamic" doctrine of inspiration: since God confronts us through the meaning of "events," so it is said, the Bible can "convey" a true revelation of God, and its writers can be God's inspired interpreters, while at the same time they are thoroughly human and fallible. (See the previous reference, p. 328.)

The essay "God's Acts as Revelation" (CTM, April, 1961) which has been referred to above purports to be based on Ps. 103, 7: "He made His ways known to Moses, His acts to the people of Israel." As already pointed out, this essay of Prof. Scharlemann is admittedly but a "more carefully" worded presentation of the same "items" contained in previous and now "withdrawn" but not retracted essays. We shall not now enter into a discussion of all of these items. We shall simply quote two passages from the latter part of the essay in which it reaches its climax. The first of these is as follows:

"If we keep in mind this relationship of the Biblical documents to God's mighty acts, [which acts are] always to be understood as 'deed-words,' we shall be preserved from the error of Judaism, which saw and often sees in the Biblical documents themselves an authority independent of those acts to which they testify. As a result, Judaism has often determined an individual's attitude toward God on the basis of his response to Old Testament documents as such, especially as these were interpreted by the tradition of the elders. By not going beyond the documents to the prior acts of God, to which they bear testimony, men turn revelation into tradition. This perversion is the source of all legalism."

Do you believe this, or do you reject it? As for ourselves, with genuine Lutheranism, "we receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged." (Formula of Concord, Trigl. p. 851.) We are not going to be drawn aside from this rockbed position by a defense of opposite teaching which rests on insistence that it isn't found to be "heresy" and the like.

The other summary passage in the essay referred to which we shall quote is as follows:

"The writings of the men who wrote the Biblical books, their testimony to God's ways, are instruments by which 'we ourselves are made contemporaneous with the sequence of events which is often referred to as *Heilsgeschichte*.'"

Again, do you believe this—that we ourselves are made "contemporaneous with" the sequence of events which is often referred to as *Heilsgeschichte*? Or do you reject it? As regards "what is often referred to as" *Heilsgeschichte*, we may have a great deal to say about this at another time. Let it suffice for the present to say that, as referred to in Barthianism, "*Heilsgeschichte*" is not to be identified as history, for which Barth uses "*Historie*." Barth always refers to Jesus as *historisch* (historical) but to Christ as "*geschichtlich*" (which might be rendered *historic*, with a connotation such as when Santa Claus and Paul Bunyan are referred to as historic characters). From this it can be seen what contemporary events and their sequence are "often referred to as" *Heilsgeschichte*.

Not to become too lengthy, we shall at this time cite from the one or the other of the documents (unretracted and unwithdrawn) only several further statements. In the Special Report published in the Dec. 26, 1961 issue of the *Lutheran Witness* we read the following:

"Question: What do you mean by your claim that you modified your essays? Answer: The changes I made were in matters of methodology, language, and in the instance of the use or non-use of the term 'inerrancy.' Whatever modifications have appeared in the superseding paper, 'God's Acts as Revelation,' are matters of clarification, emphasis, fuller context, and style." (P. 20. We are citing this as evidence of the character of the essay named.)

"Question: Do you believe and teach that the Bible may contain errors or mistakes? Answer: I have tried to avoid the use of 'error' and 'mistake,' because these words suggest the kind of imperfections and human fallibility that is not found in the Scriptures. . . ." (P. 19.)

Does this not clearly leave room for a "kind of imperfections and human fallibility" that is alleged to be found in the Bible? Merely changing his language a bit, the professor goes on to speak of "discrepancies" in the Bible which are said to be a result of the Biblical author's writing "from where they were, as people of their day."

Such in brief are the issues raised by Dr. Scharlemann in the Controversy concerning the Word of God, which continues to confront us, and to which we therefore need alas! to continue to address ourselves, as we also shall, so help us God!

❶ Procedure at the Cleveland Convention

Administrative "procedure" was a potent factor toward shaping events at Missouri's Cleveland Convention. An example or two will illustrate this.

At the very beginning of the convention, administrative procedure served to quash wholly proper overtures devoted to just representations by members of Synod's constituency requesting relief. The President had appointed to the Committee on Doctrinal Matters and Church Relations and also to the Committee on Constitutional Matters a number of members who in such a position would be reviewing and making recommendations concerning controversial documents and matters in the production, dissemination and conduct of which they themselves had had a hand. (The Form and Function of Holy Scripture, Theology of Fellowship, Report of Unity Committee, NLC Negotiations and Essays, etc.) From numerous quarters, overtures had been sent to the President's office, objecting to the appointment of such individuals to the respective committees for the reason already indicated. The Synodical *Handbook* provides (1.27) concerning convention committees appointed by the president that "Every member of Synod shall have the right to object to any appointment made to such committees." Synod's *Handbook* provides (1.25) that "All memorials or overtures sent to the President shall be submitted to Synod through one of the convention committees." However, at the beginning of the convention the President simply announced that for the first time during his incumbency objection was raised to some of his appointments to committees, and that unless he heard from delegates to the contrary, his appointments would stand. Delegates were not apprised of the reason for objection given in various memorials, nor of the fact that they were submitted as memorials. (Most delegates likely do not yet know the issue before them.) Nor were they reminded of the procedure called for by the Synodical *Handbook*, which on other occasions when this may be deemed useful seems to be regarded as almost sacrosanct. This augured an auspicious beginning as regards procedure at

the Cleveland Convention. It raises the question as to whether or not provisions of the *Handbook* should be adhered to and carried out by the administration, or whether administrative fiat is to be substituted for principles and procedures jointly agreed on by Synod's constituency for the good of all concerned.

A number of other important overtures were not brought to the attention of the convention at all.

Others were simply declared "unprintable" (without any explanation as to why they should be so regarded) and delegates were asked to act upon them after merely hearing them read.

A day or so after Memorial 19 of the Committee on Doctrinal Matters had been acted upon, it was announced that this action covered also Memorial 335 in *Reports and Memorials*,—an important memorial bearing a considerable number of signatures of congregations and individuals in various parts of Synod,—a sort of *post-mortem* operation.

Any careful review or history of the Cleveland Convention will have to take account of procedure employed, and its effect on the outcome of important issues, toward a proper evaluation of it.

❁ See What Happened to Overture of Members of the CLPB!

From August 31, 1960 on, members of the executive staff of the *Confessional Lutheran* endeavored in vain to arrange with the Presidium of the Missouri Synod a meeting the purpose of which would be discussion of the *doctrinal issues* in the Controversy concerning the Word of God within the Missouri Synod with special reference to a letter sent to the clergy by the President on Aug. 22, 1960. In our last letter to the President regarding this matter (May 15, 1962) we had stated: "We shall be looking forward to hearing from you again and trust that you may yet reply in the affirmative to our insistent evangelical request for a meeting sometime between May 27 and June 9 for a meeting such as we have been requesting, in which doctrinal issues which to the dismay of her true friends at home and abroad are destroying our church, will be basic." This letter received a final negative reply dated May 24. A letter postmarked June 8, 1962 was then sent from the President's office to all pastors and teachers of the Missouri Synod containing numerous misrepresentations and blaming the Confessional Lutheran group for the fact that a proper meeting between them and the Presi-

dium was not held. In view of such facts, 12 members of Synod, who constitute the executive staff of the Confessional Lutheran Publicity Bureau, submitted an overture regarding this matter for consideration and action by the Cleveland Convention. The post office supplied us with a receipt certifying that the President, to whom our mail was addressed in accordance with Synodical regulations, had received the document on June 4,—which was about a week before the ordinary deadline for receiving memorials. The overture here follows:

WHEREAS, Prof. Martin H. Scharlemann of Concordia Seminary in St. Louis has "caused a great stir and disturbance in many hearts" by various essays in which he has espoused contemporary Modernism's contention for its divine self-revelation-by-acts theory which denies the historic Christian faith that the Bible is as such revealed truth(s), its destructive "scientific" method of investigation or exploration of Scripture, its *dynamic* doctrine of "inspiration," and its accompanying insistence on factual error in the Bible; and

WHEREAS, the undersigned have since Aug. 31, 1960 endeavored to arrange with the Presidium of Synod a meeting for the purpose of making clear the Scriptural unacceptableness of the Scharlemann Case proposed in a letter of the President to Synod's clergy and teachers dated Aug. 22, 1960; and

WHEREAS, the undersigned have assured the President from the beginning that they would be prepared with a succinct statement of the doctrinal issues at such a meeting; and

WHEREAS, a meeting of this kind, in which discussion of the doctrinal issues would be basic, has been denied the undersigned up till now; and

WHEREAS, the President has by a Special Report of Nov. 29, 1961 implemented the proposal contained in his letter of Aug. 22, 1960; now, therefore,
WE PETITION SYNOD —

To direct the President to meet with the undersigned at an early date for the purpose of hearing and discussing issues in the Scharlemann Case on the basis of the succinct statement hereto appended, supplemented by a critique of the Special Report of Nov. 29, 1961;

To direct that a mutually acceptable moderator be provided for said meeting(s);

To direct that a tape-recording of said meeting(s) be supplied those concerned.

(Individual signatures of 12 members of the executive staff of the CLPB — enclosure of the two documents referred to.)

The Synodical *Handbook* provides (1.27c): "All memorials or overtures sent to the President shall be submitted to Synod through one of its convention committees."

We saw and heard of no action on our memorial at the Cleveland Convention, and we therefore, on July 19, addressed a letter of inquiry to the Secretary of Synod about the matter. In reply, we received the following from the Secretary:

THE LUTHERAN CHURCH —

MISSOURI SYNOD
Office of the Secretary

August 14, 1962

The Rev. F. E. Bartling, Secretary
Executive Staff

The Confessional Lutheran Publicity Bureau
617 South Chicago Avenue
Freeport, Illinois

Dear Brother Bartling:

This is in answer to your inquiry regarding the action taken by the Cleveland Convention on the Memorial signed by Mr. Henry Bohl, Mr. Gerhardt Freundt, Mr. Edwin Kreft, Mr. Howard Hasz, Mr. John Rhame, Mr. O. K. Wolter, Rev. A. C. Dahms, Rev. G. Elbert, Rev. R. Frick, Rev. H. Romoser, Rev. Paul Burgdorf, Rev. F. E. Bartling.

After your letter had arrived I began checking through the records in my office. We failed to find any trace of this Memorial.

I then checked with the Saint Louis office. After some search two mimeographed copies of this Unprinted Memorial (which someone had designated as No. 364) were discovered.

Further investigation indicated that the person who cut the stencil was not one of the regular staff people, because the line by line pagination used for all the Unprinted Memorials as published in *Today's Business* was not used in cutting this particular stencil.

So I am up a blind alley.

I can only surmise that in the rush of pre-Convention business (your letter states that Dr. Behnken received the Memorial as late as June 4) the Memorial was handed to someone who did not know how to follow through and, consequently, the Memorial was not published or acted upon.

.....

This would constitute a bizarre climax to our efforts over a period of almost two years

to arrange with the Presidium a meeting for brotherly discussion of life-and-death issues confronting us which concern the whole church.

Accordingly, we on Aug. 22 requested that our memorial be printed in the Proceedings of the Convention, with the notation that it was not brought to the attention of the convention for consideration and action. We pointed out that fairness would demand such a course, that the constituency of Synod is entitled to such *factual information* in the Controversy concerning the Word of God by which our church is being torn, and that this would be in accordance with the dictates of Christian love. The *Lutheran Witness* dated Sept. 4 in a "Synodogram," moreover, announced that "Included in the 1962 *Proceedings* will be the unprinted memorials. . . ." (p. 3). However, in another letter of that same date (Sept. 4) the Secretary of Synod wrote us: ". . . we shall not publish 'Unprinted Memorial 364' in the Convention PROCEEDINGS." At the same time he apprised us of a different version of the fate of our memorial, as follows:

After I returned from my vacation yesterday, I turned my attention, once again, to the matter of Unprinted Memorial 364 on the basis of your letter of August 22 requesting "that this Memorial be printed in the Proceedings with the notation that it was not submitted to Synod through one of its Convention Committees."

I had the opportunity to discuss the situation with Vice-President Theodore Nickel, who was chairman of Floor Committee 3 at the Cleveland Convention. Dr. Nickel informs me that his committee had received this memorial and had discussed its contents.

The committee arrived at the conclusion that the matters referred to in Unprinted Memorial 364 had been treated in the so-called Scharlemann Resolution (Resolution 3-19) and also, to a certain degree, by Resolution 3-09 ("The Supervision of Doctrine and Practice"). Because of this, Committee 3 felt that no special resolution was required in answer to Unprinted Memorial 364 and, as Dr. Nickel recalls, a verbal statement to that effect was offered. I assume the reason why Dr. Behnken handed this memorial to the committee directly rather than to have it appear as an "unprinted memorial" is the fact that the name of an individual is mentioned. I know that Dr. Behnken

refused to have certain other memorials printed because of this reason. [Note!]

We believe that this explanation should be sufficient to indicate why we shall not publish "Unprinted Memorial 364" in the Convention PROCEEDINGS.

In a letter dated Sept. 8 we replied to the above communication as follows:

Dear Doctor Birkner:

Herewith we acknowledge receipt of your letter under date of September 4, 1962. In this letter (September 4, 1962) you state that you "shall not publish 'Unprinted Memorial 364' in the Convention PROCEEDINGS," thus withholding from members of Synod factual information most vital to this controversy.

You now apprise us of a version different from that in your former letter of the fate of our overture to the Cleveland Convention in the matter of the Controversy concerning the Word of God within the Missouri Synod. You state: "I assume the reason why Dr. Behnken handed this memorial to the committee directly rather than to have it appear as an 'unprinted memorial' is the fact that the name of an individual is mentioned. I know that Dr. Behnken refused to have certain other memorials printed because of this reason."

We again remind you that the Synodical *Handbook* of the Lutheran Church—Missouri Synod (1960 Edition) containing its Constitution and By-Laws provides the following procedure for conventions (1.25c):

"All memorials or overtures sent to the President shall be submitted to Synod through one of its convention committees."

Your letter raises the question whether or not our Synod and its conventions are to continue to be governed by such principles or whether government by personal fiat is to be substituted for these. (May we also call your attention to the fact that the President of Synod did not hesitate shortly before the convention to address a letter to all pastors and teachers of Synod concerning the very issue to which our overture is directed and that in this letter, which contains numerous misrepresentations defamatory of us, "the name of an individual is mentioned:" in fact, several such names are mentioned.)

In short, we renew our request that our memorial, which was not submitted to Synod through one of its convention com-

mittees, be printed in the PROCEEDINGS of the convention in order that the official public records of the case at issue may be historically accurate.

Yours for speaking the truth in love,
F. E. Bartling

This is the factual story of the fate of our "Unprinted Memorial 364" up to the time of this writing.

❶ Changing Missouri and Its New Course

Various reporters have, on the basis of their observation of action at the Cleveland Convention, concluded that a changed policy has been put in force by the Missouri Synod. We call attention to the following.

The *Cleveland Plain Dealer* on June 24 published a report by its religion editor under the heading "Changes are Noted in Missouri Synod." This report sees the "change in climate" in the "traditionally aloof" Missouri Synod as "one of the notable aspects of the ecumenical movement." To which we say that even Jaroslav Pelikan has recently conceded that "Of course, 'ecumenical' is a slippery word in ecclesiastical parlance." (*The Atlantic Monthly*, August 1962, p. 93.) Generally speaking, "ecumenical" in connection with the current ecumenical movement stands for the grossest kind of religious unionism or syncretism (mixing of religions).

The *Lutheran Witness*, in that editorial in the "new spirit" which it says has come upon the church, "Turning Point" (Aug. 21), concedes that cries of "crisis" before Cleveland were indeed prophetic in that Missouri's convention "marked a distinct turning point in its 115-year history" in several respects. Art. III.1 of the Constitution of the Missouri Synod reads: "The objects of the Synod are: 1. The conservation and promotion of the unity of the true faith, Eph. 4, 3-6; I Cor. 1, 10, and a united defense against schism and sectarianism, Rom. 16, 17." (Our emphasis.) Under God, an equal evangelical observance of what is enjoined by one and the same divine authority in Eph. 4 (keeping the unity of Spirit—one faith, etc.—in the bond of peace) and in Rom. 16, 17 (mark them which cause divisions and offenses contrary to the doctrine which you have learned, and avoid them) contributed toward Missouri's true greatness. The *Lutheran Witness* levels against its synod the serious charge that it "had gradually reached a stage where its accent seemed to fall on 'avoid them' rather than on 'endeavoring to keep the unity of the Spirit in

the bond of peace.' " (Our emphasis.) When accent on one of these two equally divine and authoritative injunctions "rather than" on the other is advocated, as is done by the *Lutheran Witness*, does not this reveal a false spirit?

The *American Lutheran*, free-lance journal which has for several decades been representing liberal tendencies within the Missouri Synod, editorialized about the Cleveland Convention under the heading "The Beginning of a New Era" (August issue).

The consistently leftish *Christian Century* reported (July 18) that at Cleveland the Missouri Synod "began to break out of its gigantic shell with sounds and gestures not previously heard from that quarter." In other words, the Cleveland Convention seems to be said to have hatched out something strangely new.

Breaking a seventeen-year-long silence to reveal where his sympathies lie, Dr. Lawrence Meyer (until recently planning counselor of the Missouri Synod) has placed "the crucial turning point" of his synod somewhat earlier. "Unhesitatingly" he attributed this to "The 44." This was a group of Missouri Synod members (several of them on the St. Louis faculty) who in 1945 produced a Statement which roused a controversy on Church Fellowship within the Missouri Synod that has never been allayed. This, Dr. Meyer is quoted as saying, was the crucial turning point "from tradition" to a role in which the church (the Missouri Synod) "began to do its own thinking and searching in the Scriptures"! "The resolution fashioned by 'the 44,'" he added, "could be published today and nobody would blink an eye." (See "Colorful Career of Dr. Meyer Spans Five Decades" in *The Lutheran Layman*, August 1962.) The last two statements we most seriously challenge. The "resolution on fellowship fashioned by 'the 44'" among other things embodied a declaration in which its signatories affirmed their conviction that in keeping with what they regarded as the historic Lutheran "tradition" (sic) church fellowship is possible without complete agreement in details of doctrine. When the "Statement" raised an ever increasing furor throughout Synod, its President (after appointing a committee to deal with the "44" but soon discharging it) in 1947 published an Agreement which he had entered with the "44," in accordance with which their Statement was "withdrawn as a basis of discussion" but not retracted and the issues which had been raised by the dissidents were to be "studied." This pattern (which practically reduces doctrinal matters to the status of open

questions) now seems to be more or less repeated in the Controversy concerning the Word of God!

The American Lutheran Church's 3-page *Lutheran Standard* report on the Cleveland Convention was written by Martin E. Marty, associate editor of the *Christian Century* and a member of Missouri's clergy, under the heading "Missouri's New Direction, 1962." (Marty has openly advocated "subversion, encirclement, and infiltration of our church by 'prophets' of the Ecumenical Movement. See. CL, April 1961, p. 51.) The article begins by saying that it is hard, so soon after the convention, to "find the plot" in the shape of Missouri's thought and the direction of its life. It charges, with reference to Missouri's doctrinal stand, that "an element of inner uncertainty which has puzzled other Lutherans is present." "Missouri is changing," Marty says, "and knows it." (The article even states that "Wisconsin was perhaps correct" in some of its attacks on Missouri.)

Discussing the convention's action with regard to the San Francisco Resolution of 1959 concerning certain doctrinal statements, in particular the Brief Statement, Dr. Marty declares: "Some of the documents in question would have been insurmountable barriers to future inter-Lutheran theological unity because they belonged to the private experience of Missouri, were colored by the scholastic bent and expression of its greatest dogmatician [Dr. F. Pieper is undoubtedly meant], and would prove to be uncongenial to many non-Missourians (as they are to some Missourians) were they to be imposed as confessions." Note that Dr. Marty, a member of Missouri's English District, objects to the content—alleged coloring by "scholastic bent and expression"—of the Brief Statement, shelved as "unconstitutional" at Cleveland. (Does what he here says, by the way, give us some idea as to what might be expected in projected theological discussions within the framework of the National Lutheran Council enlarged by incorporation of Missouri?)

Drawing a conclusion from this and other action of the Cleveland Convention, Dr. Marty asks "What does all this mean?" and observes that Missouri may not yet have its whole heart in the ecumenical "reality" but that it has its mind there. We might say, he declares, that "it is moving headfirst" in this direction: *Missouri's new President "will be leading a changed church body" and its course will look different from that in the past.*

In another discussion of the Missouri Synod and the so-called Ecumenical Movement (*Lutheran Standard*, Aug. 14, 1962, p. 4) it has been reported that Missouri's new president has pledged himself to an approach similar to that of his predecessor, "go slow." Does this mean: Be slow in approaching the "ecumenical movement," but do go that way? Dr. Marty's article leads us to expect this! What he has publicly proclaimed should hardly be dismissed as the statement of a radical of "the extreme right." The *Lutheran* recently (Sept. 5) introduced him to its readers by saying "He's a Missouri pastor in very good standing but is also an editor of America's best[?] Protestant magazine." The ultra-liberal *Christian Century* is meant. Note that "but" in this publication of left-wing Lutheranism.

If what "red-hot" Marty of "the take-over Generation" and others are telling the world about Missouri and its new president should not be true, should these not just as publicly declare themselves?

❶ "Turning Point"

As might have been expected, the *Lutheran Witness* received vigorous reaction to its editorial of Aug. 21, "Turning Point," which is written in the "new spirit" that it advises its readers "has come upon the church." A number of letters in which the "new spirit" has, in accordance with the injunction of Scripture, been tried and found wanting have been brought to our attention. From among these we submit as an example the following, which was written by a layman and his wife in California:

Yes indeed, "a new spirit has come upon the church" and it didn't take very long after the Cleveland Convention to manifest itself.

This spirit of love which you found lacking in those who opposed the liberalism that has come into our church body we find very sadly lacking in your editorial "Turning Point." As a matter of fact, we find some serious discrepancies in your statements and also some downright vicious remarks about 'some yellow journal or book of documentation.' The men writing for the Confessional Lutheran and Book of Documentation of the State of the Church Conference are dedicated Christians, who put the love and loyalty they have for God and His holy Word, as found in the Bible—FIRST, LAST, AND ALWAYS. It seems to us that these people have the deep kind of Christian love that is hard for many others to understand—

a wanting to keep our Christian doctrine pure at any cost to themselves.

We are wondering where YOUR Christian love is for these brethren in Christ? Their guilt being that they love God above men—and intend to remain faithful to Him and His Word. We are 100% with them!

The Bible tells us "Speak every man truth with his neighbor: for we are members one of another."

Thanking the *Confessional Lutheran* for what it is doing to retain the pure doctrine for our church, the signatories of the above letter ask what laymen can do about the present situation. Laymen can, for one thing, follow the example of the inquirers. The *Lutheran Witness*, and responsible officials of the Missouri Synod, ought to receive thousands of letters like the above. Members of the Missouri Synod still are the Synod. Their officials are answerable to them. Let's keep it that way lest God justly permit us to be deprived altogether of the treasure of His pure Word.

❷ The New "Approach" to the Scriptures in the American Lutheran Church

It is an "open secret" that there are factors that are "causing ferment, tension, and misgivings in the church [the ALC] at this time." So Dr. E. W. Schramm reports in an editorial in the *Lutheran Standard*, official organ of the American Lutheran Church. (July 31.) He goes on to say:

"These factors center largely in the doctrine of inspiration of the Scriptures and more specifically in the interpretation of such sections of the Scriptures as the first 11 chapters of Genesis and the books of Job and Jonah.

"It was known that what might be called an 'old' and a 'new' approach to these Scriptures was abroad in the church, and that the 'new' approach (not at all 'new' to Lutherans in Europe) is characteristic particularly of interns from the the seminary and of younger graduates of the seminary."

This was one of the reasons for a three-day meeting, during the first days of July, of the president and secretary of the ALC, its district presidents, 32 of its theological seminary professors, and several invited guests. At this meeting current "questions" on the doctrine of the Word were "explored." President Schiotz asked the district presidents to

report frankly and specifically on the things which have been troubling the churches and the members of their respective districts." Dr. Schramm reports: "My notes show that 12 of the 18 district presidents [another one of whom was absent] set forth what might be called 'complaints' or 'charges.' In some instances they made it plain that they were simply reporting misgivings they had heard. In other instances it was clear that the district presidents were also expressing their own misgivings."

According to Dr. Schramm's report, Dr. John P. Milton, professor of Old Testament studies at Luther Theological Seminary in St. Paul (formerly of the ELC) spoke up as the chief champion of the "new" approach to Scripture (that of Modernism in its current form, known as Neo-Orthodoxy) within the ALC. In language rather familiar to us he began by stating that he "believes as wholeheartedly as anyone can that the Bible is the Word of God, through which God still speaks to men," and that, although his views on some of the controversial points have changed in the last 30 or 40 years [during which Barthianism has been on the scene], he makes this confession "more wholeheartedly today than I did 30 or 40 years ago when I was inclined to be something of a fundamentalist." To which we remark that this is equivalent to saying that the speaker believes more wholeheartedly in the "new" (Barthian) approach to Scripture than he formerly believed in the "old" approach to it—presumably the historic Christian approach or at least something like it, since he identifies it with "fundamentalism."

Dr. Schramm then proceeds to report the further remarks of Prof. Milton as follows:

"So far as the words '*inspired*,' '*infallible*,' and '*inerrant*' are concerned, he said, he can use all these words but that one must recognize that some interpretation of them is necessary if one is to use them correctly and honestly." (Our emphasis.) To which we would add that also, and above all, the expression "Word of God" needs interpretation in this day of neo-orthodoxy's mumbo-jumbo talk. The deceptive use of that term is the chief issue about which the controversy with current Modernism (Neo-Orthodoxy) revolves.

In good neo-orthodox fashion Prof. Milton went on to speak of "the human factor" in the Bible and to outline its three points: the linguistic forms (*the words it uses*), its literary forms, and its thought forms. (This

adds up to a denial of the divine *verbal* inspiration of Scripture and the whole of what is known as the "formal" principle of historic Christian theology.)

Dr. Schramm reports more specifically:

"To cite a single example of how the linguistic side of the Scriptures, the words it uses, affects biblical interpretation, take the current turmoil over the word 'adam' in the first chapters of Genesis. In Hebrew this is the generic word for 'mankind' (German: *der Mensch*), *not the word for man as an individual*. [Sic.] There are, Dr. Milton said, indications in the first three chapters of Genesis that an individual is involved [note this loose and deceptive neo-orthodox doubletalk!], but if you want to interpret the Bible honestly you must begin with the fact that the Hebrew word *adam* means mankind. To refuse to recognize this linguistic fact is to be guilty of what the United Testimony calls a 'rationalizing process which could explain away . . . the human factor in the Bible.'" (Our emphasis. Omission in the original. The United Testimony is the basis of the ALC merger.) Presumably we must "interpret" the early chapters of Genesis as follows: "And mankind called its wife's name Eve" (chapt. 3, 20); "and mankind knew Eve its wife; and she conceived, and bare Cain;" etc.!

As regards literary forms allegedly employed in the Bible as part of its "human factor," Dr. Schramm goes on to explain that this has "a direct bearing upon such questions as to whether it is possible to hold that Job and Jonah are not necessarily historical characters and still believe firmly that the Bible is the Word of God. Dr. Milton protested against "condemning anyone who holds that the books of Job and Jonah may be parables."

As to the thought forms of the Bible, the report of Dr. Schramm cites the inane question, "Is one a heretic for believing that the earth is round despite the fact that the Scriptures, using the thought forms of the age in which they were written (sic), refer to the 'four corners of the earth'?" Far from being merely a thought form of the age in which it is written, the expression cited (in accordance with the four points of the compass—north, east, west, and south) represents the universal language of mankind in which *divine inspiration* indeed gave us the sacred Scriptures.

Dr. Schramm concludes with the trite general appeal that "the real need in the American Lutheran Church is not to cast suspicion

upon its theological professors or its district presidents but to encourage and support these men [despite such views as those which have been set forth!] with sympathetic interest and earnest prayer." Etc.

How familiar all of this sounds to us within the Missouri Synod today!

☉ Dr. Peale Calls Churches to Repentance

The leading article in the September issue of the *Reader's Digest*, "Can Protestantism Be Saved?" is a most interesting one. It is all the more interesting because it has been written by Dr. Norman Vincent Peale, Pastor of the Marble Collegiate Church in New York City. Dr. Peale's religious psychology has become best known by the title of the main work among his numerous publications, *The Power of Positive Thinking*. As indicated by that title, there has been little room for anything negative, and therefore even for such things as the doctrine of sin, in the counsel he has been offering to a great number of men over a period of years. But in this most recent article Dr. Peale rings a great change on the church-bell as it were.

Reckoning himself among spiritual descendants of Martin Luther (although he is not a member of the Lutheran Church) Dr. Peale begins with a good summary of Protestant Reformation principles brought about by that man of God. He then asks where we stand today and launches out into serious criticism of some of the things which are hurting the Church today.

"For one thing, we have become bemused by the idea of bigness. Take the trend toward amalgamation of denominations, the whole ecumenical movement (to use the ecclesiastical term) on which much time and effort and energy are being expended." "When denominations merge," Dr. Peale says, "they always [?] have to compromise, to weaken their traditional stand. This watering-down inevitably fosters other weaknesses. Mergers also lead to concentration of authority in fewer and fewer hands—a state of affairs which can eventually impinge on individual liberty."

"Another mistake we Protestants have made is, to put it bluntly, that we haven't been 'choosy' enough. We have made it too easy to join the church. I have been guilty of this myself, in my zeal to expose the greatest possible number of people to the teachings of Christ. Nineteen centuries ago, the price of admission to the church all too often was torture and suffering and death, and this grim

knowledge weeded out the weak and discouraged the hesitant. But no sacrifice is required of church members today. In thousands of Protestant churches, all you have to do to become a member is to fill out a card. Membership is free, and it is human nature to regard anything free as of little value. Certainly we should urge people to come to our services and listen to the gospel. But then, if they want to become members of the church, we should say to them, 'Where do you stand? What do you believe? Are you truly ready to surrender your life to God, to give your time, your money, yourself?' The examination should be solemn and searching, and if they cannot pass it we should require them to think and pray and study and struggle until they *can* pass it."

Dr. Peale attacks the Social Gospel: "... The attention of the church swung away from the individual to focus on an abstraction known as social welfare. This, too, was a mistake. The truth is, you can't save souls by reforming society. You have to reform society by saving souls." Referring to a Gallup poll taken last spring which showed church attendance on the wane, Peale says: "To me it indicates that when people flocked to the churches in the great postwar return to religion they did not find what they were seeking. They were looking for *personal salvation*, the knowledge and love and presence of God in their lives. Instead, they found preachers offering intellectualized sermons on social problems. They found pastors who condemned corruption in politics or government, but ignored corruption in the lives of their listeners."

Dr. Peale attacks doctrinal decay in seminaries and the High Church Movement (although he does not use the latter term): "It is in the seminaries, too, that we have departed from some fundamental doctrines of Protestantism—and have grown weaker in the process. At the moment, it is fashionable to downgrade the sermon in favor of sacerdotal ritual."

And finally, Dr. Peale flings out a stinging rebuke of current Modernism, Neo-Orthodoxy (again while not using these terms): "Another current tendency is to doubt the Bible as revelation of the authentic word of God, to use it as liturgical prop rather than as the ringing affirmation: 'Thus saith the Lord!'"

While the return of a single robin does not usher in springtime in nature, nor a single testimony like that of Dr. Peale springtime in the Church, it is most refreshing to read such a ringing challenge by him in this day of reli-

gious indifference. Reprints of his article are available from the Reprint Editor Of *The Reader's Digest*, Pleasantville, N.Y.; prices are given on p. 252 of the September issue. While we may not be able to endorse every last word of the New York pastor's article, we recommend a careful reading of it. It will prove faith-strengthening.

● The Menace of Our Time

In his *Masters of Deceit* (published 1958, Eighth Printing 1961, p. vi), J. Edgar Hoover has said: "Communism is the major menace of our time. Today it threatens the very existence of our Western civilization."

Communism is not something that men can *try*, to see if it works or not. The experience of every nation that has been subjected to a "trial" of Communism has been that Communism has proved to be its last experiment. A similar thing is true of subversivism in the Church. Subversivism in State and Church are the two great evils of our day. They are not to be trifled with.

● A Prediction to Ponder

"Perhaps, before long, the world will be amazed to have become so quickly unionistic and as a result atheistic."

These words keep ringing in our mind and heart ever since we first read them quite some years ago in citation by the inimitable Dr. C. F. W. Walther, who in 1868 quoted them from the pious Lutheran theologian J. Conrad Dannhauer (d. 1666). The latter, warning against a lack of vigilance (an indolent, dim, or at least too little distrustful an eye) in view of the foe, had called attention to the fact that it was just such a lack of vigilance that had once borne the Antichrist and, while men slept, let him sow his tares. He then observed that the same kind of indolence was leaving unnoticed the wiles of the syncretistic (unionistic) spirit which had already then "raised its head and indeed was all but dominant." Walther's citation of Dannhauer, with indication of its pertinent reference, appeared in the Foreword of *Lehre und Wehre*, XIV (1868), which was introductory to his masterful essay on "The False Props of the Modern Theory of Open Questions," specifically directed against the Iowa Synod as its chief proponent in America at that time.

Dannhauer and Walther were men of exceptional vision. The latter knocked the false props of Modernism's false theory of open questions thoroughly from under it. He had a lively realization of the fact that this theory

is "the most dangerous *unionistic* principle of our time." (And he did accuse the Iowa Synod of harboring this principle, any and all protestations to the contrary by whosoever it may be notwithstanding; in other words, he openly leveled the charge of *unionism* against Iowa, using that exact word. This term was not reserved by him for such false fellowships as that of the Prussian union between Lutherans and Reformed.) Walther, moreover, clearly foresaw that this most dangerous principle, which reduces Christian doctrine to so many open questions, demanding free and endless "discussion" of them, "necessarily leads to skepticism and finally to naturalism" (p. 319), and, as also Dannhauer already realized, ultimately to *atheism*.

Men who lack the vision of Walther and Dannhauer are again picking up the false props of Modernism's theory of open questions today, and see what is happening!

It is no mere accident that so many leading spirits within the National-Council- and World-Council-of-Churches-sponsored "Ecumenical Movement," which represents the worst kind of unionism ("We have found that what unites us"—service—"is more important than what has divided us"—doctrine) keep turning up as members of organizations and movements which undeniably serve the Communist cause. It is but a few steps that lead from one to the other. The usual course consists in a concern for doctrine being supplanted by social concern,— "human relations" and the like. The social "gospel," if it is not already that, breeds socialism; and Socialism never feels too uncomfortable when confronted by the ideals of Communism, which has sired it. Whatever religion may still be left it can without much difficulty be made to yield to the coup de grace which Communism will inevitably supply. As a published account of an actual case in point the example of "Bad" Bishop Brown of a generation ago remains the classic one. (See *My Heresy: The Autobiography of An Idea* by Wm. Montgomery Brown, D.D., 1926, The John Day Company, New York; also "Lessons from the Life of Bad Bishop Brown" in *Confessional Lutheran* 1948, Jan., pp. 1-12.) Once a bulwark of the Episcopal Church and its doctrine as Bishop of Arkansas, Brown became disturbed by the outbreak of World War I and social and economic questions incident to it. As the ultimate that "science" had to offer on the problems that vexed him he read first Charles Darwin and then Karl Marx. The former became his Old Testament and the latter his New, he himself says (*My*

Heresy, p. 67). When he published his newly acquired views in 1920, under the title *Communism and Christianity*, there was printed on the title page of this book the slogan "Banish the Gods from the Skies and Capitalists from the Earth and make the world safe for Industrial Communism." Opposite the title page there appeared a picture of the author in episcopal garb adorned with the bishop's cross and beneath this the self-styled inscription (in Latin) "Bishop in behalf of Bolsheviks and Infidels." "Did you ever hear him?" the present writer once was asked by the manager of a radical bookstore in Chicago; "I once presided as chairman at a meeting in which the bad bishop spoke." He went on to say, with a gleeful, fiendish chuckle: "He wore a big cross and talked like the devil!"

The word "world" (*Erdkreis*) in Walther's citation from Dannhauer could, by the way be rendered *oikoumene*—"Perhaps the *oikoumene* will be amazed to have become so quickly unionistic and as a result atheistic."

If Walther were living today, he would be directing himself in one and the same breath against ecclesiastical "Ecumenism" and secular Socialism and Communism.

God grant us men of such vision!

❁ God's Faithful Remnant

*They are slaves who dare not be
In the right with two or three
Selected.—(Heading Supplied.)*

❁ Our Sincere Thanks

We wish to thank numerous friends for larger contributions, especially also an anonymous contributor for a gift of \$500.00, towards our cause.

The CLPB

❁ What Our Readers Say

"As a lay member of the Committee on Doctrinal Matters and Church Relations at the late Cleveland Convention, I read a few issues of the *Confessional Lutheran* with keen and sympathetic interest—though I must add in candor that I found myself in disagreement with the journal on several matters. I should like, however, to give your point of view a further hearing. Is it possible for me to become a subscriber as of *January, 1962*—that is, beginning retroactively with the first issue of the current year?"

"Don't you think that the way the Cleveland Convention went, it has given the liberals the 'go ahead' sign? Publications since the convention such as the *Lutheran Witness*, the *Lutheran Layman*, and *This Day* are not more

conservative, but seem bolder in proclaiming liberal views. We do not feel that we can support such liberalism. . . ."—Mr. and Mrs. Z., California.

"To be informed as to what is going on in our midst today one must have a paper like the *Confessional Lutheran*. I wish you continued readership and success. Continue to hew to the line of the Word of God, as you see it, no matter where the chips may fall. After all, Christians will follow the guidance of the Word of God."—Missouri Synod pastor, Wisconsin.

"Please forgive me for not supporting you sooner. The liberals in control of our publications have kept us from the facts, but I finally saw your publication at the home of a fellow-layman here. I have subscribed to *News and Views* for some time and supported Carl McIntire but was asleep about our own Missouri Synod until recently. My wife's father was a friend of Dr. Machen, founder of Westminster Seminary. I hope we will be spared the tribulation those Christians suffered at the hands of the modernists. We intend to "contend earnestly for the faith once delivered to the saints." We pray it is not too late, and again forgive me for not joining you sooner. Please use the enclosed check for two subscriptions to be sent to my home address. The remainder is a donation for your work.—A layman, California.

"I read your publication at my brother-in-law's (in a certain city) and also at the home of a friend of ours (in another locality). *I was surprised to hear what is going on in our colleges and it was the first I knew of it; our pastor never has mentioned any of it.*"—Layman, Minnesota.

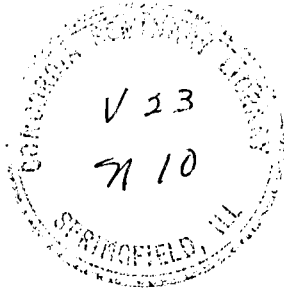
". . . A very small group of us in California are aware of what is happening but find it so difficult to get information; therefore we find the *Confessional Lutheran* invaluable in our efforts to be heard. God bless you in the work you are doing."—Mrs. X, San Francisco area. (Evidence of liberal activity within the locality enclosed.)

"Keep up the good work!" — Miss W., Michigan.

"Herewith subscription for the coming year."—Australia.

"I am happy to ask you to add to your mailing list the names of a number of pastors of the . . . District Pastoral Conference of the Evangelical Lutheran Church of Australia. Please find enclosed the sum of 20 dollars for yearly subscription to the following." (Names of twenty pastors, with their addresses, follow.)—Pastor, Australia.

Concordia Seminary 12-42x
Library
Springfield, Ill.



The CONFSSIONAL LUTHERAN
1508 N. Long Ave.
Chicago 51, Ill.
Return Requested

Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

October 1962

Number 10

IN THIS ISSUE: Something for Our Time — Missourian Liberalism Shows Its Face — What is This "Heilsgeschichte"? — Congregation in Crete, Ill., Terminates Fellowship with Missouri — The Source and Course of the Apostasy — No Time for Laziness! — A Mistaken Principle — Joint Prayer by Those Who May be Seeking Unity — Fit to be President in the WCC — The Meaning of Ecumenical" in WCC Ecumenism — "A Temple of Understanding" — Love: "Ecumenical" Style — WCC Indicted by Former President — Review of Publications — A Strange Phenomenon of our Day — What Our Readers Say.

● Something for Our Time

Do not the following extracts from Thucyides' account of the Peloponesian War and the downfall of Athens seem relevant for our own time?

"Words changed their ordinary meanings and were construed in new senses. Reckless daring passed for courage, far sighted hesitation was the excuse of a coward, moderation was the pretext of the unmanly, the ability to see all sides of a question was the complete inability to act. . . .

"The seal of mutual good faith was complicity in crime and not the divine law. . . .

"Villainy was sooner called clever than simplicity good. . . .

"The cause of these evils was love of power due to ambition and greed. . . .

"The leaders of both sides used specious phrases championing a moderate aristocracy or political equality for the masses. They professed to study public interests but made them their prize. . . .

"Religion meant nothing, but the use of fair phrases to achieve a criminal end was respected. . . .

"Simplicity was ridiculed and disappeared. . . .

"There was no promise binding, no oath that inspired awe. . . .

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

"Their enemies despised them, and thought it needless to effect by violence what they could achieve by their brains, and so they were taken off their guard and destroyed."

We are indebted for the above to a letter by B. J. Hargreaves of London in the *Christian Science Monitor*. We believe it offers some rich food for thought not only as regards the threat of antitheistic Communism to the world and our own country, but also as to what is taking place in churches today, and its consequent meaning for us on whom "the ends of the world" are come. (I Cor. 10, 11.)

O Lord, save us from an untoward generation amid which we live and move and have our being in Thee!

Missourian Liberalism Shows Its Face

Obviously encouraged by the expertly managed Cleveland Convention, liberalism within the Missouri Synod is beginning to show its face. It has paid its Honorary President a most dubious compliment for his part in the development of the present situation within the synod; and it has said that delegates at the recent convention "would have rejected" *the Apostles' Creed* (sic) if it had been brought up by those whom it defames as "extremists" who "substitute the methods of the John Birch Society" for evangelical discipline.

Such are the unlovely statements that have appeared in the Comment on the Significant News by the Editors which is featured on the first pages of the *Cresset*, published by the Valparaiso University Press, September issue. (O. P. Kretzmann is Editor; John Strietelmeyer, Managing Editor; Victor P. Hoffmann and Robert Bertram, Associate Managing Editors.) In this issue of the *Cresset* there has, moreover, been published the outright statement of one of Valpo's professors in its Department of Religion that *the infallibility of the Scriptures which Missouri confesses in the Brief Statement of its Doctrinal Position is "non-Scriptural."*

Under the heading "Crisis Convention" and "Good and Faithful Servant," the *Cresset* Editors have reviewed what they regard as the most significant happenings at Cleveland and have come up with what follows.

Dr. Behnken's Part

Looking back upon the last twenty-seven years (the period of the incumbancy of Missouri's presidential office by Dr. Behnken), the *Cresset* Editors express the hope that our grandchildren may remember that "the shape of this era in the life of the church was, under God, very largely the product of the faith and labors of John W. Behnken." They pay the now retired Honorary President of the Missouri Synod the following dubious compliment:

At a time when "thoughtful" people in Synod were struggling with theological "questions" which no honest man could simply ignore, Dr. Behnken stood between

them and those who would have read them out of the Church for daring to question "the received tradition," *even though he himself was an earnest and persuasive champion of that "tradition."* (Emphasis by us.)

Would Cleveland Convention Delegates Have Rejected the Apostles' Creed?

Concerning the Cleveland Convention (which we regard as the most skillfully managed convention in the long history of the Missouri Synod — the Milwaukee Convention in 1950 would run it a close second), the *Cresset* editorializes:

The Synod repudiated the efforts of a small and misguided element in its membership to substitute the methods of the John Birch society (sic) for "evangelical" discipline. So appalled were the delegates by the methods of this element that *real and troublesome theological differences were, for the moment, set aside.* As one delegate put it, "*These guys (the extremists) could have brought in the Apostles' Creed and we would have rejected it.*" . . . the substance of the controversy remains to be resolved. . . . (Our emphasis.)

Shall we repeat the last statement which we have emphasized above? "*These guys (the extremists) could have brought in the Apostles' Creed and we would have rejected it.*" We wonder how delegates to the Cleveland Convention will like this characterization of themselves in the *Cresset*! And then don't overlook that final statement: "*the substance of the controversy remains to be resolved.*" With this statement we are in whole-hearted agreement.

The Scharlemann Case

As concerns the Scharlemann Case in particular, in the Controversy concerning the Word of God within the Missouri Synod, the *Cresset* has editorialized as follows:

As for the "Scharlemann affair," we understand that a number of theological papers which contain no false doctrine (sic) have been withdrawn but not retracted, and that their author has been forgiven. *What it all means we do not know.* (Our emphasis. Who will enlighten the *Cresset* Editors?)

Good-Bye to Scriptural Infallibility!

In a "Letter to the Editor" of the *Cresset* by Robert C. Schultz, Associate Professor of

Religion at Valpo and himself one of the regular Contributors on the *Cresset* staff, one reads, among a considerable number of similar things, the bald and bold public statement:

"Scripture nowhere claims for itself the infallibility in matters of geology, history, and other secular matters which the BRIEF STATEMENT ascribes to it. Such assertions are non-Scriptural."

According to a Note by the Editors immediately following, the Schultz letter seems to have been in hand before the Cleveland Convention but published only in the September issue of the *Cresset*. (The journal is not published during July and August.) In this accompanying statement the Editors have announced that with publication of the Letter its columns will be closed to any and all who might want to reply to it. In other words, the *Cresset* is insisting on having the last word in this matter so far as publication of views in its pages regarding it are concerned.

The position announced by the *Cresset* in its Schultz letter is *the position which Professor Scharlemann has been proclaiming out of St. Louis concerning the (in)fallibility of the Bible since four years ago, and which he keeps assuring us has not changed.* The St. Louis professor has declared himself sorry because *the manner in which he has presented his views concerning Scripture "contributed" to an unrest in Synod, the real cause of which he, however, obviously ascribes to other factors.* (Which perpetrator of some evil deed would not confess sorrow because of his clumsy execution of it, which got him into trouble!) This disturbance has been caused by his own false doctrine concerning Holy Scripture which has long since been so manifest *that it could be borne no longer.* Using the language of our Confessions, we must say that our officials knew of this situation; and if they had acted betimes, without long and dangerous digressions, there would not now be such need to complain of the troubles of our church. (Book of Concord, Triglott Edition, pp. 25. 65-67.) Yet, even the Cleveland Convention was persuaded to resort to still another digression. For the convention did no more than request a new Commission on Theology and Church Relations to "address itself" to *issues raised by Dr. Scharlemann in his essays, while assuring the St. Louis professors of its forgiveness "for what he has done."*

Scuttling Missouri's Doctrinal Position

To what has been said, something else must be added.

It should be well known by now that the Missouri Synod, at its Cleveland Convention in 1959, adopted a resolution whereby it declared statements such as its Brief Statement of its Doctrinal Position to be of binding force, holding its professors, pastors, and teachers to act in harmony with them. (Committee 3, Resolution 9.) It should also be known that at Cleveland this resolution was declared "unconstitutional." (Proceedings, p. 122f.) In other words, while official statements like the Brief Statement are said to represent Missouri's doctrinal position, no one is any longer to be held to them! The convention further resolved that a newly created Commission on Theology and Church Relations is to "take under advisement" the matter of a request to review the Brief Statement from the exegetical, symbolical, dogmatic, historical, and practical points of view, with special attention also to its adequacy and relevancy for our day. (Pp. 181. 104.) Prof. Scharlemann has since reported (July 20) that the faculty of Concordia Seminary in St. Louis has already during the past triennium made a study of the Brief Statement and that the full results of its "inquiries"! will become available one of these days. Beware!

However little or much any one may like to face this plain fact, and what must have been expected as an inevitable result of it, the Cleveland Convention was talked into opening the door to further liberalization of Missouri. It should have been known that liberalism, which has been known to be stalking around among us and which is always quick to make the most of such situations, would lose little time in entering that door, making its presence felt, and insisting on recognition of its demands.

The Cresset's "Ecumenical" Church

The *Cresset* Editors regard it as "most important of all" that the Cleveland Convention found unconstitutional the 1959 San Francisco Resolution which would, in effect, have added "a recent and peculiarly denominational document" to the confessional basis of Synod. Is the Brief Statement not only too Missourian ("denominational") but also too relevant to our time ("recent" for the *Cresset* Editors?

In this connection the Valpo publication reports that the Cleveland Convention en-

dorsed a proposal "to seek closer associations" with Lutheran churches throughout the world which "appear to" share Synod's doctrinal position. (After reading the *Cresset* and similar publications one is forced to wonder how much of Missouri's doctrinal position is to be left to it!) The delegates to the convention refused to hamstring representatives of the Synod in doctrinal discussions with "fellow" Lutherans, the *Cresset* says, and with representatives of the Presbyterian Church. Notice that the *Cresset* begs the question of "fellow-" ship with ALC and ULC Lutherans and says nothing about joint membership in an ecclesiastical organization doing church work jointly, which is the real issue in Missourian-NLC relations. Nor does the *Cresset* intimate that discussions with Presbyterians are to take prayer-fellowship for granted.

In summary, the *Cresset* has oracled in this whole matter:

The Synod reaffirmed its intention to participate actively and confessionally in the life and work of the *ecumenical church* and decisively rejected every attempt to transform it into a *sect*. (Our emphasis.)

Apparently, to stand up against the supreme religious Unionism which dubs itself the Ecumenical Movement in our day is to be regarded as "sectarian." (We don't recall, by the way, that our synod had previously affirmed such an intention as the *Cresset* attributes to it. As we remember it, *Cleveland* was the "Turning Point." Compare the *Lutheran Witness*, Aug. 21.)

Official Malfunction

The worst thing in this whole situation is the fact that while such things as the above have been going on, officials have been using every means at their command toward protecting doctrinal errorists, condoning their errors. More than this, they are at the same time severely troubling (even casting out of our synod) such as are standing up for the truth as *it is confessed by our synod* and faithfully warning against error and its toleration in our synod, as *they necessarily must* if they would be fully faithful to the truth. (Thank God for officials who have not yielded to such a course!)

Missouri's Only Hope

Missouri is being most sorely chastened by the Lord of the Church. And who will say

that we have not well deserved this? If there is to be repentance, let it be genuine, real, and earnest, as the occasion demands; and not merely an empty protestation of repentance, a mere gesture — or worse: “repentance” in the wrong direction! Our glorying in outward achievement (and how much of this there is!) is not good while doctrinal error continues to permeate our synodical body, to ferment the whole of it. *Pity Missouri if pastors and congregations will not now, irrespective of persons, official or unofficial, unhesitatingly rise up in a determined defense of their God-given doctrinal heritage which the winds of liberalism, blowing out of St. Louis and Valparaiso and elsewhere, are displacing with their own modernistic theological debris!*

LET'S MAKE IT OUR SLOGAN (AND OUR ACTUAL TASK) TO EACH ONE REACH ONE — HUNDRED!

● What is This “Heilsgeschichte” —

With the Sequence of the Events of
Which We Are Said to be
“Made Contemporaneous”?

One of the public documents in the Controversy concerning the Word of God within the Missouri Synod is the essay “God’s Acts as Revelation” by Prof. Martin H. Scharlemann of St. Louis in the *Concordia Theological Monthly*, April 1961, pp. 209ff. Here it is said that

the holy men who wrote the Scriptures were raised up within Israel and within the church “to bear their particular testimony” to God’s ways [His acts, p. 210], and that this makes them “a means of” revelation, for they are the instruments by which “we ourselves are made contemporaneous with that sequence of events which is often referred to as HEILSGESCHICHTE.” (P. 216. Our emphasis.)

Isn’t it significant that in this Scharlemann essay in the *CTM* which, obviously written in Barthian style, unduly emphasizes God’s acts as revelation, the German word *Heilsgeschichte* is used? And what is the significance of the cryptic reference in this article to a sequence of events, *with which we are said to be made contemporaneous*, “which is often referred to” as *Heilsgeschichte*?

Remember that these are not offhand words carelessly tossed about. On the contrary, they represent the climax of a “more

carefully worded” essay, “superseding” other essays on the same subject, which has the definite purpose of setting forth the author’s fatefully controversial view of the Scriptures as a “record,” “witness,” and “medium” of revelation. (See the *Lutheran Witness*, April 4, 1961, p. 21.) In a formal statement at the Cleveland Convention of the Missouri Synod (*Today’s Business*, p. 519) we have been reassured by the St. Louis professor that what he has on that occasion had to say about “the Word of God” and its being “truthful,” “infallible,” and completely without “error” is to be understood as his commitment to that doctrine of the sacred Scriptures and their “verbal inspiration” to which he has been committed in the past. Let whosoever may, because of our continued addressing of ourselves to unchanging *issues* in the Controversy concerning the Word of God within our church, pour out over us the vials of their wrath and call such an outpouring of ill-will “love.” In loyalty to God and His revealed Word we can do no other, whatever contrary line may be circulated through the length and breadth of our land (and beyond), officially or unofficially, with regard to our sincere and timely testimony.

That “greater or lesser Barthians teach at almost every Protestant seminary in America, including our own” has been freely and widely publicized. (*Walther League Messenger*, May 1959; our emphasis. Cp. *Book of Documentation 1961*, State of the Church Conference, p. 107. No official repudiation of the *Walther League Messenger’s* testimony has come to our attention.)

Karl Barth, the chief originator of Modernism in its current form of “Neo-Orthodoxy,” makes a very definite distinction between *Historie* (history in the commonly accepted sense of that word) and *Geschichte*, which is said to be *not* history in the commonly accepted sense of that word. During his recent appearance in Chicago he, in fact, deplored that there are not two terms in the English language corresponding to “*Historie*” and “*Geschichte*” respectively, thus forcing one to go to the German for his “*Geschichte*” (and “*Heilsgeschichte*”) as distinguished from history in the ordinary sense of the word. This distinction is not original with Barth. It goes back at least to Martin Kaehler, toward the end of the last century. But Barth and Barthians have more or less popularized it and employ it most effectively toward veiling their actual views especially so far as the ordinary reader

(or listener) is concerned. To Barth, Jesus belongs to history in the ordinary sense of the word; He is *historisch*, historical. But Christ is just as invariably said by Barth to be *geschichtlich*. And so "the sequence of events" with which we are in Barthianism said to be "made contemporaneous" is indeed "often referred to as *Heilsgeschichte*."

Just what is this "Heilsgeschichte"?

Although expressly called on to do so, Barth has never to the satisfaction of some made wholly clear just wherein his *Geschichte* (*geschichtlich*) is supposed to differ from *Historie* (*historisch*). But he has made it sufficiently clear, and so have others who are committed to the Barthian way, that *Geschichte* and *geschichtlich* is what in Barthianism is supposed to take place in its enthusiastic (*schwaermerisch*) personal, existentialistic "encounter" with God. Only God can speak God's Word, it is said; and so God must break in on our existence if we are to hear anything from Him. This can happen, it is said, during Christian preaching, or when we hear or read the Prophetic and Apostolic Scriptures of the Old and New Testament, which are said to be a "record," "witness," and "medium" of revelation (and treated precisely as such in the essay under discussion, *CTM*, April 1951, pp. 215ff, as a careful reading of it will plainly show). *This concept of revelation or of the "Word of God" is the heart of modern Liberalism in its current form, commonly known as "Neo-Orthodoxy."* It stems from Existentialism, a philosophic fad of our day (known best by bearded *beatniks*) which dominates Barthianism and Modernism in general and which constitutes a subject in itself. Barth's fanatic (*schwaermerisch*) "*Geschichte*," "*Ur-geschichte*" (Revelation History), "*Heilsgeschichte*" is said to move in a miraculous historical moment (a moment within history in the ordinary sense of the word) in which there is hidden "the eternal 'Moment' of revelation" (a concept which Barth derived from the Mad Dane Kierkegaard), a "Moment" in which there is no historical continuity, no progression of time. And so, if and when God in such a miraculous moment "breaks in" on our existence to "speak" or to reveal Himself to us (in His totality!) — which is one and the same thing, and which can happen during Christian preaching or the reading of Scripture — *we ourselves, it is said, are made contemporaneous with THAT SEQUENCE OF EVENTS "which is often referred to as HEILSGE-*

SCHICHTE" — *we have heard "GOD'S WORD."* We are then, moreover, it is said, *the Church*. And so "We can be so bold as to say all of this [that "we ourselves are made contemporaneous with that sequence of events which is often referred to as *Heilsgeschichte*" etc.] because the creation of the church is God's last act [among the congregate of God's Acts as Revelation"] before the Lord returns. . . . *To us, as to Moses and to the Children of Israel, He has made known His ways," His acts.* (Cp. Karl Barth, *The Epistle to the Romans*, Translated from the Sixth Edition by Edwyn Hoskyns, Oxford University Press, p. 342f; that most sympathetic and clear treatment of Barthianism, *The Significance of Karl Barth*, by John McConnachie, published by Richard R. Smith, Inc., N.Y., pp. 73-130; and the *Concordia Theological Monthly*, April 1961, p. 216. The emphases in the last quotation are by us.)

According to this modern enthusiasm (*Schwaermerei*), it does not matter in the least if it is contended only that there is a "KIND OF imperfections and human fallibility that is not found in the Scriptures" (*Lutheran Witness*, Dec. 26, 1961, p. 19, bottom of middle column and top of right column; our emphasis) — just so we are "made contemporaneous with that sequence of events which is often referred to as *Heilsgeschichte*." In fact, it is contended that there is a kind of fallibility which is found in the Scriptures. For it is expressly alleged that the Biblical authors "wrote from where they were, as people of their day" and that as a result "there are in the Scriptures what one might call a number of discrepancies [factual fallacies]" whenever one attempts to use "such parts" of the Scriptures for a purpose (allegedly) not intended by God — which purpose is alleged to be restricted to "*Heilsgeschichte*." "Such parts" of the Scriptures (history, archaeology, science) and in fact all parts of Scripture are, despite alleged discrepancies or factual fallacies in some "such parts," said nevertheless to be "true" — in MODERNISM'S peculiar sense of that word, in which sense identification of it with "factual" is said to be heresy! — that is: Scripture is said to be "true" only in the limited sense of being "part of God's saving intent toward us." (Same reference as above. See also this emphatic differentiation between "truth" and "fact" by Prof. Scharlemann in a formal statement appended to a Letter by Dr. A. O. Fuerbringer, President of Concordia Semina-

ry, St. Louis, to Missouri's clergy 2-11-60 in this Controversy concerning the Word of God within the Missouri Synod!)

To request a new Commission on Theology and Church Relations "to address itself" to such issues, "raised by Dr. Scharlemann in his essays," *constitutes another delaying action* in this already four-year-old CONTROVERSY CONCERNING THE WORD OF GOD within the Missouri Synod. It leaves within the Missouri Synod a most pernicious leaven which, if the Scriptures be true in OUR sense of the word (its historic Christian sense — *factual* — as distinguished from the altogether different, modernistic sense in which it is undeniably and unvaryingly employed by Prof. Scharlemann) as *they themselves claim to be and most assuredly are*, WILL LEAVEN THE WHOLE LUMP OF THE MISSOURI SYNOD, as it has already demonstrably leavened a good part of that lump. THIS LEAVEN MUST BE PROMPTLY PURGED FROM OUR SYNODICAL BODY!

With genuine historical Lutheranism, which wholeheartedly embraces the Prophetic and Apostolic Scriptures of the Old and New Testament as the *pure, clear fountain of Israel*, and the only true standard *by which all teachers and doctrines are to be judged* (Formula of Concord, Triglot Edition, p. 851; our emphasis), *we for our part distinctly repudiate as fundamentally subversive this modern view of the Scriptures which would restrict them to a mere "KIND OF" perfection and infallibility and which would within such a perverted framework enthusiastically (schwaermerischly) reduce them to a record, witness, and medium of revelation because their "authors" are "instruments by which we ourselves are made contemporaneous with that sequence of events which is often referred to as HEILSGESCHICHTE."*

We have, as documentary testimony published in the *Confessional Lutheran* will bear out, since Aug. 31, 1960 (two years ago!) been imploring the office of the Presidency of the Missouri Synod in vain for a meeting with the Presidium in which discussion of doctrinal issues in the Controversy concerning the Word of God set forth in this article would be basic. Also an overture to the Cleveland Convention asking for this was so handled that, contrary to Procedure prescribed by the *Synodical Handbook* (1.25) it was not "submitted to Synod through one of its committees"; delegates did not get to see it, nor so much as hear what it asked for if they learned of its existence at all!

Cp. the article "See What Happened to an Overture of Members of the CLPB!" in the Aug.-Sept. CL.

We call on fellow Missourians and indeed on all genuine Lutherans everywhere to join us in our relentless rejection of this "neo-orthodox" subversion and *Schwaermerei* in this day of apostasy from the historic, orthodox Christian faith.

O Lord, graciously hear our prayer as we humbly beseech Thee to deliver us from the consuming plague that has come upon our synodical house!

✿ Congregation in Crete, Ill., Terminates Fellowship With Missouri Synod

Fifteen "Propositions" Cited

By unanimous resolution, Trinity Ev. Lutheran Church, U.A.C., Crete, Ill., a congregation of some 600 communicant members with a parochial school staffed by half a dozen teachers, on Sept. 9 formally declared termination of fellowship with the Missouri Synod, from the *membership* of which it had previously been declared to have excluded itself by unwarranted action. This final step was taken by the Crete congregation after reviewing proceedings of the Missouri Synod at its Cleveland Convention. Specifically, the Crete resolution states, in part, that its action was taken

since Synod in convention assembled declined to join our congregation in specifically rejecting false teaching within the fellowship which our congregation was compelled by God's Word to reject, and as a consequence a number of false teachings have been allowed to exist alongside of the true doctrines set forth in the orthodox creeds to which that Synod has outwardly subscribed; and

since at the Cleveland convention of 1962 Synod declined to either reject or accept fifteen short statements which set forth some of the false teachings which have disturbed the unity of Synod, and which are just the opposite of what has been taught in the Synodical Conference, and since also this convention failed to reject a single false teaching which it was asked to reject; and

since the Lutheran Church—Missouri Synod through its official periodical, the *Lutheran Witness*, has now admitted that the 1962 convention "marked" a distinct turning point in its 115-year history.

Reference of the Crete resolution to "fifteen short statements" is to an overture requesting the Convention "to give clear and simple answers to certain questions." The memorial, which bore the signatures of several hundred members (pastors, lay, and whole congregations) throughout Synod, stated: "We believe that these questions can be answered with a clear and simple yes or no, and we ask the convention to give these answers, free of such vague language as we find in the reports of the April 4, 1961 and Dec. 26, 1961 issues of the *Lutheran Witness*." It petitioned the Cleveland Convention "to declare, before the close of its session, whether its pastors, teachers, and professors will be permitted to teach" the "propositions" which then followed. The questions at issue were left *open* by the convention however, no simple Yes or No being given as had been requested. Whether or not this term happens to be specifically used, toleration of matters of doctrine as *open questions* is, as the sainted Dr. Walther pointed out in Missouri's more blessed days, the most dangerous *unionistic* principle of our time, which necessarily leads to skepticism and finally to naturalism — possibly even to atheism. (Cp. Theses concerning the Modern Theory Open of Questions, *Lehre u. Wehre*, XIV, p. 318; The False Props of the Modern Theory of Open Questions, pp. 100ff; Foreword, on Open Questions and Unionism, p. 1ff.) In their memorial, petitioners had specifically and correctly stated that "The conservation and promotion of unity of the true faith' is the first object of our Synod (Constitution, Art. III, 1)." They had further stated, correctly: "Our unity in the Synod has been rent by statements which conflict with the clear doctrine of Holy Scripture and with what our church has taught for many years." (Trinity Congregation at Crete moreover most aptly cites from the Confessions of the Lutheran Church which the Missouri Synod has in Art. II of its Articles of Incorporation not only pledged itself to "acknowledge," but to which it has pledged itself also to "*remain true*": "For the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine is rightly presented, but also that the opponents who teach otherwise be reprov'd," Formula of Concord, Triglot Edition, p. 855, as taught in I Tim. 3; II Tim. 3, 16; I Cor. 1, 10; Titus 1, 9; I Tim. 5, 20 and other texts of Scrip-

ture.) It was on the basis of such statements that the petitioners in Memorial 331 requested of the Cleveland Convention an unhesitating and clear Yes or No as to *whether or not certain "propositions" were to be permitted to be taught within the synod*. The Fifteen Propositions, to which the convention failed to give such an answer, are as follows:

1. The six days of creation described in Genesis and Exodus were not such normal periods of light and darkness as we call ordinary or calendar days.

2. It is dangerous to insist that the Genesis account of creation and the fall is literal, factual history, for this is a strategem the Evil One sometimes employs to lead us away from the real truth.

3. The Scriptural statement that more than 600,000 male Israelites left Egypt in the Exodus is an exaggeration, a "beefed-up" account, which is not to be accepted as an actual, statistical figure.

4. The Book of Daniel contains historical inaccuracies.

5. The author of the Book of Judges selected traditional stories about Israel's heroes and embellished them with exaggeration, which was common in that day.

6. It is a mistake to say that the Bible is a book unmarred by human limitations and different from every other book.

7. The Scriptures do not speak of themselves as a revelation.

8. Since the Bible was written by authors who wrote "from where they were as people of their day," many facts they teach us are unacceptable because of the authors' limited knowledge.

9. As the Bible uses the word "truth," it does not mean factual precision.

10. Moses may have been less than a monotheist, that is, may not have known and believed that there is only one God who is to be worshiped by all men.

11. The zoological or biological information in Leviticus is not scientifically accurate.

12. The first five books of the Bible, with the possible exception of Deut. 32-34, were not written by Moses but by a number of authors and editors.

13. The Book of Isaiah was written by two or more authors.

14. The Bible does not teach that man has an immortal soul, which Christ died to save, and that, when a Christian dies, his soul goes to a blessed life with God.

15. The Bible does not teach a physical resurrection of our flesh.

For the whole Memorial see the book of *Reports and Memorials*, pp. 161-163. For the whole convention resolution regarding it see *Proceedings*, pp. 104f and 106f. Because of its importance and clearness, we hope to publish the resolution of the Crete congregation in its entirety in our next issue. We want to add, however, already at this time, that the congregation in Crete will continue to practice fellowship with congregations and pastors within the Missouri Synod who are truly in a protesting state as well as with pastors and congregations of the Wisconsin and Norwegian Synod (ELS) and with individuals and synods (overseas brethren) with whom these are at present in fellowship — who “continue to testify in public convention and in periodicals against such error” etc. (Synodical Conference Proceedings, 1875, pp. 24-26).

The Cleveland Convention may well go down in history as the *Cleveland Circumvention* — Missouri's great circumvention of most important doctrinal issues — a circumvention that was eventually to spell its confessional doom.

Good Lord, the summer is ended and we are not saved (Jer. 8, 20). Do Thou graciously look down from Thy exalted throne with pitying eye and save Thy people ere the winter of spiritual death close in fully upon us!

● The Source and Course of the Apostasy

“Today multitudes within the bounds of the Christian church are surrendering their faith in the infallibility of God's Word. They may not express it in just these words, yet it is true. This is the reason for the awful apostasy sweeping over Christendom now. They are not giving up the Bible all at once. The strategy of Satan is too keen to permit this. The process resembles a painless drug, lulling unsuspecting souls into soporific inactivity. All is being done in the name of scientific research. Scholarship is said to be on the side of unbelief, and men in their conceit have fancied themselves too intellectual to be deceived into the acceptance of the entire Bible as being inspired of God. The steps in the downward course are, first, the putting of Christ before His Word, as though the Lord Jesus outshone His Book; the surrender of the miraculous, which

includes the virgin birth, the physical resurrection of Christ, His glorious miracles, and everything that pertains to the supernatural; and finally, the exaltation of man above the Savior. The “inclusive policy,” which is plaguing evangelical Christianity, was invented to allow such Bible-deniers to continue in full fellowship with those who still cling to the old Book as of God.” (Blue Print). — *Lutheran Sentinel*

Preserve Thy Word, O Savior, to us this latter day! (Lutheran Hymnal, No. 264.)

● No Time for Laziness!

It isn't often that we come upon something that either Martin Marty or the *Lutheran* (LCA) has said for which we can commend them. Right now we have a spiritual bouquet for each of them which we are happy to pass along in demonstration of thanks for recent statements in connection with a new book entitled *The Heretic*.

“It is hard to be a heretic today. The church has lost the power and often the will to persecute the rebel. Much of the Christian world does not care. Previous heretics have won enough freedom so that heirs today can breathe. Most people have freed themselves from terrors that once served to quiet the heretics.”

That is what Marty said in a review of the above named publication in the *New York Times*. One might add to it that there are men who wouldn't recognize heresy, or false doctrine of any kind, so to say if it walked into the room and introduced itself. The services of such men in official capacity are much in demand when churches have reached a certain stage in the process of entrenched confessional decay. When a church has reached such a stage, it is really in a bad way. Undelayed repentance is then imperative. Not just the kind of empty, vague, pietistic protestation of “repentance” in general which viciously recoils and turns on one to strike back when the need of repentance from particular sins is plainly pointed out; but *genuine* repentance such as is dictated by the hour and by the moment, and by truth, sincerity, and love, — repentance which itself spells out the “first” love, and the first *works!* (Apoc. 2, 4-5.)

In an article on the same theme (the heretic) by Ralph W. Loew, the *Lutheran* has said, under the heading “Tolerance is Not Laziness”:

"We've come to a place in society where the heretic isn't burned at the stake or his books burned in the town square. We ought also to have come to a place where we are willing to think through the foundation of our lives in each generation lest we lose the battle by default." (Emphasis added.)

We could not have said half as well, though it is deep in our own heart, what has here been so aptly stated, and what today needs so sorely to be said for the everlasting good of all. The Lord's blessing cannot without the greatest peril to our soul be denied those who hate (yes: *h-a-t-e!*) what He hates, and love only what He loves! (Apoc. 2, 6. 15.)

Lord, let us love and hate only with Thee!

❶ A Mistaken Principle

Lenin once said: "The soundest strategy in war is to postpone operations until the moral distinegration of the enemy renders the mortal blow both possible and easy." This was Lenin's statement of what is now called "peaceful co-existence," the Communist line for which churches under the directorate of the "Party" are at the moment being so effectively used and which is being most industrially promoted by leading socialistic churchmen, within and without the orbit of the Iron Curtain. (See, for instance, the book by Joseph L. Hromadka, member of the Central Committee of the World Council of Churches, *Theology between Today and Tomorrow*, The Westminster Press, Philadelphia.) It's the old strategy of crying "Peace, Peace!" when there is no peace.

There is also, quite aside from bolshevism, *within the church*, such a thing as "wearing out the saints of the Most High," Dan. 7, 25.

Is such a principle operative within the Missouri Synod today? Are matters of false doctrine being held in abeyance while opposition to it is left to exhaust itself?

Thank God, there is likewise such a thing as "the patience of the saints." God will always give strength to His people and raise up witnesses to the truth so that, it becomes plain precisely in time of controversy, who is on the Lord's side and who isn't. (I Cor. 11, 19.) Only note well: God has given to no church body as such the promise that it will in any case retain the truth, so that you can blindly stake your spiritual fortune on it. On the contrary, the ancient theocracy

(Church-State) of Israel will ever remain a classical example of warning in the opposite direction. God looks to *you* and to *me* to be faithful to Him, come what may.

Lord, grant that we may ever be true witnesses to Thy revealed Word!

❷ Joint Prayer by Those Who May Be Seeking Unity

"The question 'What is the unity we seek?' arises particularly when we pray together for unity. We become aware that we differ not only in many doctrinal points but also that our understanding of unity is different." — Dr. Lukas Vischer, Secretary of the World Council of Churches on Faith and Order (and so a witness whose testimony, as to what the actual situation is, *particularly when we pray together for unity*, will not be dismissed as coming from "the extreme right") quoted in a report in the *Lutheran*, Sept. 5, on the World Council of Churches Ecumenical Institute at Bossey in Geneva, Switzerland, by a participant.

❸ Fit to be President — in the WCC

Featuring the first report of the new Archbishop of Canterbury, Dr. Michael Ramsey, the *London Daily Mail* on Oct. 2, 1961 stated that the Anglican churchman had said: "Heaven is also not a place to which we humans go in our present bodily state, nor is it a place for Christians only. Those who have led a good life on earth but found themselves unable to believe in God will not be debarred from Heaven. I expect to meet some present-day atheists there." Concerning the Virgin Birth of Jesus the Archbishop is reported to have stated at the same time that it is not necessary to believe in that: "No, it is possible to believe that Jesus is divine without believing in the virgin birth, though if you do believe Him divine, then the virgin birth becomes congruous. I believe it is quite in order for a person to stand up in church and recite the Creed if he has scruples about the virgin birth, provided he believes in the pattern of faith as a whole."

Two months later, in December 1961, Ramsey was elected one of the six presidents of the World Council of Churches at its Third Assembly in New Delhi, India.

What do you think of all of this — "as a whole"? As for ourselves, we believe that, when it comes to church councils, we should know them, for one thing *by the officials whom they elect*.

● The Meaning of "Ecumenical" In WCC Ecumenism

In the Report of the Central Committee of the World Council of Churches delivered at the Third Assembly of the World Council of Churches in New Delhi, India, in Nov. 20, 1961, Franklin Clark Fry officially defined the meaning of the "Ecumenical Movement" as represented by that mixed multitude. Reporting for the WCC's Central Committee, as its chairman, Dr. Fry has said:

"In its composition it is made up of a galaxy of personalities, representative of all of the confessions in the Council's membership, Orthodox and Protestant, Anglican and Old Catholic, spread over all the inhabited earth, *ECUMENICAL AS MUCH IN DIVERSITY OF THEIR CONVICTIONS AND OF DISPARATE CHRISTIAN POINTS OF VIEW* as in their geographical spread in today's world; coming from Asia to the Atlantic community, from the East in the customary special meaning of the word nowadays [Note!] and from the West; from ancient churches with a long and valiant past which have witnessed to the Lordship of Christ over many centuries; from churches in the vigor, if one may use the analogy, of younger adulthood which are consequently likely to be present-minded; and from still others which have only recently achieved full autonomy, for which the most important tense inevitably is the future." (Emphasis added.)

This ought to answer, authoritatively, if it still needed to be answered, the question: What is the meaning of "ecumenical" in the modern "Ecumenical Movement" represented by the World Council of Churches?

● "Temple of Understanding"

On the occasion of the Tenth Anniversary (1955) of the establishment of the United Nations at San Francisco in 1945 an infamous Festival of Faith ("a service of prayer for peace and divine guidance to the United Nations") was arranged in San Francisco's Cow Palace. It was presided over by the Rev. O Frederick Nolde, D.D. (United Lutheran Church), Director of the Commission of the Churches on International Affairs of the World Council of Churches. Its order of service was an "ecumenical" hodgepodge of Christian, Jewish, Moslem, Confucian, Bud-

dhist, Bahai, and Hindu elements of worship in which leaders of such various religions each had an active part and called on worshippers to offer prayer to their deities.

At the Third Assembly of the World Council of Churches, in New Delhi, India (1961), the theme of which was "Jesus Christ, the Light of the World," Dr. Sittler, its chief spokesman aroused attention by refusing to say that Christ is the only light of the world.

Since New Delhi (1961), the building of a "spiritual United Nations" has been announced. Washington, D.C., is to become the spiritual capital of the world, and a multi-million dollar temple spiritually undergirding the United Nations (the headquarters of which are in New York) is to be reared there. It is to be called the "Temple of Understanding." ". . . truth is a diamond of many facets . . ." is the temple's theme, and so the proposed structure is to be built in the shape of a diamond. Running out from its crown will be six wings of equal dimension in which the major religions of the world — Islam, Judaism, Hinduism, Confucianism, Buddhism, and Christianity — which are described as "six rays of hope," will be represented. "Every religion teaches the same precepts — the fatherhood of God and the brotherhood of man," the promotional literature explains. Top leaders of the World Council of Churches (for instance Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York) are among the sponsors of this monument to modern syncretism and its idolatry.

And yet, some Missourians continue to agitate to get us into the World Council of Churches as though it were an altogether harmless, and indeed a good, thing. In fact, there are those who are long since already in it — as witness Jarsolav Pelikan, who is a member of its Faith and Order commission. Despite Art. VI 2 of Missouri's Constitution (Conditions of Membership — "Renunciation of Unionism and syncretism of every description") we hear nothing of even so much as official displeasure of such a situation, not to speak of becoming action. Are dead letters, constitutionally, beginning to add up to a dead language so far as Missouri's confession is concerned?

● Love — "Ecumenical" Style

The Word Council of Churches, as a part of its (so-called "ecumenical") move-

ment for "unity and understanding" among various churches, since 1952 conducts a Graduate School of Ecumenical Studies in an old castle, Chateau de Bossey at Celigny (Geneva), in Switzerland. What is the character of these studies? The answer to this question can be gathered from a report of L. A. Miltner, who after a semester of such study wrote an article for the *Lutheran* (Sept. 5) under the heading "Love Means to Listen." (Sub-title: "At the Ecumenical Institute in Bossey, Christians of all Lands and Confessions Learn to Understand Each Others' Views.")

As an example of the kind of listening that is advocated, there is introduced the "problem met in African churches, as to what is to be the attitude of the church toward a person with more than one wife, who wishes to be baptized. An African native told of his grandfather, who had several wives, all of whom he loved, and who wanted to be baptized but had been refused. How was he to choose one from among them, and say to the others, Go away, for the church forbids me to love you any longer?" [sic] "The problem took on new perspective," the article concludes this illustration, "as our eyes were opened to see that we must ask what love requires rather than what the law demands." By such a rationalization a man could claim the whole of African womanhood in *conjugal* love and demand Christian baptism — a human standard (law) falsely being substituted, in the name of *fraternal Christian* love; for the revealed will of the Lord which a Christian, who is under the direction of God's free Spirit and not under Law (Ps. 51, 12; Gal. 5, 18), makes the sole rule of his life. Such is modern liberal ethics

But the climax of the article under discussion is reached in the statement that at Bossey ecumenists "listen to theologians and statesmen, literary critics and biblical scholars, dedicated Christians and convinced Marxists (sic)."

Recall again the title of this report: "Love Means to Listen." That's the technique by which Eve was felled in the Garden! Here we see that it is operative, and what an important place it has, within the WCC.

● WCC Indicted by Former President

Citing the report on world affairs presented at the recent meeting of the World

Council of Churches policy-making Central Committee in Paris, Otto Dibelius, a former president of the WCC, chided the Council in an interview with Religious News Service. His rebuke has been characterized as "the most severe indictment thus far from a churchman within the WCC orbit." (*Christianity Today*, Sept. 14.) Some observers saw the rebuke as an indication that the WCC is experiencing internal strife over its posture toward the Communist bloc.

Dibelius said that events since the WCC assembly in New Delhi tend to show that by receiving the Russian church into its membership the council may be committing itself to compromising its witness in world affairs. *A nefarious but successful technique of dictators is to silence critics in the free world by threats to hostages, and the Russian churches are hostages*, he declared. "If a Christian stand is taken in this ecumenical body on issues of evident international justice," he said, "the Russian churchmen will be called on the carpet when they return home and asked why they did not counter this anti-communism. So to avoid embarrassing and endangering their Russian delegates, the World Council seems to be heading in the direction of silencing its Christian witness where conscience should take a stand." "Many German churchmen are disturbed over the silence concerning Soviet policies which has emanated from the WCC since the decision was reached last November to receive the Russian Orthodox Church into the world body."

All that Dibelius has said has been pointed out long ago by men outside the WCC whose sincere testimony has either been ignored in damning silence or snubbed and smeared as so many irresponsible statements of men of the "extreme right." Will the telling testimony of Dibelius be given the same rough treatment?

● Review of Publications

The Old and the New in the Church. World Council of Churches Commission on Faith and Order. Two interim Reports: Tradition and Traditions; Institutionalism and Unity. Order from Augsburg Publishing House, Minneapolis, Minn. \$1.25.

This report, published in 1961, has been in our office for some time. A review of it has appeared in the *Lutheran World* (July 1962), quarterly publication of the Lutheran World Federation. In this review one reads:

"The most important contribution to the question of tradition has been written by K. E. Skydsgaard, Copenhagen. He says that Roman Catholic theology nowadays works intensively with the question of tradition and in comparison with the Tridentinum [the Roman Catholic Council of Trent, 1545-1563, at which Roman Catholic doctrine was really first fixed] has taken a step towards the Protestant view of tradition, at the same time as we have 'had to introduce tradition to the Lutheran conception of *Sola Scriptura* [Scripture alone] through exegetic discoveries.'" (Our emphasis.)

Of particular interest to Missourians should be what is emphasized in the *Lutheran World* review concerning the contribution of Jaroslav Pelikan (a "red-hot" member of the Missouri Synod's clergy who is at the same time a member of the WCC Commission on Faith and Order) to the Report on Tradition and Traditions that lies before us: "Jaroslav Pelikan, Chicago [now at Yale Divinity School], discusses anti-traditionalism in a short paragraph and points out that the history of theology itself shows 'the obsolescence of the Reformation's rejections of tradition.'" (Our emphasis.)

These are not isolated statements. On p. 16 of the Report on Tradition and Traditions one reads: "Historicism, however disenchanting, serves as a useful check to the anti-ecumenical tendencies to absolutize the infallibility of the Bible, on the one hand, or the papacy on the other." (Our emphasis. Historicism is the theory that all sociocultural phenomena are historically determined, that all truths are relative, that there are no absolute values, categories, or standards.) Such is the spirit of the whole Report. Whoever can stand the tiresome yak-yak of "ecumenical" dialectic will see from reports like this which way the Ecumenical Movement, including its Lutheran bloc, is heading. One sees why the Vatical newspaper *L'Osservatore Romano* concluded a front-page report on the Third Assembly of the WCC (New Delhi, India, 1961) with the observation: "They are walking toward us. Not the papacy itself with its arrogant claims, but only the tendency to *absolutize* it is regarded as anti-ecumenical; and it is just as anti-ecumenical — so it is said — to absolutize the *infallibility of the Bible*!"

Need more be said?

* * * *

Sowers of Discord. By Dr. Charles S. Poling. 16 pages, 4x9¼. Made available by

National Committee of Christian Laymen. (Release No. 9.) Address orders to: P.O. Box 5056, Phoenix, Ariz. 15 cents per copy or \$7.50 per 100, postpaid.

In a foreword to the above publication we read: "Countless multitudes of church people, members of churches now affiliated with the National Council of Churches of Christ in America, are alarmed and greatly concerned about the welfare of their church and their country. When these people express their opposition to the National Council of Churches they are accused of being 'trouble makers,' and Confusionists,' of driving a wedge into the church. Here, we believe, Dr. Poling has focused the light of truth upon the organization responsible for the present unrest and division now threatening the very life of the church. Read these facts and then determine for yourself 'Who Is Driving the Wedge?'"

The publication under review is part of an address, "If These Foundations Be Destroyed," delivered in the assembly hall of Phoenix College by Dr. Charles S. Poling, brother of the well known editor of the *Christian Herald*, Dr. Daniel Poling, and a prominent Presbyterian churchman in his own right. A chaplain in World War One and Two, he resigned from active pastoral work as of June 1 and will devote himself to writing and to special preaching and speaking engagements.

As a minister of a communion affiliated with the old Federal Council of Churches, and presently the National Council of Churches, Dr. Poling is "well acquainted with the methods of operation, the devious ways by which statements and deliverances are originated and sent forth in the name of X million Protestant Christians. I also know, as you know, that never has the layman in the pew been allowed to voice approval or disapproval of any action taken. A comparatively small group of professionals, high church officials, pastors and professors, in conferences and study groups have, without consultation with individual congregations, presumed to speak upon highly controversial economic, political and social issues, falsely announcing that 'this is the sentiment and voice of,' again, 'X million Protestant Christians.' Yet, they unctuously insist when talking to the church, 'We do not speak for the church but to the churches.'" "I have learned that when a minister refuses to conform and follow the course adopted and prescribed by the church hierarchy, when he presumes to question the alliances in which

he discovers his church has become federated, that he becomes a target for denunciation by 'the brethren' and that there is an all out campaign to discredit him. However, I shall not waste time defending myself nor the position I have taken and which, with God's help, I shall maintain until the National Council and World Council clean and fumigate their houses or get out of business."

Under the heading "Reaffirmation of the Historic Scriptural Faith is Great Need" Dr. Poling speaks of a phenomenon he cannot fathom: "Attack the National Council of Churches (actually, no kissin' kin of the church) and the great mass of the clergy arise and take arms and cry for one's scalp. But pronounce certain portions of the Book 'a myth' and only eyebrows are raised; question the Virgin Birth or express doubt about the deity of Christ and you may even be classed as a 'scholar, a deep and profound thinker.' They may even elect you to be the President of a Theological Seminary." "Why are so many of our ministers more zealous in defending the National Council of Churches than they are the doctrines and historical theological beliefs of their church?"

Dr. Poling charges that "the laity have had their fill of this so-called Social Gospel and are demanding a return to the proclamation of the gospel as taught and preached by the church fathers. They don't propose to sit quietly by and accept without protest down-grading of the Bible as text book, guide and norm of the church." "When the clergy turn from the preaching of the gospel of the Carpenter of Nazareth for a journey into the wilderness of controversial political issues, they meet headon with resentment and trouble," Dr. Poling says, "and this resentment has snowballed into open rebellion." Continuing, under the heading "Modern Theology is Heretical," Dr. Poling, naming names, goes on to say: "Why should a minister expect his people to remain united and cooperative when he pronounces portions of the Book a 'myth'? Why should he expect harmony and sympathetic understanding when he openly announces that he does not accept the doctrine of the virgin birth of Christ and brings into question his deity? And if he wants still more trouble, let him, from his pulpit, join Dr. John C. Bennett, professor at Union Theological Seminary, who wrote in *Theology Today* (October issue 1950): 'Why must we conclude that there is a conflict between Christianity and Com-

munism?' I would ask, why must we conclude that there is a conflict between God and the devil? And Dr. Bennett is an active leader in the National Council of Churches. When, oh when, will the church quit playing patsy with this apostate organization?"

Charging that the National Council of Churches "has cunningly maneuvered and contrived to become a huge political organization," Dr. Poling further, and above all, charges that "Actually, the National Council of Churches has become a socialist political organization, wearing the vestments of the church. And today she is better organized and more deeply entrenched in the life of America than the Socialist Party ever was." "I do not believe that there are many Communists in our pulpits. I have traveled over America conducting preaching missions in practically every state in the Union. Personally, I do not know one minister who ever, by word or action, has led me to suspect that he was a Communist. I am of the opinion that the preachers I know hate Communism. However, I do believe that there are isolated instances where Communists have wormed their way into our pulpits. On the other hand, I do know ministers who are definitely socialistic in their philosophy and a few who admit to being Socialists. To me, this constitutes our greatest danger. Socialism opens the door to Communism, it is the Trojan Horse to the church and nation. It is a virus just as fatal to our freedom and the cause of Christ as Communism, for Socialism is the sire of Communism. I am confirmed in my belief that the National Council of Churches is dominated by socialistic leaders and is being led down the road of apostasy by men who admit that they are socialists."

Dr. Poling's charges are well documented by the most convincing evidence. He cites Dr. Ivan Lee Holt, Bishop of the Methodist Church and presently Chairman of the Joint Department of American Communities Overseas of the National Council of Churches ("The Search for a new strategy in Protestantism," pp. 31-32): "If Protestantism should turn to a fuller gospel it would mean not only the denunciation of war but the severance of any connection with it. It would mean not only a willingness to be imprisoned rather than invoke a blessing on armies in the field, but it would mean a withdrawal of chaplains from service with the army and navy. It would seek the overthrow of the present capitalistic system. There are those

who feel that the profit motive is wrong and that there never can be happiness for mankind until the present economic system gives way to some cooperative scheme. . . . It might mean revolution. There are those who, while opposed to the use of force in international relations, would not hesitate to use force in the overthrow of an economic system which they regard as un-Christian and vicious." Dr. Poling, who as a chaplain in both World Wars hates war "as every man who has seen its butchery and madness hates it," denounces the clerical socialist as un-American and exclaims: "Of what color and brand is this theology and philosophy: it would 'seek an overthrow' of our 'capitalistic system,' 'the profit motive is wrong,' our 'economic system is un-Christian and vicious.' Dr. Holt intimates that the Christians he represents would never take up arms against Khrushchev and the Communists but that they would shoot down their own neighbors and fellow-Americans to destroy Capitalism."

Dr. Poling cites the testimony of Peter S. Deriabin, once a Major General of the Soviet secret police, who gave a report to the House Committee on Un-American Activities and who also reported in a feature article in *Life Magazine*, March 23, 1959. Deriabin, under oath, identified Metropolitan Nicolai as a Soviet agent and called him "a state security agent of long standing." A translation of speeches made by Metropolitan Nicolai contained tirades against the West. And these speeches were widely circulated. Speaking of American soldiers, Nicolai said: "These civilized savages arranged shooting matches with living targets, binding peasants to posts with barbed wire and shooting each of them over the heart, reviving the customs of the young fascists, young Yankees photographed these scenes for their family albums and sent them home." "And this Russian agent, in the garb of a churchman and Christian leader was paraded around the United States by the National Council of Churches," Poling comments (our emphasis); and, very understandingly, he adds: "Of course, Nicolai preached his gospel of peaceful coexistence."

What sort of an organization is the National Council of Churches, Poling asks, if in it men like Bennett and Holt not only find sympathetic fellowship but are elevated to positions of leadership? He charges, and rightly, that these men and ministers who concur in their beliefs are responsible for the unrest and division in the church.

In the foreword to this publication the admission is made that laymen are not wholly blameless in the present situation. These are to be stimulated "to oppose dictatorial, bureaucratic planning in religion as in politics."

This has been a long review of a brief publication. There is a reason for this. Patterns which obtain within the NCC and the WCC are discernible also in the mushrooming bureaucracy of the Missouri Synod, which, with the "Turning Point" (*Lutheran Witness*, Sept. 4) which marked its long history at its critical Cleveland Convention is moving *headfirst* in the direction of ecumenicism (Marty), just now when some others who have had more than enough of their fill of it are in disgust turning away from it and the unrest and division which it is causing in the church.

We suggest that readers order copies of *Sowers of Discord* by the hundred and distribute them diligently among friends and acquaintances.

● A Strange Phenomenon of Our Day

"A rash of self-styled 'experts' on anti-communism is breaking out throughout the nation. One of the strangest phenomena of all is that individuals who for years were associated with some of the communist-front organizations in the United States are now writing books on 'how to fight communism' while denouncing the House Committee on Un-American Activities, the Senate Internal Security Committee, various undercover spies for the FBI, loyalty procedures of the Federal Government, and the workings of the Federal Bureau of Investigation. While disclaiming any affinity with communism or its apparatus, these people spend the major part of their speaking time and writing space to denouncing anti-communists."

Thus states the Church League of America, which has just completed a new \$250,000 headquarters building in Wheaton, Illinois, in the September issue of its *News and Views*. In the same issue, that publication exhibits two examples of the technique it has described. Among these is *A Christian's Handbook on Communism* (New and Revised Edition, 1962) published by the Committee on World Literacy and Christian Literature of the National Council of the Churches of Christ in the U.S.A.

A full three page plus review of the same publication was published in the March 16 issue of *Christianity Today*, which stated:

"Any seminary student who could not write anything more incisive and relevant than the *Handbook* exposition of the Christian way ought to be declined ministerial ordination." "The *Handbook*, moreover, portrays socialism as a live alternative to Communism rather than a modified or preliminary form of Communism." "Communists, we are told, 'fear socialism far more than people on the right because they believe that middle-of-the-road people have more chance of . . . defeating the Communist program than conservatives . . . ' (pp. 18f). This ludicrous commendation of socialism is really confuted by documents reflected elsewhere in the *Handbook*: 1. The Soviet Party's 1961 Draft Program reports that 'The dictatorship of the proletariat, born of the Socialist revolution, has played an epoch-making role by assuring the victory of socialism in the USSR . . . first phase of communism' — etc. (p. 21). . . ." "Nowhere is Communist class-warfare actually condemned." "Liberal churchmen are defended for left-wing associations on the ground that the Communists have at times infiltrated their movements (p. 19). Such rationalization does not explain, however, why those Communists were not repudiated; nor could it expect to acknowledge the fact that some liberal churchmen themselves were actually Marxists."

J. B. Matthews, who served as an investigator for the FBI, has made the statement that seven thousand Protestant clergymen in the United States have been involved in the Communist apparatus by allowing their names to be associated with some Communist Front. His statement was met with indignant and angry protests and treated as an attack on the Protestant ministry. (Such an indignant and angry protest was raised by the President of Valparaiso University at the Cleveland Convention of the Missouri Synod. Cp. *Through To Victory*, Edit. Paul C. Neipp, Oct., 1962, p. 3.) There are a few honest ministers such as Dr. Daniel Poling of New York who have humbly and courageously acknowledged the truth. Poling said: "As one of the seven thousand, I think the figure is far too low." [See Dr. Fred Schwarz, *You Can Trust the Communists (to be Communists)*, p. 58f, First Paperbound Edition, 1962, following ten printings of original hardbound edition in 1960-1961, Prentice-Hall Inc., Englewood cliffs, N.J.]

Christianity Today calls attention to the fact that what we are witnessing is a reality because liberalism has lost not merely the

Gospel but, from its social message, also the emphasis on fixed principles and truths. The NCC, especially among its high and mighty leadership, is full of that kind of liberalism, as constantly repeated public pronouncements of such leaders undeniably and most convincingly show. Such entrenched liberalism in churches of our day resorts to smear as its No. 1 weapon to discredit honest and effective anti-communist testimony — as being of the "extreme right" etc. — in a sinister conspiracy to keep it from being heard. *When liberals begin to smear, this may be taken as an indication that the object of their smear may be particularly worth looking into.*

☛ What Our Readers Say

"The current *Lutheran Witness* (Sept. 4) with its letter "Behind the Scenes" and the pat answer to the two editorials in the *Northwestern Lutheran* and the *Lutheran Sentinel* entitled "You Can't Go Home Again" and "This is License and Not Forgiveness" finally woke me up to the fact that I had better find out what was going on in Missouri in conservative circles since the convention. If possible I would like to have the back copies of the *Confessional Lutheran* dating back to right after the convention." — Pastor, N. Dak. (Edit. Note: The *Lutheran Witness* statement in its Letters column "Few people realize, however, what is going on behind the scenes" is not the least interesting statement in its "Behind the Scenes" article!)

RENEW YOUR SUBSCRIPTION TO

THE CONFESSIONAL LUTHERAN

PROMPTLY

Tell Others About It!

Pass Your Copy on

to Some Friend or Acquaintance

\$2.00 per year

1163 S. Euclid Ave.

Oak Park, Ill.

Concordia Seminary 12-42x
Library
Springfield, Ill.

The CONFSSIONAL LUTHERAN
1508 N. Long Ave.
Chicago 51, Ill.
Return Requested

Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

November 1962

Number 11

IN THIS ISSUE: The Present Crisis — Missouri's New Stance — Prof. Scharlemann's Position "Not Changed" — A Letter of Dr. Scharlemann Stating That His Position HAS NOT CHANGED — Resolution of Crete, Ill., Congregation Terminating Fellowship with Missouri Synod — Overrating Liberalism — A Chicago University Professor on Barthianism — Rubber Words — A New Use for the Word "Heresy" in the Missouri Synod — A Refreshing Breeze from Milwaukee — State of the Church Conference — Books for Sale — What Our Readers Say — The Kind of Leadership We Need — "Vatican Council" — Dr. Robert C. Schultz — Something to Think About

④ The Present Crisis

Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood
For the good or evil side.

Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

Then to side with truth is noble
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;

Then it is the brave man chooses,
While the coward stands aside;
Doubting in his abject spirit,
Till his Lord is crucified.

James Russell Lowell, *The Present Crisis*, Stanzas 5. 8. 11.

④ Missouri's New Stance

Liberals just can't get over the "generous mood" which, from its point of view, characterized the well-managed Cleveland Convention of the Missouri Synod last June. In an article headed "Toward the Future," *Dialog*, quarterly journal of liberal Lutheranism here and abroad, in its Autumn issue,

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf
Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann
Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription (\$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois
1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois
2nd Vice President.....Rev. Arthur C. Dahms
7608 W. Monore St., Niles 48, Illinois
Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois
Treasurer.....Edwin L. Krett
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

editorialized on Missouri's "new stance" as
follows:

"The generous mood of the triennial
convention of the Lutheran Church-Mis-
souri Synod last June in Cleveland sur-
prised even the most hopeful prophets."

One great hindrance to "ecumenical rela-
tions" was removed, the journal rejoices,
when the convention declared unconstitu-
tional the resolution of 1959 according to
which all statements of doctrine adopted by
the synodical convention were binding on all
teachers [professors are, of course, included]
and pastors. In other words, what difference
is it going to make from now on if Missouri

adopts doctrinal statements? Nobody is going
to be bound by them! *Missouri has had it!*

Not as though *Dialog* is altogether satis-
fied. The *motivation*, it states with regret, in
the action just referred to, as well as in re-
lated action, and in overwhelming rejection
of the "right wing's" agitations (one doesn't
read anything about a left-wing) "was pre-
dominantly an *organizational* solidarity; and
the great heresy still seemed to be that of
causing a disturbance within the group. Need-
less to say, theology came off second-best in
its competition with this kind of organiza-
tional conformism." This will, however, be
readily remedied, *Dialog* trusts, as "a side-
effect" of increased contacts with other de-
nominations of the sort Missouri now seems
free to engage in.

The same is true, *Dialog* is sure also, as
regards Missouri's "fumbling" of a demon-
stration of "basic ecumenical courtesies."
The Episcopal diocese of New York had in-
vited Missouri to open its 1967 convention
with a communion service in its Cathedral of
St. John the Divine. As yet unaccustomed to
such things, Missouri could only stutter out
its embarrassment. Fortunately, the charity
of other denominations is great enough,
Dialog comforts itself, to "bear" the like until
Missouri becomes more "familiar" with the
ways of "ecumenism."

In another article on ecumenism ("The
Post-Christian Era"), Martin E. Marty (yes,
he's a Missouri Synod pastor) writes:

"Openness to the future might imply
ecumenical visions as yet not even dreamed
over or gasped about; it might imply a
disciplined embrace of cultural NON-
CHRISTIAN visions not yet anticipated."
(Our emphasis.)

Far from exhibiting real Christian leader-
ship and speaking like a soldier of the Cross,
Marty exhibits a defeatist attitude as he goes
on to say, in somewhat other words, "If you
can't lick them, join them!" For what he
does say is that such a "liberated" vision
(liberated from what!) "frees one from the
pathetic stance of a church in retreat, giving
another inch in each encounter."

Missouri is not only suffering from
Ecumenism; it has in its membership victims
of galloping ecumenism. And we see no signs
of official efforts to arrest the destructive
disease.

God help Missouri!

☛ Prof. Scharlemann's Position "Not Changed"

In the *Springfielder* (Summer, 1962), published quarterly by the faculty of Concordia Theological Seminary in Springfield, Ill., Dr. J. A. O. Preus, now President of the faculty, who served as a member of the floor committee on doctrine (# 3) at the Cleveland Convention of the Missouri Synod in June, has written an editorial, *Cleveland Post Scripts*, regarding the convention. Speaking of the Scharlemann Case, Dr. Preus lists a number of objections which dissatisfied delegates have raised to the professor's apology "for the disturbance he has caused [?] in the church by his essays." (Dr. Scharlemann has conceded no more than sorrow over the part that he played in "contributing to" the present unrest within the Synod, the existence of which unrest he obviously assigns to other factors. His contributing to the present unrest he again confines to no more than a lack of proper care in his *method of presentation* of his views in certain essays, not to the views themselves.)

We shall here list the (three) objections which Dr. Preus mentions, setting them off in separate paragraphs:

"Several delegates expressed dissatisfaction at the fact that Scharlemann did not recant a theological error,

"while others were quick to point out that his apology pertained to his actions and method of his essays but not their doctrinal content [Note: Dr. Scharlemann's "Apology" is limited to only some (4) of his essays; it does not include his essay on *God's Acts as Revelation*, CTM, Apr. 1961, nor certain other extensive material in which he has presented *the same views* which are agitated in those essays].

"while still others felt that his use of the term 'completely free of error' still did not cover the question of whether he means inerrancy in matters of fact or inerrancy of purpose, what we have commonly called the efficacy of Scripture." [Note: Prof. Scharlemann has made it clear over and over again, and continues to do so, that he means only the latter; he denies the former. Thus, *the question at issue was not covered by the Cleveland Convention at all*, as is pointed out in the objection here listed by Dr. Preus.]

The objections listed by Dr. Preus are well taken. That Prof. Scharlemann's position

at the time of the Cleveland Convention (and since) had not changed, from what it was before the convention, has been clearly admitted by him; he remains adamant in this. This is made clear again in a letter of July 20 (among others) in reply to inquiry. From this letter, reported in this issue of our journal, we shall here quote as follows:

"My theological position is set forth at some length in a Concordia Theological Monthly article of April 1961, 'God's Acts as Revelation' and in my answers to certain questions as they appeared in the Lutheran Witness of Dec. 16 [26], 1961. *That position has not changed.*" (Emphasis added.)

Prof. Scharlemann Pulls the Rug From Under His Defenders

In the letter referred to, Dr. Scharlemann writes:

"Let me say, first of all, that Committee Three — as I understand from the reports I have from Cleveland — tried to make it clear that the question of false doctrine was not involved in my action. This is why the word 'retract' does not occur in my document [his Statement at Cleveland]; and I did define what I meant by 'withdraw.'"

There seem to be those who had been led to think that Prof. Scharlemann had *retracted* certain essays (those specified) and, with them, naturally, any false doctrine which they may contain. In the *Special Report* in the *Lutheran Witness* of Dec. 26, 1961, to which Prof. Scharlemann has referred, "By the President and Vice-Presidents of the Lutheran Church—Missouri Synod, the Pastoral Members of the St. Louis Seminary Board of Control, the President and Academic Dean of the St. Louis Seminary, Prof. Scharlemann of the St. Louis Seminary," one does read that Dr. Scharlemann had "retracted" certain things. However, Prof. Scharlemann soon wrote letters to honest and earnest inquirers, in one of which he stated: ". . . none of my papers ever contained false doctrine. Hence there was nothing to retract. . . . That's why you read nothing about retraction in the report [the Special Report in LW, Dec. 26, 1961]." See the entire letter in the *CL*, Jan., '62, p. 3. This caused the Third Vice-President of Synod, who is the Chairman of the Board of Control of Concordia Seminary in St. Louis, to write a letter (March 22, 1962) to "defenders" of Dr. Scharlemann, among whom

he was happy to count himself. In this letter he stated that the letter of Dr. Scharlemann (quoted above) did make many wonder, "Where does Martin stand?" The chairman stated that one "should see and hear the remarks I got by mail and orally." "Many," he went on to say, "failing to understand the difference between Martin's use of the word 'retract' and its meaning in the 'Report' wondered how Martin could apparently 'pull the rug from under us' so soon after we published our report." (Emphasis added.)

A Strategic Withdrawal

It is evident that, to Dr. Scharlemann, "withdraw" and "retract" do not mean one and the same thing, however he may have been understood or misunderstood in the rush of the Cleveland Convention. For it must be noted that in his Statement *he carefully avoided use of the word "retract" and confined himself to the word "withdraw" with reference to four of his essays. And, as he tells us, he "did define what he meant by 'withdraw.'*

"Such withdrawal," he says, "is here understood to mean that the questions to which these essays address themselves will not again be dealt with by me on the basis of anything written in them. If and when I need to address myself to these issues again, any such effort will be undertaken only in full cooperation with my colleagues on the seminary faculty and any others in Synod delegated to carry out this task. At that time, I want to assure you, a new, more considered, and properly safeguarded approach will be used." (Proceedings, p. 107. — An approach "safeguarded" against what? We are not told!)

In other words, *nothing has been retracted.* Dr. Scharlemann is free to say the same thing over in other words, *as he has already been doing, in other documents which have not been "withdrawn."* He will "properly safeguard his approach" (be careful) if and when he agitates further the issues raised by him, which continue to confront us, and he expects to have support from other members of the St. Louis faculty, if not also from still others, in doing so.

The Situation That Continues to Confront Us

While Dr. Scharlemann may, therefore, not use the particular four essays which he

has thus "withdrawn," there is no reason in the world why *we* should not continue to make use of the evidence contained in them in exposing his views concerning what he calls "the Word of God." This we shall feel wholly free to do.

In addition, there is, as we have already seen, other undeniable documentary material which makes clear what Prof. Scharlemann holds concerning the Scriptures. In another letter (Aug. 4, 1962) he has expressly called attention to the fact that "*the basic issues in the withdrawn essays* are discussed in other places, as, for example, in the *Lutheran Witness* of December 16 [26], 1961, and in the article 'God's Acts as Revelation' in the *Concordia Theological Monthly* of April 1961." (Emphasis added.)

The first of the two letters referred to was written by Prof. Scharlemann in reply to one in which he had been asked the question, "Do you now accept A Brief Statement, paragraphs one to three, including the entire last sentence of paragraph one ('Since the Holy Scriptures . . . John 10, 33') without reservations and limitations, defining the doctrines and words as did the Synod in 1932 and as does the Synodical Catechism, Q. 9-11?" Dr. Scharlemann declined to answer this question, indicating that the agreement made in his Cleveland Statement forbids this! He added that the St. Louis faculty had, already during the past triennium, made a rather "careful" study of the Brief Statement; "and one of these days the results of these inquiries (sic) will become available, I am sure." To be forewarned is to be forearmed!

In the letter referred to, Dr. Scharlemann had also been asked to state his views concerning "the historical accuracy of the Book of Daniel, and Jonah's experience," and similar things. In reply the professor referred the inquirer to Gerhard von Rad's *Old Testament Theology* as an example of "constructive activity" in the field of Biblical theology from which our Synod must not be excluded and a good example of a "new appreciation of the Scriptures" from which it must not "shut itself off." *Gerhard von Rad is doing to the Old Testament what Rudolf Bultmann, the "demythologizing" professor, has been doing to the New Testament!* Dr. Scharlemann, further, referred the inquirer to articles on "truth" and "revelation" in J. J. von Allmen's *A Companion to the Bible* (Oxford University Press, 1958). Such references again show the nature of the views concerning the Scrip-

tures which the St. Louis professor continues to adhere to.

The Controversy concerning the Word of God within the Missouri Synod continues apace, and there are no signs that would lead us to look for it to let up; quite the contrary: everything points to an intensification of it.

● A Letter of Dr. Scharlemann Stating That His Position HAS NOT CHANGED

[EDITORIAL NOTE: Following is the letter of Prof. Scharlemann written on July 20, 1962, in reply to certain inquiries, referred to in the foregoing article in this issue of our journal.]

Your gracious letter of July 12 came yesterday. I appreciate its spirit very much and can understand your concerns. You are right in assuming that I like to deal forthrightly. I shall try to follow that practice here. I have no doubt that exact definitions help; but these are sometimes hard to develop from the living language of Scripture. [?] That's where your suggestion of negative statements might be very useful.

Let me say, first of all, that Committee Three — as I understand from the reports I have from Cleveland — tried to make it clear that the question of false doctrine was not involved in my action. This is why the word "retract" does not occur in my document; and I did try to define what I meant by "withdraw."

My theological position is set forth at some length in a *CTM* article of April 1961, "God's Acts as Revelation" and in my answers to certain questions as they appeared in the *Lutheran Witness* of December 16, [26] 1961. That position has not changed.

At the same time, I cannot now go beyond those documents without the assistance of my colleagues and others (specifically, the newly created Commission on Theology). This is part of the agreement made in my Cleveland Statement. I can add, though, that our faculty did, in the past triennium, make a rather careful study of *The Brief Statement*; and one of these days the full results of these inquiries will become available, I am sure.

The Old Testament problems, too, that you mention have been considered in a pre-

liminary sort of way by our Department of Exegetical Theology. They need much more study and discussion both in our faculty and in meetings with the Commission on Theology before anything of more than passing significance could be presented to the Church.

In that process of confronting serious problems in a responsible way I hope to have whatever part is assigned to me. I should like to suggest that you present your concerns to the new Commission on Theology so that they receive full consideration.

All this is said not with any intent of dodging issues or evading questions but in the interest of doing something very difficult in an orderly and responsible way. Permit me to add that so many wholesome and exciting things are going on today in the field of Biblical theology that our Synod must not be excluded from this constructive activity by shutting itself off from what is actually going on throughout Christendom along this line especially since the theologies of Barth and Bultmann came to something of *cul de sac* around 1945. A good example of this new appreciation of the Scriptures is found, for example, in Gerhard von Rad's *Old Testament Theology*, which just came out in English — alas at \$10.00! for volume one.

An even simpler way to get the flavor of what is going on is to read around in J. J. von Allmen's *A Companion to the Bible*, Oxford University Press, 1958. This contains an article each on "truth" and "revelation" which I think you would find quite useful. It doesn't even cost the ten dollars of the previous reference!

Let me close by mentioning a little incident that took place at the coffee-break this morning. One of my colleagues is preparing a conference paper on "The Edification of the Saints" (Eph. 4). He had gone to the trouble of working through the Biblical materials on "saints" and "holiness"; and he was all excited to have discovered that these are Gospel and not Law concepts in the Scriptures. And he said, "You know, there isn't really much of a connection between the way dogmatics uses this term and the Biblical concept." With that statement he put his finger right on the center of the problem. Just for good measure I threw in a few others: "election" and "righteousness."

My concern as an exegete has been to go behind terms to see what the Scriptures actually say and do with them. This is the

source of my discovery [note!] that the Biblical notion of "truth" is not that of our contemporary civilization, influenced as it has been by the separation of the individual from his observations since the days of Descartes famous dictum, "Cogito, ergo sum" [I think, therefore I am]. It has always interested me to hear missionaries coming back from Japan insisting that the Japanese does not distinguish himself from the observation he is making or the experience he is going through. This is pretty much the Biblical point of view[?!] — probably common to the whole Orient, which hasn't come through what we like to call the Age of Enlightenment.

Well, I've thrown in these last items, because I remember you as being an individual interested in studying and exploring, i.e., the reference to Descartes above will not go lost on you.

With kind regards, I am,
Yours fraternally,
MARTIN H. SCHARLEMANN

● Resolution of Crete, Ill., Congregation Terminating Fellowship With Missouri Synod

In our last issue we reported the termination of fellowship with the Missouri Synod by Trinity Church in Crete, Ill., a Chicago suburb. ("Congregation in Crete, Illinois, Terminates Fellowship with Missouri.") In our report we expressed the hope that we might, because of its importance and clarity be able in this issue to publish the resolution of the Crete congregation concerning this matter, in full. The resolution follows:

Resolution on Church Fellowship Adopted September 9, 1962

Since for more than the past two decades it became increasingly apparent that a unionistic and rationalistic spirit had invaded and was pervading certain areas of the Lutheran Church-Missouri Synod; and

Since Trinity Evangelical Lutheran Church, U.A.C., Crete, Illinois, hereafter referred to as our congregation, together with its pastor feared that this unionistic and rationalistic leaven would eventually leaven the entire church-body if not stopped immediately (I Cor. 5:6); and

Since therefore the congregation and its pastor had repeatedly presented to the Lutheran Church-Missouri Synod memorials in which it was implored to banish from its midst this pernicious leaven through evangelical discipline, other congregations and individual members of Synod making similar pleas; and

Since Synod in convention assembled declined to join our congregation in specifically rejecting false teachings within the fellowship which our congregation was compelled by God's Word to reject, and as a consequence a number of false teachings have been allowed to exist alongside of the true doctrines set forth in the orthodox creeds to which that Synod has outwardly subscribed; and

Since at the Cleveland convention of 1962 Synod declined to either reject or accept fifteen short statements which set forth some of the false teachings which have disturbed the unity of Synod, and which are just the opposite of what has been taught in the Synodical Conference, and since also this convention failed to reject a single false teaching which it was asked to reject; and

Since the Lutheran Church-Missouri Synod through its official periodical, the *Lutheran Witness*, has now admitted that the 1962 convention "marked a distinct turning point in its 115-year history"; and

Since the Lutheran Confessions (Formula of Concord, Trigl., p. 855) to which our congregation has pledged adherence state: "For the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine is rightly presented, but also that the opponents who teach otherwise be reproved," as taught in I Tim. 3; II Tim. 3:16; I Cor. 1:10; Titus 1:9; I Tim. 5:20 and other texts of Scripture; and

Since the members of our congregation are determined, with God's help, to maintain, not only for themselves but also for their children and children's children, that "purity of doctrine and thorough, permanent, godly unity" which is possible only in a fellowship in which "the opponents who teach otherwise are reproved"; and

Since our Lutheran Confessions to which our congregation has committed itself in Article 3 of its Constitution also indicates what action should be taken in agreement with such texts as Romans 16:17; Titus 3:10 and

others when a situation of this kind arises, namely: "It is a grave matter that one should separate oneself from so many lands and people and profess a separate doctrine; but here stands God's command that everyone should beware of and not agree with those who maintain false doctrine" (Formula of Concord, Trigl., p. 1060); and

Since on November 28, 1961, on p. 22 of the *Lutheran Witness* our congregation was officially declared by the Lutheran Church-Missouri Synod to have excluded itself from "membership in the said church body because the congregation had retained as its pastor the Rev. A. T. Kretzmann" who had previously, for Scriptural reasons to which his conscience was bound, suspended fellowship with the Lutheran Church-Missouri Synod; and

Since the Lutheran Church-Missouri Synod has not declared that our congregation has excluded itself from the *fellowship* but only from membership in Synod, nor has the congregation so far suspended its fellowship with Synod; while the pastor and teachers of our congregation have suspended their fellowship with the Missouri Synod; and

Since the uncertain status of the congregation over against the Missouri Synod and the difference between the status of the full-time workers and congregation create difficulties in matters of church practice; and

Since our congregation on October 13, 1961 solemnly promised to vote on the question of its Synodical fellowship after the action of the 1962 convention had been analyzed;

THEREFORE BE IT RESOLVED, with sincere regret but in obedience to God's Word, that Trinity Evangelical Lutheran Church, U.A.C., Crete, Ill., herewith terminate its church-fellowship with the Lutheran Church-Missouri Synod as a corporate body, and that all future actions taken by this congregation be in agreement with this resolution as long as it remains in force.

This action does not apply to congregations and pastors at present still in the Lutheran Church-Missouri Synod who occupy a truly protesting position and who are determined to join us in taking this step. This congregation has also not given up its fellowship with the Wisconsin Ev. Lutheran Synod and the Evangelical Lutheran Synod, two of the synods of the Synodical Conference which have taken the same step we are taking at this time, nor with the synods, congregations,

and individuals with which these synods are in fellowship at this time.

How the Above Resolution Will Be Applied by Trinity Congregation

While the resolution printed out above was adopted by the Voting Assembly of Trinity Lutheran Church, Crete, Ill., on September 9, 1962 without a dissenting vote, the congregation also agreed to the manner in which they wished to have it carried out in practice. It was agreed, without a dissent being voiced, that the following principles would be followed:

1. Our congregation from now on will decline to practice church-fellowship with any pastor of the Missouri Synod who fails to show a serious concern about the toleration of error in Missouri, no matter how orthodox he might otherwise be in acceptance of the pure doctrine and in his church practice. We will also not practice church-fellowship with the congregation he serves. Members from such congregations will be accepted by confession of faith after they have agreed with our position, and those wishing to join such congregations will be given a testimony with regard to their standing and their termination of membership in our congregation will be acknowledged by the Voting Assembly.

2. We will continue to practice church-fellowship with congregations and pastors of the Wisconsin Ev. Luth. Synod and of the Evangelical Luth. Synod and with the synods and individuals with which these synods are in church-fellowship at present, and with congregations and pastors in Missouri who are in a truly protesting state (in statu confessionis) as defined in the *Synodical Conference Proc.* 1875, p. 24-26: "Such a member (namely, of a unionistic church) must continue to testify in public convention and in periodicals against such error and make no secret of his intention to have the synod finally join him in rejecting false doctrine, the alternative being that he would leave the synodical union."

3. In determining what our position is to be with regard to acts of church-fellowship over against those within the Missouri Synod who are weak in their knowledge of what has taken place in late years, and who for that reason cannot be expected to have taken the steps which our congregation has taken, we will take into full consideration the fact that the church in Synodical Conference circles today is in a state of flux in that the lines are

not as yet clearly drawn. During this temporary state of flux, congregations and pastors who hold to the Scriptural position of Old Missouri will be taking steps to reach a decision with regard to their church fellowship and such information will be obtained and studied by the Pastor and Board of Elders who will thereupon make recommendations to the congregation with regard to such matters as receiving or giving of transfers. Each case will be judged on the basis of its own merits. If a congregation with whom Trinity Church decided to express fellowship by some action that it took, fails to come through later on by entering the confessional state, or fails to join us in our position, all expressions of church-fellowship will be terminated by us. However, during this period of flux we do not intend to apply our resolution mechanically or legalistically, but in a truly evangelical spirit of love, while not giving up the principle, in an effort to win those who may be weak in knowledge or may just have begun to study the situation in Missouri. The Synodical Conference has always followed this practice during similar periods of flux.

4. While our congregation has terminated church-fellowship with the Missouri Synod as a corporate body, it has no intention of terminating such purely external endeavors as participation in sports, etc.

❶ Overrating Liberalism

"The liberal has no monopoly on civility, reasonableness, and discrimination in thought. To equate all signs of civility and reasonableness in theology with liberalism is to overstate the liberal's prerogatives and to underestimate the quality of theological minds that have resisted liberalism." — Bernard Eugene Meland, Professor of Constructive Theology at the University of Chicago Divinity School. Heading supplied. (Note: Dr. Meland is wholly sympathetic with Liberalism. The quotation which we have adduced is from an article by him, "The Persisting Liberal Witness," in the *Christian Century*, Sept. 26. "Conversation among Protestant theologians appears to be veering toward a reconsideration of such historical liberal theologians as Schleiermacher, Harnack, and Herrmann." It "marks the beginning of what Meland plans as an extensive work on the history of liberal theology.")

❷ A Chicago University Professor on Barthianism

A former member of the faculty of Chicago Divinity School, John Warwick Montgomery, attended the recent lectures of Karl Barth at that institution, with considerable theological anticipation, he says. But he came away "ambivalently moved," — that is to say, with mixed emotions. One definite conclusion to which he came he has stated as follows:

"Perceptive non-Christian seekers after truth in the academic audience at Chicago could not help concluding that *ultimately it is Barth's personal preferences that determine theological truth* for him — and thus that they had every right to consider 'his' theology as but one option among numerous conflicting claims of our time — from Alan Watts' Zen to Sartre's existentialism." — *Dialog*, Autumn 1961. (Our emphasis. Barth likes strongly to disavow having a theology of his own, a theology which in a peculiar sense is "his." Zen, the introspective religious mysticism of a Buddhist sect, has had some influence on a few Western minds, among them that of Alan Watts; Sartre's Existentialism, atheistic, is one of the leading brands of that eccentricity.)

It is refreshing to note that there are men, also of Montgomery's type, who do not kowtow to the great delusion from Basel and who do not hesitate to speak their minds about it.

❸ Rubber Words

A neo-orthodox enthusiast has been described as a man who uses our vocabulary but a different dictionary. Words are vested with a different meaning and they who listen are gradually indoctrinated in a new theology very different from Biblical truth. They receive darkness for light and may be wholly unaware of the exchange — until it is too late!

"Infallibility" and "reliability" used with reference to the Holy Scriptures as "the Word of God" in a sense that does not leave to these terms their full and commonly accepted meaning; "truth" and "error," used in a sense not identical with fact and its opposite, — these are examples of that whereof we speak.

Such neo-orthodox language is being demonstrably used and tolerated — even defended — within the Missouri Synod; and its members are being deceived by it, sold down the river. Far from having removed it from our midst, the Cleveland Convention has documented its continuing use and has, in fact, made such continued use, with impunity, possible.

Missouri was maneuvered into sowing the wind at Cleveland; it is reaping the whirlwind of a liberalism that has quickened its pace. Will members who have found their trust misplaced stop listening to rubber words and begin to protest against their use?

● A New Use For the Word “Heresy” Within the Missouri Synod

Several decades ago the authors of the Missourian publication *Popular Symbolics* (Th. Engelder, W. Arndt, Th. Graebner, and F. E. Mayer) could register the complaint that, owing to the ever-increasing dominance of the unionistic spirit, the use of such terms as “false teaching, heterodoxy, heresy,” etc., had become *obsolescent*. (P. iv.) However, today a new use for the word “heresy” is being found, and it is returning with a vengeance. We shall here note two instances of this within the Missouri Synod.

In his essay on *The Inerrancy of Scripture*, which begins with the sentence “In this paper I propose to defend the paradox that the Book of God’s truth contains errors,” Prof. Martin H. Scharlemann of St. Louis has said that in considering the concept of inerrancy “we need to keep in mind that it is a modern heresy to identify truth with fact.” With modernism, as he admits, he insists that the Bible is full of statements which are *not fact*; when he speaks of the Bible’s utter “truth” or “truthfulness” he means something else, making any and every such statement on his part far worse than just worthless. This is one of the basic issues in the current Controversy concerning the Word of God within the Missouri Synod which its Cleveland Convention was, by careful manipulation, kept from facing. The professor’s essay remains unretracted.

The latest instance of a complete switch in the use of the word “heresy” that has come to our attention is contained in a

National Lutheran Council news release of Oct. 25 (1962). It reports the new Second Vice-President of the Missouri Synod, Theo. Nickel, D.D., as instructing the American Lutheran Church at its recent convention in Milwaukee that insistence on complete agreement in doctrine and practice as necessary for fellowship or even possible in this life “has its roots in heresy.”

Instead of offering further comment of our own regarding this new doctrine of a Vice-President of the Missouri Synod as reported in an NLC news release, we shall with reference to it cite the following pertinent comment from the public testimony of the Missouri Synod contained in the work already adduced:

“The false teacher brings untold harm upon the Church, the unionist more. ‘The unionistic bodies imperil the Church more than the worst sect; for the worst sect at least acknowledges that nothing but the pure doctrine *ought* to be preached in a Church; but unionism stands for the pernicious principle that man can never find and possess the pure truth and that, consequently, contending for the truth is wrong.’ C. F. W. Walther, *Epistle Postil*, p. 77.” (P. 19.)

Dr. Nickel was chairman of the Missouri Synod’s convention committee at Cleveland, which could not find it in its heart to give to God the glory of saying that Prof. Scharlemann’s essays contain false doctrine. He seems more readily to have found himself on common ground with the errorist professor in that he has chimed in on a new use of the word “heresy” within the Missouri Synod. One of these things just naturally follows upon the other as night follows the end of day.

And the end is not yet. These are but the beginning of sorrows for the Missouri Synod. With the sacrifice of the Formal Principle of the Reformation and of all theological truth (the authority of Scripture *in all that it teaches* — not merely with respect to the Material Principle, salvation by grace for Christ’s sake through faith alone) Missouri’s eventual doom as a distinctively Christian confessional body is assured. With the Scriptures of Christ, the Christ of the Scriptures must necessarily go, as the long history of the Church continually bears out.

Lord, graciously open the eyes of members of our church to what is evidently going on before them!

④ A Refreshing Breeze From Milwaukee

On October 23, officers of the policy-making Central Committee of the World Council of Churches, from its headquarters in Geneva, issued the following statement in which they spoke out against the government of the United States in the Cuban crisis, expressing "grave concern and regret" over its blockade of the Communist-dominated island off its shores:

"The officers of the WCC consider it . . . their duty to express grave concern and regret concerning the action which the USA government has felt it necessary to take with regard to Cuba and fervently hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international relations."

The statement pointed out that, in line with pronouncements made by the WCC's assemblies, its committees and officers "have on several occasions expressed their concern and regret when governments have taken unilateral military action against other governments." (Note that in keeping with the WCC's usual anti-anticommunist line, its concern and regret are not directed against the unilateral military action of Russia against the United States in setting up missile bases against our country in its Cold War, by which it is seeking to enslave all of the free world, but against our government in its defense against such strategy. On the contrary, the officers of the WCC have expressed greater confidence — a fervent hope of restraint — on the part of Russia.) Dr. Franklin Clark Fry, Chairman of the World Council's Central Committee, President of the Lutheran World Federation, and President of the Lutheran Church in America, was among the signers of the WCC statement.

At its convention in Milwaukee the newly constituted American Lutheran Church on October 24 repudiated the statement of the WCC and reiterated its support of the action of the President of the United States in the Cuban crisis. It did this after brushing aside a plea by its President Dr. Fredrik A. Schiotz, that no stand be taken "because of the critical nature of the issues involved." For this the ALC deserves an extra cheer! Unfortunately, however, the ALC by a 647 to 307 vote decided to remain in the WCC.

While taking other action with reference to numerous matters which we must deplore, the ALC did vote 609-137 for an investigation of the program material issued by its Department of Youth Activity "with a view of determining whether there are, in fact, any teachings contrary to God's Word contained in these publications and, if so, to direct the early preparation and prompt distribution of new materials which will correct those statements found to be misleading or in error." Also that "prompt and overt action, as may be required, be taken to insure that the doctrinal content of future publications by, through, or under any official department, division, or commission of our Church be fully in accord with the truths of God's Holy Word."

This indeed represents a refreshing breeze from Milwaukee. Would to God that such a breeze had wafted over Cleveland at the time of Missouri's Cleveland Convention when similar situations needed to be acted upon and, lacking such a breeze, were left in a fog, with the result that the convention went down in history as Missouri's *Great Circumvention*.

● State of the Church Conference

As this issue of our journal went to press, a National State of the Church Conference, to be held in the Morrison Hotel in Chicago, was announced for Nov. 9 and 10. Emphasizing the *Lutheran Witness* editorial of Aug. 21 relative to the Cleveland Convention of the Missouri Synod entitled "Turning Point," the announcement to members of the conference includes among major matters to be considered "What Really Happened at Cleveland," "Pertinent Remarks concerning Unprinted Memorials," "Proposed Seminary Training," and "Incorporation of the State of the Church Conference."

We hope to report, at a later date, transactions by this conference.

● Books for Sale

BOOKS FOR SALE (price given is that of the publisher, not the price wanted by us; *make your offer*—first best offer will take any of these): *Norlie's Simplified New Testament*, 1961; \$4.95. *Luther and Culture*, Forell, Grimm, Hoelty-Nickel, 1960, \$3.00. *Messages from God's Word*, Hanns Lilje, 1961, \$3.95. *The Biblical Expositor: Matthew to Revela-*

tion, Carl F. H. Henry, 1960, \$6.95. *Christian History of the Constitution*, V. M. Hall, 1961, \$10.00. *Letters to Young Churches*, J. B. Phillips, 1952, \$2.75. *Questions That Trouble Christians*, W. A. Poovey, 1946, \$1.50. *Growing in Christ* (Catechism), C.P.H., 1953, \$1.75. *The Gospel in Leviticus*, J. A. Seiss, \$3.95. *Luther in the 20th Century*, Peter Brunner and Bern. J. Holm, 1961, \$3.00. *The Transformation of the Scientific World View*, Karl Heim, 1953, \$3.50. *Out of Old Ruts* (Sermons), Oscar C. Hansen, 1961, \$1.75. *The Answer of Faith* (sermonic addresses), 1961, \$2.50. *What Is the Church?* Jas. H. Hanson, 1951, \$1.25. *The Holy Spirit and Our Faith*, J. N. Kildahl, 1960, \$1.00. *Why Did It Happen to Me?* ("Christian Answers about Faith and Health"), David Belgum, Augsburg Publ. House, 1960, \$1.75. R. E. Golladay, *Sermons* (Ancient Gospels and Epistles, Eisenach Gospels and Epistles, Thomasius Gospels and Epistles—6 vols. in all). *The Concept of Newness in the New Testament*, Roy A. Harrisville, 1960, \$1.95. *The Sermon on the Mount*, F. B. Meyer, 1959, \$2.50. Eldersveld, *Getting the Right Pitch* (Sermons), 1949, \$2.00. *Christ in Art*, Jos. L. French, 1900. *Der Evangelische Geistliche*, Wm. Loehe, two volumes, 1861 and 1866. *Kirchenagenda*, Missouri Synode, 1902. *Die Leidensgeschichte*, E. Eckhardt, C.P.H., 1936, \$2.00. *Predigten*, F. Pfotenhauer, 1938, \$1.00. *Beichtreden*, C. C. Schmidt, 1922. *Collectivism in the Churches*, Edgar C. Bundy, \$2.00. Weimar Bible. — Address: *Confessional Lutheran*, Box 3097, Clinton, Iowa.

● What Our Readers Say

"I was not aware that such a publication as the *Confessional Lutheran* existed until recently when a concerned layman in our church urged me to subscribe. Thank God we still have Christian leaders in our beloved Missouri Synod. — Mrs. H., California.

Please find enclosed a check for one year's subscription to the *Confessional Lutheran*. I have been a reader of your publication for several years and have always enjoyed reading your remarks and appreciated your concern in striving to maintain the conservative doctrinal stand of the Church. — Pastor, Wisconsin.

Enclosed find a cheque in the amount of \$3.00 for subscription and membership as a small help in your astounding and good work. Keep it up! — Pastor, British Columbia.

Enclosed \$3.00 for subscription and membership. May God greatly bless your writing and your work in the interest of keeping our church with the pure Word of God. — Pastor, California.

. . . . I am enclosing \$2.00 for the *Confessional Lutheran* to be sent to — —, Ill. — Mrs. K., St. Louis, Mo.

Enclosed find a check of \$5.00, for which please send a year's subscription to — — and keep \$3.00 for mailing purposes on the papers you send out. I have enclosed a list of names of people who, I think, would do a lot of good for the cause. — Layman, Minnesota.

It has been on my mind for some time to write to you and to thank you and your group for your firm stand on God's Word and that though you have been assailed from every side you have remained undaunted. Let me assure you that you have my thanks, and you have many, many more supporters in Canada. We are alarmed here as to what is happening in our beloved synod. May God preserve us from selling our heritage for a mass of pottage. While reading the *Lutheran Witness*, pp. 7 and 19, Jan. 9, 1962, "Frustration at New Delhi there seemed to be the indication given that it was very regrettable that we are not part of the WCC so we could speak. Furthermore, the last two paragraphs of this article have strong implications toward unionism. We no longer seem to have a clear-cut, crisp theological air. We, the younger pastors of our church, hardly know where to take our stand! We are truly living in a time of "theological garbage." — Pastor, Canada.

For the enclosed check please send me 50 copies of the . . . issue of the *Confessional Lutheran*. The additional one dollar is to cover mailing charges. — Layman, Illinois.

Enclosed is \$2.00 which is for a gift subscription to be sent to — —. In these troubled times it is a real joy to read your well edited magazine. — Layman, Milwaukee, Wis.

I am enclosing \$5.00 for renewal of my subscription and membership. I am also enclosing \$2.00 for a friend, — —. Keep up the good work. Our congregation and members stand 100% with you. — Layman, Michigan.

Enclosed please find \$2.00, the subscription price of the paper which so valiantly defends the faith of our fathers. May you continue your task of defending Biblical truths against the march of Modernism. — Layman, Illinois.

Please extend my subscription to the *Confessional Lutheran* for two years. Use the balance of the enclosed \$10 for operating expenses. — Pastor, St. Louis, Mo.

Will you please regard me as a future subscriber to the *Confessional Lutheran* and send copies to me direct at the above address. I am very happy over the confessional tone of your paper. Pastor, Australia.

Please find enclosed a limited cheque for 11 dollars for: 1) renewal of subscription and donation, — (\$5.00); 2) three new subscriptions to be sent to — —. As you continue to speak out against the attacks on the inerrancy of God's Word, and against unionistic indifference, and have to suffer the slight of being called loveless critics and radicals, I join you in the prayer to the Lord to behold their threatenings and grant unto you His servants that with all boldness you may continue to speak His Word (Acts 4, 29). — Pastor, Australia.

☛ The Kind of Leadership We Need

"We need a leadership that will articulate and not mutter; one that will move and not dawdle; one that will state issues rather than create fog."

— Selected; heading supplied by us.

PLEASE REPORT PROMPTLY TO US

at 1163 S. Euclid Street

Oak Park, Illinois

ANY CHANGE IN YOUR ADDRESS

This may mean a considerable Saving in Postage and will be much appreciated.

☛ "Vatican Council"

What did you think of the article on the Vatican Council in the October 16th *Lutheran Witness*, page 19? Didn't it give you the feeling of being unadulterated Roman propaganda? Personally, it is horrifying to have our church papers print the Pope's Bull without one word of correction! Luther had the good sense to burn the Pope's Bull.

In days gone by the *Lutheran Witness* dealt with other papal bulls, but with what a difference in tone! Here's an article of July 29, 1924: "In his latest bull the overlord of all Romanists . . . invites all non-Catholics to return to the Pope's fold. . . . All this sounds very peaceful and kind, but, after all, it is but the deceitful imitation of the call of the Good Shepherd by which the sheep are to be lured into the thicket where the wolf lurks. . . .

"That Protestant who accepts the invitation must not only deny that he is saved by faith in Christ, but . . . must agree to curse all who believe that faith in the blood of Jesus Christ saves the sinner. . . . What darkness must have come upon the soul of one who can thus cast Christ and His precious Word aside and choose instead the Antichrist! . . . The Antichrist offers us the slavery of vain superstition . . . a hopeless eternity. We shall have to tell the Pope that we have a previous invitation (John 10:28) which we much prefer."

From the Sunday bulletin of St. John's Lutheran Church, St. James, Minnesota; the Rev. Arthur Drevlow, pastor.

☛ Dr. Robert C. Schultz

We note that Prof. Robert C. Schultz, whose "Letter" in the September *Cresset*, denying the inerrancy of Holy Scripture, we referred to in the October issue of our journal, p. 102, has resigned his membership in the Lutheran Church—Missouri Synod's English District to join the Lutheran Church in America. (See official announcement in the *Lutheran Witness*, Oct. 16.) Inquiry by us has revealed that he has since some time ago not longer been a member of the faculty of Valparaiso University. He continues, however, to be listed among the staff of the *Cresset*, published by the Valparaiso University Press, as one of its regular "Contributors."

☛ Something to Think About

"Amazing as it is," says Dr. Lowrie, speaking of America, where many preachers have ceased to preach from Bible-texts, "the people still believe the Bible, in spite of the painstaking efforts of a million ministers, Sunday by Sunday, throughout several generations, to convince them that it is not essentially different from any other book." (Taken from Frederick Kent, *Karl Barth and His Teaching*, Independent Press Ltd., London, 1937, p. 16.)

RENEW YOUR SUBSCRIPTION TO THE CONFESSIONAL LUTHERAN PROMPTLY

Tell Others About It!

Pass Your Copy on
to Some Friend or Acquaintance
\$2.00 per year

1163 S. Euclid Ave.
Oak Park, Ill.

Concordia Seminary 12-42x
Library
Springfield, Ill.

The CONFSSIONAL LUTHERAN
1508 N. Long Ave.
Chicago 51, Ill.
Return Requested

Permit No. 9646
Non-Profit Org'n
U. S. Postage
PAID
CHICAGO, ILL.



PUBLISHED IN THE INTEREST OF
THE CHURCH'S MISSION, THE UNITY OF THE SPIRIT, AND CHRISTIAN STEWARDSHIP

VOLUME XXIII

December 1962

Number 12

IN THIS ISSUE: "New Theological Insights" in St. Louis — Is Missouri Becoming Theologically Illiterate? — A Parallel to the Case of George Major within the Missouri Synod Today — The Salami Technique — "Dialog" concerning Biblical Authority in St. Louis — More Ecumenical Dialog in St. Louis — Pining Away before Rome's Pomp and Circumstance — Rome and the CRESSET — Irresponsible Use of Language — A Shelter for Knaves — The Development of "Ecumenical Theology" within the WCC — Serving the Right Master — Meeting of the State of the Church Conference — What Our Readers Say

● "New Theological Insights" in St. Louis

Dr. A. O. Fuerbringer, President of Concordia Seminary in St. Louis, has in the *Lutheran Witness* (April 4, 1961) served as apologist for "new theological insights" and his faculty's controversial *Statement on the Form and Function of the Holy Scriptures* in the Controversy concerning the Word of God within the Missouri Synod. Defending the proposition that "theology moves," he has said (p. 19):

"Influential churchmen like Bishop James Pike or dynamic teachers and authors like Professors Karl Barth, Rudolf Bultmann, John Baillie, Reinhold Nie-

buhr, and Paul Tillich confront contemporary man with a message that challenges his attention and offers him a solution of his difficulties and an answer to his questions. When such men speak and write, theologians of every denomination have the duty to examine these products, to 'abhor that which is evil' and to 'cleave to that which is good.' (Romans 12, 9.)"

We have examined the products of the men named — all of whom are in the forefront of the most radical Liberalism. From time to time we shall, as space allows, acquaint our readers with some of their teachings. For the present we shall give a bit of attention to the theology of Reinhold Niebuhr, who is regarded as the leading spokesman of the

THE CONFESSIONAL LUTHERAN

Published monthly in the Interest of Lutheran Unity
By the Confessional Lutheran Publicity Bureau

(Two Dollars Per Year)

Editor.....Rev. Paul H. Burgdorf

Contributing Editors.....Rev. A. V. Kuster, B.D.
Rev. A. T. Kretzmann

Circulation Office: 1508 N. Long Ave., Chicago 51, Ill.

Articles intended for publication are to be addressed to the
Editorial Office: Box 3097, Clinton, Iowa

Subscription \$2.00 per year) are to be sent to
The Confessional Lutheran, 1163 S. Euclid Ave., Oak Park, Ill.
Back copies, if available, 25c. Prices in quantities.
Please notify us promptly of any change of address.

Officers of the C. L. P. B.

President.....O. K. Wolter
1224 S. Lincoln Ave., Park Ridge, Illinois

1st Vice President.....Rev. Reimar A. Frick
Grant Park, Illinois

2nd Vice President.....Rev. Arthur C. Dahms
7606 W. Monore St., Niles 48, Illinois

Secretary.....Rev. Fred E. Bartling
617 S. Chicago Ave., Freeport, Illinois

Treasurer.....Edwin L. Kreft
718 N. Harvey Avenue, Oak Park, Illinois

Directors

Rev. G. Elbert.....615 Rosedale Rd., Glenview, Illinois
Ralph H. Foster, M.D. 402 Hillcrest Dr. Tumwater, Wash.
H. H. Bohl.....Grant Park, Illinois

Inquiries concerning the C. L. P. B. are to be directed to
the Secretary.

Membership fees are to be sent to The Confessional
Lutheran, 1163 S. Euclid Ave., Oak Park, Ill. Regular mem-
bership is \$3.00 per year. Contributing membership \$5.00
a year. Sustaining membership \$10.00 or more per year.
Each type of membership includes a subscription to the
"Confessional Lutheran."

theology of Liberalism in America. He has written almost a score of books, not to mention endless articles in various journals, and something just short of ten volumes has been written about his theology by others.

As regards the basic matter of *authority* in religion, Niebuhr insists that

"It is not possible to establish the claim that we have the truth." (*Human Destiny*, p. 243, Charles Scribner's Sons, N. Y., 1945. This and a companion volume, on *Human Nature*, 1941, constitute Niebuhr's main, two-volume, work *The Nature and Destiny of Man*.)

To Niebuhr the Bible is not a divine revelation, but a very fallible human document. Science and higher criticism have for him once and for all done away with the doc-

trine of its plenary inspiration. Myth and symbol play a most important role in Niebuhr's thought. Among the things that are myth to him are creation, redemption, and "the Last Things." He says:

It is a literalistic error to regard the Biblical account of the Fall of Adam as an historical event. The doctrine of the Fall is an existential truth, a mythological description of the universal experience of the human race which takes place every day in the life of men, every one of whom is 'Adam,' — an inner conflict between 'the is and the ought of life.' *Human Destiny*, p. 269; *Beyond Tragedy*, p. 137 (Scribner's, 1937).

Note, by the way, Niebuhr's use of the word "truth" in his "existential," dialectical definition of sin. It is such a use of the word "truth" by Modernism that Prof. Martin H. Scharlemann in St. Louis persistently defends. He insists that in a consideration of the word inerrancy "we need to keep in mind that it is a modern heresy to identify truth with fact." Likewise, that "Bultmann can rightly say that the only historical statement in the Apostles' Creed is the sentence, 'He suffered under Pontius Pilate, was crucified, dead and buried.'" This is why he could begin his essay on *The Inerrancy of Scripture* with the statement, "In this paper I propose to defend the paradox that the Book of God's truth (the Bible) contains errors." It is in this light that his Statement at the Cleveland Convention of the Missouri Synod (1962) about the Bible's being "utterly truthful" etc. must also be underscored. A man must be permitted to interpret himself; he must be understood in accordance with his own use of words, not in accordance with someone else's misunderstanding of it!

Historical Christianity's Scriptural doctrine of the Incarnation, the divine-human nature of Christ, are derided by Niebuhr as the "wooden-headed literalism of orthodoxy" (*Beyond Tragedy*, p. 28; *Human Destiny*, p. 70), and Jesus is described as a sinner like the rest of us; for a man "could not be tempted if he had not already sinned" (*Human Nature*, p. 251). Jesus was, Niebuhr says, like others, a child of His times, not free of "historical illusions," and literalistic in His understanding of the Old Testament. (*An Interpretation of Christian Ethics*, p. 57, Harper and Brothers, New York and London, 1935.)

Niebuhr demands that the literal historical Jesus of Holy Scripture must be distinguished from an abstract "Christ of faith," an ideal

said to be created by the former, greater than His own possibilities, by which Jesus Himself is finally condemned; to identify Jesus with Christ, says Niebuhr, is "idolatry." (*An Interpretation of Christian Ethics*, pp. 15; 120; *Human Nature*, p. 164; *Human Destiny*, p. 291f.)

Personal salvation in the accepted historic Christian sense is foreign to Niebuhr's system of thought; Christian faith is conceived of wholly in terms of a collective social "redemption" of society. (This explains how Niebuhr could in his earlier writings openly accept the Marxian analysis of history and how he can continue to be enlisted on the side of fellow-traveler causes.) In his work on Niebuhr, (*The Theology of Reinhold Niebuhr*, p. 159, Wm. B. Eerdmanns Co., Grand Rapids, Mich., 1951) Edw. J. Carnell has pointed out that in Niebuhr the wisdom of the Cross "turns out to be Niebuhr's own wisdom — together with a generous sprinkling of insights from Kierkegaard and Tillich. Existentially, men are saved by their perseverance within the tensions of the dialectic, and not by the precious blood of the Lord Jesus Christ."

A physical resurrection has always been nonsense to Niebuhr; the "resurrection of the body" is to him rather a dialectical symbol of Christian faith, and a second Coming of Christ is simply a mythical symbol expressing the faith that those who are devoted to love are on the right side in the conflicts of life. *Human Destiny*, p. 295; 291. (Note how such a misuse of words makes it possible for Modernists of Niebuhr's stamp to confess a "resurrection of the body" and a second "Coming of Christ." *Let no man deceive you with vain words*. Such deception is entrenched also in St. Louis!)

After reading abhorrent things like the above, how much that is good and that we should cleave to do you suppose can be found in the "message" with which Reinhold Niebuhr "confronts contemporary man," "challenges his attention," and "offers him a solution of his difficulties" and "an answer to his questions"? We note that Niebuhr admits Jesus understood the Old Testament literally; but we at the same time note that this is precisely one of the things he denounces about our Lord! When one reads statements like that of Dr. Fuerbringer, one is forced to wonder how much of Niebuhr's "message" such men may have read. One in all charity wonders if they have perhaps read only *about* the theology of such men and whether

their reading has perhaps been confined to the wrong sort of references on the subject.

Note, please, that Dr. Fuerbringer's statements in the *Lutheran Witness* serve to defend both the controversial St. Louis faculty Statement on the Form and Function of Holy Scripture and Prof. Scharlemann's subversive views in the Controversy concerning the Word of God within the Missouri Synod. The two are treated together in the *Lutheran Witness*; they belong together. The Faculty's controversial statement is the afterbirth of Prof. Scharlemann's abortive theology. The one must necessarily be rejected with the other.

● Is Missouri Becoming Theologically Illiterate?

Gross religious Unionism is displacing true Christian unity, under the guise of "ecumenical" relations, today; and it is being extolled within the Missouri Synod, which once was a bulwark against such corruption. This is true even to the extent of "openness" to an embrace of cultural *non-Christian* visions, as we have pointed out in an article in the last issue of our journal. (Cp. Martin E. Marty, "The Age after Christendom," in *Dialog*, Autumn 1962, p. 17.)

Polemics is yielding to "dialog," as is shown in two other articles in this issue of our journal.

Distinct confession of doctrine, dogmatics, is becoming more and more passé; it is being replaced by "exegetical" and "hermeneutical" work in which each has his own theological "views," the most common factor of which is that they don't square with Scripture but everlastingly raise "questions" with regard to it. Recall the announcement of Pres. A. O. Fuerbringer of Concordia Seminary in St. Louis concerning his faculty's "new frontier," in which he speaks of theological "questions" that have arisen "since our major work in dogmatics was done." (*Seminary Newsletter*, Fall 1960.) And then, his contention concerning a duty to cleave to that which is good in "dynamic teachers and authors like Professors Karl Barth, Rudolf Bultmann, John Baillie, Reinhold Niebuhr, and Paul Tillich," who, he says, "confront contemporary man with a message that challenges his attention and offers him a solution of his difficulties and an answer to his questions." (*Lutheran Witness*, April 4, 1961, p. 19.) Note that all of the men named reject the divine authority of Scripture, and all or most

of them insist that Jesus was fallible and sinful. It is questionable whether Tillich even believes in a personal God!

Whereas heresy formerly was (and to us still is) that wherein doctrinal disagreement on the part of those who depart from Scripture was rooted, it is now said by a Vice-President of the Missouri Synod that it is in heresy that insistence on complete unity in doctrine and practice as necessary for fellowship or even as possible in this life has its roots! (Release 62-124 of the News Bureau of the National Lutheran Council, Oct. 25, 1962.)

Conventions are conducted in a manner which keeps real issues in a fog; and the greatest satisfaction is voiced when as a result it can be reported that the vote, leaving matters unsettled after years of entrenchment of error, due to lack of proper discipline, was 650 to 20, or even 650 to 12 — whereas the wonder of it is that, thank God, there were any negative votes at all, not to mention abstentions! One is reminded of the days of Elijah and Ahab, when the vote — in the *Church* of that day — representing false prophets on the one hand and a true prophet of the Lord on the other hand, was 850 to 1, and when the troubled people of Israel, under the baneful influence of their top leadership, were challenged by that great minority not to halt between two opinions and (understandably) “answered him not a word.” (I Kings, 18, 17ff.)

Has enough been said, or shall we go on? This is why we ask: Is Missouri becoming the theologically illiterate — especially at the top? Under prevailing circumstances we regard this as a *most charitable question*. For, certainly, a much worse case could be made out of the situation which undeniably confronts us.

Congregations must in any case call a speedy halt to such a situation. It is to them that synodical officials are responsible. And it is for them a matter either to do or to die.

● A Parallel to the Case of George Major within the Missouri Synod Today

In the early days of the Reformation era there were not a few men who hailed the Scriptural teaching of Martin Luther with enthusiastic acclaim and did much fine work to reestablish the old truths of the Christian

religion. But unfortunately a number of them became guilty of aberrations which threatened the very heart and soul of the Christian truth. Some of the wrong teachings of some of these men have been presented in other connections.

One of the men with whom we are here concerned was George Major, a teacher at the university and for a long time a faithful adherent of the great Reformer. In his zeal for the full truth of the Gospel he followed the misleading of Melancthon and others by asserting that “good works are necessary to salvation,” thus practically denying the fundamental teaching of the Gospel that man is saved by faith alone, without the deeds of the Law. The controversy began in earnest in 1558. At that time he stated, indeed, that he would no longer employ the words “Good works are necessary to salvation,” on account of the false interpretations placed upon it. “In making this concession, however, Major did not at all intend to retract his teaching or to condemn his proposition as false. He promised to abstain from its use, not because he was now convinced of his error and viewed his propositions as false and incorrect as such, but merely because it was ambiguous and liable to abuse, and because he wished to end the conflict.” (Intro. to Triglot, 120.)

Do we have a parallel in recent church history, when men, acknowledging the inspiration of Holy Scriptures, nevertheless deny their inerrancy? — No clever use of semantics will change the fact that the denial of inerrancy must necessarily deny also the inspiration of the Word of truth. And the fact that even responsible officials have endorsed the position of the dissidents will only aggravate the situation. We still hold to the declaration: Rein ab und Christo an, so ist die Sach' getan.

— Dr. P. E. Kretzmann, formerly professor at Concordia Seminary, St. Louis, in the *Conservative Lutheran Defender*, October 1962. (Heading altered by us.)

● The Salami Technique

Under the above heading, the *Lutheran Sentinel* some time ago (May 10, 1962) directed itself to the doctrinal situation prevailing within the Missouri Synod.

We know the salami technique: little by little, all is sliced away.

The *Sentinel* says:

The devil is no stranger to this technique in his fight against the Church, is

he? Oh, he may at times make a direct, frontal assault in an attempt to destroy the gospel once and for all for a people, but more often than not he is content with the "salami technique" — slicing away a little truth at a time until finally he has removed from the Christian the gospel of God's grace in Christ to lost sinners.

Is not this the usual procedure in the deterioration of the doctrinal position of a church body? Its spiritual heritage does not disappear in one big chunk, but rather slice by slice. Certain doctrines, often distinctive doctrines, are first soft-pedaled, then modified, and finally discarded. Unchristian practice may at first be gently rebuked, then met with silence, later with toleration, and finally with approval.

What makes it so difficult to wage war against such an enemy? It is this: "No single slice has seemed big enough to justify a fight." How easy for us to tolerate that which is often called "a little error," and this in spite of what God tells us about "a little leaven." How easy to become conditioned to the new position, and then to become conditioned anew each time the devil takes another slice of doctrine from us.

After having thus spoken in general, the *Lutheran Sentinel* directs itself more particularly to Missouri:

We cannot help but think of our former sister Synod of Missouri. This Synod once stood unsullied throughout the whole world as the fearless confessor of the truth of the Gospel. But not so today. For some years now there has been a slicing away of her spiritual heritage, and the slices have not been getting any smaller of late. Her officials vehemently deny this, but friend and foe alike on the outside have seen and testified of it. . . .

What can we of the ELS say to our many friends in Missouri who with us would still believe, teach and confess the old Missouri doctrine? We can only say: "Fight! Don't be deceived by the 'salami technique' and think that you have so much of the old doctrine left that there is no need to wage all-out warfare. . . . May the Lord give you not one but hundreds of fearless confessors who will 'earnestly contend for the faith once delivered to the saints.'"

"Sure I must fight if I would reign;
Increase my courage, Lord!"

I'll bear the cross, endure the pain,
Supported by Thy Word."

❷ "Dialog" Concerning Biblical Authority in St. Louis

The *St. Louis Lutheran* (Oct. 13) has reported that the first "dialog" between Lutheran clergymen and other Protestant clergymen in the St. Louis area was held at Concordia Seminary on Oct. 1. The "dialog" was opened by prepared addresses on "The Authority of Our Faith" by Dr. Allen O. Miller of Eden Seminary and by a Missouri Synod pastor.

Passing over other items for the time being, we wish to quote Dr. Miller as reported in the publication already referred to:

"The basic question, Dr. Miller pointed out, is 'How, where and for what purpose has God's authority been vested?' Catholicism, both in the East and West, has followed a sacerdotal pattern vesting authority in the church itself, he noted. Lutheran and Calvinist churches, he observed, have generally placed authority in the Scriptures for the 'purpose of bearing witness to the Lord Jesus.' A third group, made up of Ana-baptists, place emphasis on individual experience, validated by the Holy Spirit working in people, he observed."

This is, by and large, a fair summary of the historical situation, except that something more needs to be said concerning the purpose of Holy Scripture, as declared by itself and accepted by genuine Lutheranism. See, for instance, II Tim. 3, 13-17.

As regards Catholicism, the Jesuit Gustave Weigel, the foremost apologist of the Roman Catholic faith over against Protestantism in our country, has, for instance, said:

"... The Church is not the fruit of the Book but rather the Book is a fruit of the Church. Hence it is that the Catholic does not say in the first instance, What does the Book say? Rather he asks, What does the teaching Church say? The Church and the Book say the same thing, and since the Book is in a peculiar sense God's Word, he will turn to the Book [inclusive of subversive notes on the Biblical text and the Apocrypha]. However, this is not his ultimate recourse. He has only one ultimate recourse, the Church herself, and the Book is accepted from her hand and with her explanation [Catholic Tradition].

The Book is not the proof but only a divine expression in human language of the Church's teaching. Over the Book stands the Church, while according to the Reform [Reformation] conception, over the Church stands the Book." (*The Papal Encyclicals in Their Historical Context: The Teachings of the Popes*, Edited by Anne Fremantle, 1956, Mentor, p. 11.)

The genuine Lutheran position is that

"We receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged." Formula of Concord, Triglot Edition, p. 851:3. (The historic Confessions or Symbols of the Lutheran Church are just that — *its unanimous CONFESSION or WITNESS of the truth* — the faith of the rule as distinguished from the rule of faith — *BECAUSE it has been taken from God's Word.*)

The third position, referred to by Dr. Miller, which places "emphasis on individual experience, validated by the Holy Spirit working in people," is the position of Religious Enthusiasm. It is represented by Karl Barth and a great host of followers in the Ecumenical Movement of our day. This position is being deceptively proclaimed as "Biblical Theology." Is it not significant that according to the report in the *St. Louis Lutheran* Dr. Miller "observed the 'interesting commentary' that the 'position presented as Lutheran [in the dialog at Concordia Seminary on Oct. 1] is currently being called Biblical theology'" and that "the present trend (sic) may be a 'feather in the cap' of Lutheranism"?

Equally strange is the statement of the Missourian leader in this dialog (Rev. Herbert Hohenstein), as reported, that "the faith of Lutherans is not in the Bible as such but through the Bible to faith in the triune God." We indeed distinguish most carefully between justifying faith (the sole object of which is God's grace for Christ's sake — not just any Christ in His mere Person apart from His saving work, or some abstraction of such a "Christ," as Modernism has it!) and faith in general as divinely-wrought confident trust in God's Word. But in this latter sense the faith of genuine Lutherans is certainly faith in the Bible as such. It is just here that genuine Lutheranism distinguishes itself from Modernism's so-called "Biblical" theology. This is what is at issue in *the Controversy*

concerning the Word of God within the Missouri Synod today.

How long will this controversy be permitted to go on?

The answer is up to you.

④ More Ecumenical "Dialog" in St. Louis

The *Lutheran Layman* for November reported more "dialog" at St. Louis, this time between Protestants and Catholics. Featuring the remarks of a Missouri Synod professor, the report on the dialog, sponsored by the St. Louis chapter of the National Religious Publicity Council, begins by saying:

"There is a growing realization that truth can have different legitimate forms of expression — that there is more than one way of saying the same thing," Prof. Herbert Mayer of Concordia Seminary, St. Louis, stated during a Catholic-Protestant dialog.

No doubt, we will be told that this is "testifying" — in accordance with the fashion of the day. Indeed, Prof. Mayer is reported to have gone on to say:

"A real aroma and aura of honesty has entered the picture" of Catholic-Protestant communication. "Today's ecumenical pressure [to which alleged leaders in our church are succumbing, as the present example shows] is not artificial — it's real — and increasing at the grassroots level."

Topping off this choice report, the same issue of the *Lutheran Layman* notes a statement by Dr. Jaroslav Pelikan, a member of the Missouri Synod's clergy, which appeared in *The Quad*, student publication at Concordia Seminary in St. Louis:

"I am firmly committed to the ecumenical movement, which I consider the work of the Holy Spirit. [We are enjoined not to believe every spirit, but to try the spirits, and so also the spirit of the ecumenical movement, as to whether or not they are of God: because many false prophets are gone out into the world, I John 4, 1. This is a most gracious warning by our Lord which comes to us through His Apostle in Holy Scripture.] As a member of the Commission on Faith and Order of the World Council of Churches, I think we now have something like an ecumenical consensus of a very substantial sort emerging across denominational

lines. . . . The difference between the Knights of Columbus and the typical Lutheran men's club is pretty hard to tell. . . ."

What do you think of this, you members of typical Lutheran men's clubs? And what do you think you ought to do about it?

**URGE YOUR FRIENDS AND
ACQUAINTANCES TO SUBSCRIBE
to the
CONFESSIONAL LUTHERAN**

\$2.00 per Year

(Memberships, from \$3 up, which help to support the work of the CLPB in a larger way, include a subscription)

**Order from: 1163 S. Euclid Avenue
Oak Park, Ill.**

● **Pining Away before Rome's
Pomp and Circumstance**

Much has been made in the public press, both secular and religious, of the pomp and circumstance attending the Second Vatican Council of the Roman Catholic Church which was convened by the pope under the auspices of the Virgin Mother of God.

In this connection we wish to call attention to what Rome in her Canons and Decrees of the Council of Trent has, by confusion of her worship of the sacramental element in her Mass with the worship due Christ Himself, officially said about such matters when stating the "cult and veneration" to be shown her host in her Corpus Christi processions. The worship which Rome here demands is *latría*, the highest of the three forms of worship which she teaches and practices; worship "due to the true God, to this most holy sacrament," as distinguished from the worship of saints, etc. By virtue of power claimed for her special priesthood alone, the substance of the bread and wine in the sacrament are said to be changed into the substance of the body and blood of Christ (transubstantiation), and the "host," retaining its original meaning of *sacrifice*, is offered up to God as just that. Concerning the pomp and circumstance of her Corpus Christi processions Rome has therefore said:

"And so indeed did it behove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendor, and in

the midst of so great joy of the universal Church [Rome], may either *pine away* weakened and broken; or, touched with shame and confounded, at length repent [return to Rome]." (Session XIII, Chapt. V; J. Waterworth Tr., p. 79. Emphasis there.)

"Who is like unto the beast!" (Rev. 14, 4.)

Thus perverting the Christian sacrament to her own glorification, Rome moreover in an express canon (law) *pronounces her "anathema" (curse) on all who say that (as our Lord Himself assures us is the case) "the principle fruit of the most holy Eucharist is the remission of sins."* (P. 83.)

The question, by the way, how come that in the Roman Missal (followed also by Protestant Churches) "and all his pomps" has been dropped from the ancient renunciation formula ("Do you renounce the devil, and all his pomps, works, and ways?") at the reception of candidates into the Church by baptism, might prove to be an interesting one. Perhaps it should prove especially interesting to High Church enthusiasts.

Judged by what they themselves say, Protestant "ecumaniacs" indeed seem ready to *pine away* before Rome. When Frederick Nolde (a member of the clergy of the United Lutheran Church in America) left Philadelphia to attend the First Assembly of the World Council of Churches, in Amsterdam, and to become one of its big wheels as its Director of International Affairs, the *Philadelphia Inquirer* on July 17, 1948 reported him as saying: "In a popular sense this first meeting of the World Council could be spoken of as a reversal of a trend which began at the Reformation."

Need more be said?

● **Rome and the CRESSET**

In the October issue of the *Cresset*, published by the Valparaiso University Press and edited by O. P. Kretzmann, President of Valpo, one reads:

"Christians of all denominations who have received 'grace seriously to lay to heart the great dangers we are in by our unhappy divisions' will follow with prayerful concern the deliberations of this fall's Vatican Council. The Roman Catholic Church is our mother, from whose house we are, for the time being, absent. . . ."

Assuming that the *Cresset* editorship still accepts such things as divinely authoritative,

it could learn something from the Epistle of Paul the Apostle (by Jesus Christ, and God the Father, who raised Him from the dead) to the Galatians. Here he writes that, in contrast to the then apostate Jerusalem, which by virtue of an enslaving legalism was in bondage with her children, *the Jerusalem which is above and which is free "is our Mother,"* chapt. 4, 25-26. And then the *Cresset* might turn to Rev. 17, where apostate Rome is described as "the great whore that sitteth upon many waters (representing 'peoples, and multitudes, and nations, and tongues,' v. 15): with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication," v. 1f. and "the mother of herlots" etc., v. 5.

Is it in order that one suggest to the *Cresset* not to give to this other and her house the honor that belongs to our true spiritual mother and to the house of our heavenly Father, about whose business we ought to be — following the example of Christ and of Luther, for instance, whose name we happen to bear?

❶ Irresponsible Use of Language

When the matter of (consultative) membership of certain boards of the Missouri Synod in the National Council of Churches came up for discussion at the Cleveland Convention last June, the Rev. Paul Neipp of Ridgecrest, Calif., Editor of the excellent anti-Communist study club publication *Through to Victory*, advocated complete dis-fellowship with that leftist ecclesiastical organization because of addiction of ever so many of its leaders to causes that must undeniably be identified as communistic objectives. He quoted the exact words of Staff Director Richard Ahrens of the United States Congressional House Committee on Un-American Activities from the government document *Issues Presented by Air Reserve Center Training Manual, Hearing before the Committee on Un-American Activities House of Representatives, Eighty-Sixth Congress, Second Session, February 25, 1960*, as follows. (We have underlined certain words for purposes of comparison with another statement, replying to Pastor Neipp's statement, which will also follow.)

Thus far of the leadership of the National Council of Churches of Christ in America, we have found over 100 persons in leadership capacity with either *communist-front records* or *service to communist causes*.

The aggregate affiliations of leadership, instead of being in the hundreds as the chairman first indicated, is now, according to our latest count, into the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of the authoritative sources of this committee, that the statement that there is *infiltration of fellow-travelers in churches and educational institutions* is a complete understatement.

After Pastor Neipp had carefully read the above statement, Dr. O. P. Kretzmann, President of Valparaiso University, rose to reply that he did not support the theology of the NCC nor Communism, and then he went on with a show of great indignation to say (emphasis has been added by us for comparison with the above):

If, however, as we just heard on this floor, a blanket indictment is made of certain leaders and they are called publicly on the convention floor '*communists*,' that sort of statement must not go uncorrected and without protest. As I say, personally I have little to do with some of the economic and social positions some of the men have advocated (sic) . . . but, Mr. Chairman, it should not leave the floor of any church convention a blanket indictment of some fellow-Christians (sic) by calling them *communists*. This is one of the great dangers, brethren . . . the absolutely irresponsible use of language. . . . I for one protest against having these fellow-citizens of ours called in public or in private *members of the communist party*.

In the July issue of his *Campus Commentary* Dr. Kretzmann gave a garbled account of his Cleveland Statement and deplored that his readers may have heard — "garbled versions of it." Because of this, Pastor Neipp, in the October issue of *Through to Victory*, under the heading "Un-garbling the Garbled," faithfully retold what did happen at Cleveland and concluded: "Let the reader judge who is guilty of 'the absolutely irresponsible use of language.'"

Through to Victory (731 N. Sanders, Ridgecrest, Calif.; one dollar per year) has a large enough circulation of its own to need no introduction by us. Yet, we know that we have readers whom it is not reaching, and we have therefore here reproduced the above facts.

It is an old trick of the human mind, when it is not kept under proper control, to deny

with vehemence allegations which no one has made. (And let us add that this is regularly done, knowingly, by certain leftist groups; it is a vital part of their defensive equipment.) This is what the President of Valparaiso did at the Cleveland Convention. He likely does not realize this. But this does not absolve him from blame. On the contrary, his "absolutely irresponsible use of language," while leveling precisely that charge at an innocent opponent, establishes his guilt in any case. If the President of Valparaiso showed signs of some interest in names and data supplementing the above unimpeachable evidence, these could be readily supplied; about the only problem would be that of keeping such names and facts down to a minimum. But if the Valpo President should expect his rude violation of the commandment "Thou shalt not bear false witness against thy neighbor" to command respect, he must be left sorely disillusioned.

It looks as though a good study course in anti-communism and in the use of language would be in order at Valpo.

❶ A Shelter for Knaves

"The stifling of criticism is a shelter for knaves." — J. B. Matthews, in *Odyssey of a Fellow Traveler* (p. 110).

❷ The Development of "Ecumenical Theology" within the World Council of Churches

The May 1962 issue of *Lutheran World*, quarterly publication of the Lutheran World Federation, was devoted to a survey and evaluation of the Third Assembly of the World Council of Churches, at New Delhi, India, toward the close of 1961. From this lengthy report we can cite but brief portions; however, even these should prove rewarding to the careful reader.

"Many persons at the Assembly," *Lutheran World* states, "asked themselves what the full import was of the fact that this important discussion on the nature and meaning of Christian witness in the world was being held in India of all places. For India is not only the classic land of religions, temples, and holy men, but also the land of striving after religious unity, the land of syncretism [our emphasis], whose magic words are: tolerance and unity in diversity. . . .

"Against this background there is a critical question for Christians. Was it made clear to the world in New Delhi that the message of Christ as the Light of the World [this was the Assembly theme] is something fundamentally different from the many other manifestations of the religious longing of humanity? Were we really witnesses to Jesus Christ, or did we get bogged down again in those generalities which the world so gladly accepts from us, without being in the least affected by them? In our necessary striving towards a stronger and more visible unity in Christendom do we perhaps involuntarily fall prey to those self-same syncretistic rules and tactics that are so readily accepted in India and yet so devastating? We are striving towards the unity of Christendom so as to strengthen witness to Christ by the common effort of all Christians. Could it be that in our striving we are already letting thought-patterns take hold which condemn this much-desired fellowship of Christian witness to failure?"

Under the heading "One World, One Religion?" *Lutheran World* goes on to say: "The problem here posed was spotlighted at the reception given the Assembly delegates in New Delhi by the 'World Fellowship of Religions.'

"Words of greeting were spoken by avant-garde 'ecumenical' Jain, Sikh and Hindu leaders who took it quite for granted that the 'ecumenists' of all religions should band together and present a united front to the world. All work towards the same goal, the creation of one single world religion as the basis of the coming one world government. One can hardly maintain that there was any particularly original or profound thought in speeches made by the worthy and bearded Sikh leader and the ascetic Jain holy-man. The responses of the two Christian church leaders were friendly but showed signs of embarrassment, and were generally innocuous, without the vestige of Christian witness.

"This impression was, if anything confirmed on looking through the volume of official minutes of the World Conference of Religions held in New Delhi in November 1957, which was ceremoniously presented on the occasion of the reception. What does it mean that Christians are here claimed to be working for the same goals as others, that they are met with vocabulary similar to that which is so familiar in Christian ecumenical work? One is tempted to quote at length to point out this striking parallelism: unity in

diversity; the defense of religion in face of secularism and atheism; the fatherhood of God and the brotherhood of men; love and self-sacrifice as the center of religious ethics; the renunciation of polemics; the reform and revival of true religion from the stultifications of tradition; godly impatience and responsible daring — it's all there.

"Then, too, there is the happy surprise of many an ecumenist in finding that the other religions too have such upright men deeply concerned about the same thing as themselves. What should then prevent us from working together? Would not any attitude other than that of cooperation imply a narrow confessionalism, along with that very intolerance and exclusiveness we are struggling against within the Christian family. These 'ecumenists of a world religion,' too, believe in dialog, in 'conversation' as the only possible way of together attaining to truth. There can only be one truth. All great religious leaders have been in her service. It is only necessary to consider and evaluate in common what each has learned in order to arrive at the golden mean and to approach the one truth."

We here want to inject that Prof. Sittler (Lutheran Church in America), one of the main speakers at New Delhi, refused to say that Christ is the *only* Light of the World.

Somewhat earlier, *Lutheran World* had referred to the sermon of Pastor U Ba Hmyin, a Baptist from Burma, in the opening service at New Delhi: "... one could not help but feel that the danger of religious syncretism was not far away. 'In addition to the occidental theology based on Hellenic thought and structure, we also need the contribution of Oriental mode of apprehension based on primitive Christianity of Hebraic origin. *Because the oriental mode of thinking in which the opposite can exist together as part of the whole can bring all mankind together to encounter with God.*'" [Emphasis in *Lutheran World*.]

Because of the "dilemma" of the Holy Spirit and non-Christian "faith" and due to the new development of "ecumenical theology" and the challenge of the resurgent religions, the joint Department of Missionary Studies of the WCC and the International Missionary Council [now merged] had after the Evanston Assembly of the WCC in 1954 undertaken a study of "The Word of God and the Living Faiths of Men." In the main lecture on "Witness" at New Delhi, Prof. Paul Devanandan (Church of South India), Direc-

tor of the Christian Institute for the Study of Religion and Society in Bangalore, asserted that there was "an earnest desire to cross over the fraternity of those who sincerely seek to understand and fulfil God's will for the world of men." He said that if religious faith is to be regarded also in terms of response it would be difficult for the Christian to deny these deep, inner strivings of the human spirit are in response to the *creative activity of the Holy Spirit*. (Emphasis in *Lutheran World*.) Under the heading "Not to Destroy, but to Fulfil" he went on to take up "the question of whether the preaching of the Gospel must necessarily result in the annihilation of other religions or whether perhaps (Eph. 1, 10) the final gathering-up of all religions in Christ has not to be seen as the goal of God's plans for the world."

"Particularly revealing," says *Lutheran World*, "was the exposition by M. M. Thomas, also of the Christian Institute for the Study of Religion and Society in Bangalore, a layman from the Mar Thoma Syrian Church of Malabar. His theme was 'The Challenge to the Churches in the New Nations in Africa and Asia.'" "It is hardly possible," says *Lutheran World*, "to imagine a worse confusion of the basic biblical categories describing the relationship of the kingdom of God to the world! The task of the church, it is said, is primarily to go along with and conform to the world, otherwise its 'witness' will not be heard!" (This, by the way, is precisely what Missourians are being told concerning their "witness" over against the religious unionism of the ecumenical movement, and enthusiasts among us are breaking their theological necks in their haste so to "witness.") The promise of Christ concerning a new heaven and a new earth are "turned into concrete, human and imminent expectations. The biblical hope in God's world-changing action gives way to a this-worldly future of mankind planned by man. The ideal of a new order of society replaces a new age dawning with the second coming of Christ. Eschatology and utopia form an amalgam."

"Finally, it is worthy of note that these 'ecumenists' also propagate the slogans of the Peace Movement. Representatives from Russia and Hungary were present, for example at the world Conference of Religions in Delhi in 1957. . . ."

In this connection *Lutheran World* asks the summary question, "Can we Christians become involved in such a unified world

religion? How far can we go in being inclusive, or in how far must we let ourselves be marked with the stigma of exclusiveness for Christ's sake? It appears that this is one of the most important questions that the Assembly of the World Council of Churches in New Delhi has thrown at us."

Unfortunately, the editors of the *Lutheran World* and others who helped them in their compilation on New Delhi (see page 89 of that publication) are involved in the inclusivist "world religion" of which they speak. For us the answer to the "most important" question that they raise is simple. It is the answer which St Paul gave in Galatians 6. Glorifying in Christ and His inviolable Word, we are willing to be stigmatized as an extreme "right" wing and the like even by brethren of an extremely *wrong* wing within our own Missouri Synod.

Lord God, graciously forbid that we should ever glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world, and make us always willing to bear the stigma that results from confessing Him and His Word.

**PLEASE RENEW YOUR SUBSCRIPTION
to the
CONFESSIONAL LUTHERAN
PROMPTLY**

**Order Gift Subscriptions
for Others**

\$2.00 per Year

**1163 S. Euclid Avenue
Oak Park, Ill.**

❁ **Serving the Right Master**
(Matt. 23, 8)

Pastors, teachers, professors, and church officials dare not be "bad theologians who are no more than servants of public opinion."

— *Selected*

❁ **Meeting of the State of the
Church Conference**

As announced in our November issue, a meeting of the State of the Church Conference, on a national scale, was held in the Morrison Hotel in Chicago on Nov. 9-10. This

meeting was for members of the conference only; that is, for such as had already previously indicated their full agreement with the objectives of the conference, which means wholehearted subscription to the doctrinal position of the historic Missouri Synod as confessed in its Brief Statement. These were therefore the only ones to receive an announcement of, and invitation to, the meeting. The meeting was not for mere "observers," official or unofficial, nor for others who might like Peter want to come merely to see what the end of things within the Missouri Synod is to be.

From near and far they came — laymen and pastors from California and from the east, more than 150 of them. One man stated that he had come at an expense of \$300 to himself which under other circumstances would have been contributed toward the budget of the Missouri Synod; there were similar expressions by others. All came in dead earnest concern for the Church.

It was announced that the State of the Church Conference is in process of being incorporated under the guidance of competent legal counsel.

Among matters discussed at more length were numerous Unprinted and "Unprintable" Memorials which, contrary to procedure prescribed by Missouri's Constitutional By-Laws, were not so much as presented to the convention. Some of these were withheld entirely; in other cases delegates were asked to vote on things sight unseen. In no case did the conference find that there was ground for labeling memorials "unprintable." "The total picture shows a pattern: autocracy is thriving within Missouri and continues to grow."

It was agreed that members of the conference find it impossible any longer to direct students to Missouri's St. Louis seminary. Measures which take this into account were adopted toward providing for the training of theological students for a faithful ministry.

Resolutions adopted also called for appointment of a Committee for the Defense of the Gospel. One of the purposes of this committee will be the counseling and support of oppressed pastors and congregations in their defense against injustices inflicted on them by officials and/or possible factions in their midst. The conference at the same time declared itself in continuing fellowship with orphaned pastors and congregations — pastors and congregations already disowned by Missouri officials because of the way in which they have stood up to false doctrine and practice in our midst. A number of these

were participants in the meeting. Funds for the stated purpose are reported already to have begun flowing into the treasury of the State of the Church Conference, the headquarters of which are at 4430 St. James St., Detroit 10, Mich.

The next meeting of the State of the Church Conference, at which further action is contemplated, is to be held at an early date.

History will show that the State of the Church Conference is neither unionistic nor separatistic, but committed to full faithfulness to God's Holy Word (Scripture) in doctrine and in practice. God cannot and will not disown this kind of witness-bearing to the everlasting Gospel and the glory of His Name, no matter what men may say and do about it.

✪ What Our Readers Say

"Enclosed find my check for \$2.00, for which please send me extra copies of the October number of the *Confessional Lutheran*. You are doing a very good work, and also a very necessary work; this is our opinion about it. May your work also continue, is our prayer." — Pastor, Minnesota.

"My encouraging words to you are those of John 8, 31." Pastor, Wisconsin.

"Please send a year's subscription to the following (2) addresses . . . I enclose \$10.00. Use the remaining money to inform others'." — Layman, Kansas.

"God bless your labors!" — Pastor, Iowa East.

"May our Lord Jesus bless all efforts to preserve the truth of God's Word." — Mrs. L., Texas.

"The prayers of all truly informed Missouri Lutherans are behind you and your work. God bless you and give you the courage and strength to carry on this valiant struggle against the powers of darkness. Many of our people will just simply refuse to believe that our officials would let such a thing as false doctrine happen in our church. Pastors, too, are being continually brainwashed by an 'all is well' propaganda coming directly from official headquarters. With my prayers that the truth may prevail I will appreciate it very much if you will send a copy of the next *Confessional Lutheran* to the following (8) persons . . . Also, please enter a one-year subscription for the following (2) persons . . .

Enclosed is \$6.00 to cover the cost." Mrs. X, Iowa West.

"Don't skip *one* issue, please." — Pastor, Texas.

"I will appreciate your sending copies of the November 1961 issue of the *Confessional Lutheran* to the following (3) addresses . . . \$1.00 enclosed. I have learned much from your objective reporting. Have been looking for something on the Crete case." — Pastor, Milwaukee.

"Enclosed is a twenty dollar check which you can use for your promotional work, with good wishes to you at this Christmas season and God's blessing on your efforts in contending for the faith." — Layman, Minnesota.

"This is from the 'Suspension of Relations' pamphlet by the Norwegian Synod in 1955: 'As a matter of fact, the situation is not only that we are not only no closer together, but that we are actually drifting farther and farther apart. What seems to be of even greater moment, however, is the fact that these issues, all of which involve unionism in one form or another, which have been discussed in committees in the past and which are now assigned to new committees, were so vigorously and stoutly defended by the spokesmen for the Lutheran Church—Missouri Synod at the 1954 Synodical Convention meetings.' And Dr. Behnken still defends their position. In the *Lutheran Witness*, Sept. 5, 1961, p. 20, Fellowship Suspended, he says: 'Another regrettable feature is that the step (Wisconsin's break with Missouri) was taken though we are in agreement in *practically* every doctrine, *especially* the basic doctrines of Holy Writ.' . . . The *Lutheran Witness* in former years had on its masthead the following quotation from the Book of Concord: 'It is in truth, no easy matter to be separate from so many people and to teach a different doctrine; but here is God's command, instructing everyone to beware of joining hands with those who teach error.'" — Miss X, Washington.

"May 'Zion on the Mississippi' return from its drifting down the stream to its original mooring, cast anchor in God's Word, and remain steadfast." — Pastor, near St. Louis.

TO ALL OF OUR READERS

THE MOST BLESSED CHRISTMAS!